

SS Peter & Paul Orthodox Church Newsletter

Volume 18, Issue 2

February 2018

Council Meeting Highlights

- ✘ Operating Income for December 2017 was \$18,365.44 and Operating Expenses were \$17,872.02, resulting in a positive balance of \$493.42.
- ✘ Thomas McDonald provided training to the Church Council on the use of the new automated external heart defibrillators.
- ✘ One defibrillator is located in the church office, while the other is located in the Cultural Center.



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Having the Guest Room Ready

On February 6 we read about the preparations for the Passover meal that Jesus instructs His disciples to make in Mark 14:10-42.

There's a good bit of mystery in the opening verse of this passage: Jesus sends two of the disciples into the city, and tells them in an amazingly specific detail what will happen there. He says that a man carrying a jar of water will meet them—they don't even have to look for him, or be told what he looks like so that they will recognize him! Then they are to follow him "wherever he goes" and speak to the owner of the house he enters. This owner or householder will show them an upper room that is "furnished and ready" for them. This is the room in which they should prepare for the meal that Jesus and His beloved disciples will share.

The disciples follow the Lord's instructions—they go to the city and find everything "as He had told them," and they

make their preparations. But the mysterious quality of it all must have occurred to them. Who is this householder? How and when were these plans made? Most important, who but the Lord could have done so? We will soon enter the period of Great Lent, and many more things will be found to be "as He had told us"—His fulfillment of the Old Testament prophecies, His passion and Crucifixion, and ultimately His Resurrection.

When the disciples meet the householder, they pose the question that Jesus, the Teacher, has directed them to ask: "Where is my guest room, where I am to eat the Passover with My disciples?" (14:14). There isn't a moment of hesitation; the guest room is ready and waiting, as Jesus knew it would be.

Yet the householder is never identified. He has an important place in the story of the Last Supper, and he seems

to be perfectly willing to fulfill his role without having his actions praised, or his name known. Perhaps he didn't even comprehend the significance of what he was being asked to do for the Lord, but he did it faithfully and obediently.

"Where is my guest room?" is a question, many Bible commentators suggest, that the Lord also asks us. Great Lent will offer us a chance to consider whether we have a place in our hearts "furnished and ready" for Him, or whether we'll need to scramble around to clean up the place, and push other things out of the way to make room for Him to enter. Another question follows, too. Will we look for praise and attention because we have prepared a place, or can we be satisfied to be like the householder, simply making ready for Him out of love and obedience with no expectation of reward?

Jesus says in Revelation 3:20, "I stand at the door and knock." If the room is ready, we can invite Him in, and begin to live in the Kingdom with Him today.



Rector's Message: 2018 Annual Parish Meeting

GLORY TO JESUS CHRIST!

“But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted” (Luke 18:13-14).

Today we hear these words of the Lord and we pray that we will learn from this Parable and learn to be like the Publican, the tax collector. We pray that, especially as Great Lent approaches, we will be able to recognize our sinfulness, entrust ourselves to the Lord and cry to Him, “Have mercy on us!” It is in this spirit of humility, of recognizing our sinfulness, our weaknesses, and our dependence upon the Lord God that we call out for His mercy.

We will gather together today, after the Divine Liturgy, for our annual parish meeting... a time to reflect upon our life together as an Orthodox Christian community, a parish community, an integral part of Christ's Holy Orthodox Church. Because the parish by-laws require this and see this as primarily a business meeting, part of our reflection includes the question of how we financially and materially support the work of the Church in our parish and beyond our parish. But we also always need to see everything that we do—“business” matters, service to our neighbor, maintenance and care of our temple and parish hall and grounds, outreach, AND worship as part of our life together. In this sense, everything we do together as a community is “spiritual,” “religious,” and in service to Christ.

St Paul speaks of the Church as a Body, and each one of us as members of the

Body (1 Corinthians 12). Each member of the body has a unique gift and plays its own unique role in the life of the Body: “There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all” (1 Corinthians 12:4-6).

One indication of the health of a community is the width and breadth of the talents and labors offered up unto God for the building up of His Church and we are grateful to acknowledge—with the humility of the Publican—that in our small parish community we are blessed with an abundance of talent and with many people who willingly offer their time in various tasks and labors: the parish council oversees the administrative/financial operations of the parish; the church school teachers and assistants commit themselves to the edification and building up of our children and their education in the faith; the Myrrhbearers Altar Society (MBAS) and all those who “love the beauty” of the House of the Lord maintain and beautify the temple, those who take care of the robes and vestments and those who decorate with floral skills; the choir lifts their voices and our hearts up to the Lord, offering praise to the Triune God; our Teen and Young Adult League (T/YAL) participate in activities that strengthen their faith and their fellowship; those who contribute to our parish newsletter, weekly handout, and our newly-renovated parish website; the Fellowship of Orthodox Christians in America (FOCA) works together to assist in various charitable outreaches; there are those who arrange flowers, bake our altar bread, care for and clean the temple, make coffee, make possible our Holy Week, Holy Supper, the annual Pascha potluck and the annual Saint Nicholas Neighborhood outreach, our outreach and volunteer committee coordinates wonderful activities through the year; the clergy offers the parish the service of

their prayers and their pastoral care (Fr David, Fr Mihai, Deacon Andrew, newly-ordained Deacon John); the “Altar Team” serves at the Holy Altar, assisting and bringing greater solemnity to our worship. . .

Just in this short, incomplete list, we see that we have a width and breadth of talents and abilities with which God has blessed us. And for this, we're thankful. We thank God for the continued growth (and we offer our embrace to all our new members), life, vitality of our parish community. And we see many new faces with us all the time. Together, in Christ, we always strive to pray, fast, confess our sins, live in repentance, serve, celebrate our life in Christ, and commit “ourselves and each other and all our life unto Christ our God.” How does this happen? Through your generosity. Through the time and talents you offer to the Lord. Through your financial resources and material gifts. Through your prayers. By your lives of faith and lives of service.

As we soon approach the Sunday of Forgiveness, even now I ask your forgiveness for not being all that I could be for you and for failing you because of my human frailties. As you are aware, my service as a bishop of the Church also requires time and attention outside of the parish. But be assured that Saints Peter and Paul Church—all of you—are the main focus of my life and my work and my prayer. As St Paul says, “I do not cease giving thanks for you, remembering you in my prayers (Ephesians 1:16).

As we celebrate this Divine Liturgy this morning, we give thanks to Almighty God-Father, Son, and Holy Spirit, the Triune God. And as we continue our prayerful service to God in this year's annual meeting, let us be thankful for all the Lord has done for us. Let us once again give thanks to God for all His many blessings. Let us approach the Lord in gratitude and with humility, asking His continued mercy upon us, upon our parish community, and upon all our dear and loved ones. And let us be eager for the year to come!

Glory to Jesus Christ!



The Gospel: Turning Things Upside Down

Fr. Steven Kostoff

Yesterday, the Sunday of the Publican and the Pharisee, we entered the season of the Triodion, that vast compilation of lenten hymnography gathered together in one book over the centuries that will guide us through the pre-lenten period, and then on through Great Lent and Holy Week, taking us to the very brink of the Paschal celebration of the Death and Resurrection of Christ. The inspired hymnography of the Triodion interprets the Scriptures in a direct and accessible manner, in the process making it clear that each person and event from the Scriptures – Old or New Testament, positive or negative – is meant to be applied to our own lives as someone or something to emulate or avoid. The Church always treats the Scriptures as a living Word, not as a chronicle of the past or as an abstract system of belief. This form of concrete realism is indeed more challenging than a presentation of untested ideas. Be that as it may, the Triodion opens with the Sunday of the Parable of the Publican and the Pharisee [Luke 18:10-14]. In the Orthodox Church, this reading is part of the pre-lenten cycle always prescribed for the fourth Sunday before Great Lent begins. The intentions of the Lord in delivering this parable are clearly expressed in the solemn pronouncement following the parable itself: “For every one who exalts himself will be humbled, but he who humbles himself will be exalted [Luke 18:14].

The pride and self-righteousness of the Pharisee – he who “exalts himself” – is rather starkly contrasted with the humility and repentance of the Publican – he who “humbles himself.” From these two examples of a revealed interior disposition, it is only the publican who is “justified” according to Christ. With a kind of “folk-wisdom” that would have resonated for his rural flock in early 20th century Serbia, Bishop Nikolai Velimirovich recasts the parable in an earthy story form that seeks to reinforce Christ’s teaching: “A man went into the forest to choose a tree from which to make roof beams. And he saw two trees, one beside the other. One was smooth and tall, but had rotted away inside, and the oth-

er was rough on the outside and ugly, but its core was healthy. The man sighed, and said to himself: ‘What use is this smooth, tall tree to me if it is rotten inside and useless for beams? The other one, even if it is rough and ugly, is at least healthy on the inside and so, if I put a bit more effort into it, I can use it for roof-beams for my house.’ And, without thinking any more about it, he chose that tree.”

And just to be certain, Bishop Nikolai drives home the moral point in the following conclusion: “So will God choose between two men for His house, and will choose, not the one who appears outwardly righteous, but the one whose heart is filled with God’s healthy righteousness.”

The Pharisee acted according to the Law, keeping himself free externally from sin, fasting twice a week and paying a tithe on all that he had. How many parish priests secretly wish that that was precisely how their parishioners would live and act!? (For the moment we will not investigate just how parishioners would wish their priests to act). In fact, conventional wisdom would lead one to expect that in such a parable, the Pharisee would be praised precisely for his exact piety, while and the publican would serve as a stark reminder of how not to live. However, Christ turns all of this conventional wisdom “upside down,” for it is the interior orientation of the heart that Christ is most concerned with, and it is here that the Pharisee twisted righteousness into self-righteousness, which is basically a form of idolatry – that of the “self.” Do any of us escape that self-destructive trap? If not, then better to admit it, as Saint John Chrysostom reminds us: “It is evil to sin, though here help can be given; but to sin, and not to admit it – there is no help here.”

The humility of the publican is perhaps best expressed in a series of short descriptions – unwillingness to look up towards heaven, the beating of the breast, the plaintive cry, “Lord, have mercy on me, a sinner” – rather than an intellectually constructed set of abstract no-

tions. Why is it so hard to be humble? Perhaps because it frightens us. But what would the source of this fear possibly be? We fear being taken advantage of, of being used by others, of losing ground in our struggle to not only get ahead, but to survive in a harsh world. We may pay lip-service to humility as Christians, but we act as if deep down we “know better.” Humility is hardly a recommended survival tactic! I would rather doubt that humility is the “stuff” of self-help literature. This silent and implicit rejection of the virtue of humility makes a certain amount of sense if we equate humility – wrongfully, I am certain – with weakness, timidity, passivity, fear of conflict, etc. So we usually practice a safe form of humility when that will keep us in our “comfort zone.” But do we know better? Can we actually doubt the strength of a universally acclaimed Christian virtue without having experienced it ourselves? Certainly we recognize the truth that we literally depend upon the humility of Christ for the gift of salvation! We praise and glorify Christ precisely because of His surpassing humility. Perhaps, then, if we ever made a sustained effort to be humble, we would appraise this essential virtue differently. As Saint Isaac the Syrian writes, “Until a human person achieves humility, he will receive no reward for his works. The reward is given not for the works but for the humility.” And as Saint Makarios the Great notes, “A humble person never falls. Being already lower than any, where can he fall? Vanity is a great humiliation, but humility is a great exalting, honor and dignity.”

The Gospel—based on the scandal of the Cross—has turned many things upside down. In God’s judgment, according to Christ, the proud are humbled and the humbled are exalted. The parable of the Publican and the Pharisee sets this choice before us.

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-steven-kostoff/the-gospel-turning-things-upside-down>*

Sunday of Orthodoxy

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Rejoicing today in the triumph of Orthodoxy on this first Sunday of Lent, we joyfully commemorate three events: one event belonging to the past; one event to the present; and one event which still belongs to the future.

Whenever we have any feast or joy in the Church, we Orthodox first of all look back—for in our present life we depend on what happened in the past. We depend first of all, of course, on the first and the ultimate triumph—that of Christ Himself. Our faith is rooted in that strange defeat which became the most glorious victory—the defeat of a man nailed to the cross, who rose again from the dead, who is the Lord and the Master of



the world. This is the first triumph of Orthodoxy. This is the content of all our commemorations and of all our joy. This man selected and chose twelve men, gave them power to preach about that defeat and that victory, and sent them to the whole world saying preach and baptize, build up the Church, announce the Kingdom of God. And you know, my brothers and sisters, how those twelve men—very simple men indeed, simple fishermen—went out and preached. The world hated them, the Roman Empire persecuted them, and they were covered with blood. But that blood was another victory. The Church grew, the Church covered the universe with the true faith. After 300 years of the most unequal conflict between the powerful Roman Empire and the powerless Christian Church, the Roman Empire accepted Christ as Lord and Master. That

was the second triumph of Orthodoxy. The Roman Empire recognized the one whom it crucified and those whom it persecuted as the bearers of truth, and their teaching as the teaching of life eternal. The Church triumphed. But then the second period of troubles began.

The following centuries saw many attempts to distort the faith, to adjust it to human needs, to fill it with human content. In each generation there were those

who could not accept that message of the cross and resurrection and life eternal. They tried to change it, and those changes we call heresies. Again there were persecutions. Again, Orthodox bishops, monks and laymen defended their faith and were condemned and went into exile and were covered with blood. And after five centuries of those conflicts and persecutions

and discussions, the day came which we commemorate today, the day of the final victory of Orthodoxy as the true faith over all the heresies. It happened on the first Sunday of Lent in the year 843 in Constantinople. After almost 100 years of persecution directed against the worship of the holy icons, the Church finally proclaimed that the truth had been defined, that the truth was fully in the possession of the Church. And since then all Orthodox people, wherever they live, have gathered on this Sunday to proclaim before the world their faith in that truth, their belief that their Church is truly apostolic, truly Orthodox, truly universal. This is the event of the past that we commemorate today.

But let us ask ourselves one question: Do all the triumphs of Orthodoxy, all the victories, belong to the past? Looking at the

present today, we sometimes feel that our only consolation is to remember the past. Then Orthodoxy was glorious, then the Orthodox Church was powerful, then it dominated. But what about the present? My dear friends, if the triumph of Orthodoxy belongs to the past only, if there is nothing else for us to do but commemorate, to repeat to ourselves how glorious was the past, then Orthodoxy is dead. But we are here tonight to witness to the fact that Orthodoxy not only is not dead but also that it is once more and forever celebrating its own triumph — the triumph of Orthodoxy. We don't have to fight heresies among ourselves, but we have other things that once more challenge our Orthodox faith.

Today, gathered here together, Orthodox of various national backgrounds, we proclaim and we glorify first of all our unity in Orthodoxy. This is the triumph of Orthodoxy in the present. This is a most wonderful event: that all of us, with all our differences, with all our limitations, with all our weaknesses, can come together and say we belong to that Orthodox faith, that we are one in Christ and in Orthodoxy. We are living very far from the traditional centers of Orthodoxy. We call ourselves Eastern Orthodox, and yet we are here in the West, so far from those glorious cities which were centers of the Orthodox faith for centuries — Constantinople, Alexandria, Antioch, Jerusalem, Moscow. How far are those cities. And yet, don't we have the feeling that something of a miracle has happened, that God has sent us here, far into the West, not just in order to settle here, to increase our income, to build up a community. He also has sent us as apostles of Orthodoxy, so that this faith, which historically was limited to the East, now is becoming a faith which is truly and completely universal.

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Sunday of Orthodoxy (cont'd)

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This is a thrilling moment in the history of Orthodoxy. That is why it is so important for us to be here tonight and to understand, to realize, to have that vision of what is going on. People were crossing the ocean, coming here, not thinking so much about their faith as about themselves, about their lives, about their future. They were usually poor people, they had a difficult life, and they built those little Orthodox churches everywhere in America not for other people but for themselves, just to remember their homes, to perpetuate their tradition. They didn't think of the future. And yet this is what happened: the Orthodox Church was sent here through and with those poor men. The truth itself, the fullness of the apostolic faith—all this came here, and here we are now, filling this hall and proclaiming this apostolic faith—the faith that has strengthened the universe. And this leads us to the event which still belongs to the future.

If today we can only proclaim, if we can only pray for that coming triumph of Orthodoxy in this country and in the world, our Orthodox faith forces us to believe that it is not by accident but by divine providence that the Orthodox faith today has reached all countries, all cities, all continents of the universe. After that historic weakness of our religion, after the persecutions by the Roman Empire, by the Turks, by the godless atheists, after all the troubles that we had to go through, today a new day begins. Something new is going to happen. And it is this future of Orthodoxy that we have to rejoice about today.

We can already have a vision of that future when, in the West, a strong American Orthodox Church comes into existence. We can see how this faith, which for such a long time was an alien faith here, will be

come truly and completely universal in the sense that we will answer the questions of all men, and also all their questions. For if we believe in that word: "Orthodoxy," "the true faith"; if for one moment we try to understand what it means: the true, the full Christianity, as it has been proclaimed by Christ and His disciples; if our Church has preserved for all ages the message of the apostles and of the fathers and of the saints in its purest form, then, my dear friends, here is the answer to the questions and to the problems and to the sufferings of our world. You know that our world today is so complex. It is changing all the time. And the more it changes, the more people fear, the more they are frightened by the future, the more they are preoccupied by what will happen to them. And this is where Orthodoxy must answer their problem; this is where Orthodoxy must accept the challenge of modern civilization and reveal to men of all nations, to all men in the whole world, that it has remained the force of God left in history for the transformation, for the deification, for the transfiguration of human life.

The past, the present, the future: At the beginning, one lonely man on the cross — the complete defeat. And if at that time we had been there with all our human calculations, we probably would have said: "That's the end. Nothing else will happen." The twelve left Him. There was no one, no one to hope. The world was in darkness. Everything seemed finished. And you know what happened three days later. Three days later He appeared. He appeared to His disciples, and their hearts were burning within them because they knew that He was the risen Lord. And since then, in every generation, there have been people with burning hearts, people who have felt that this victory of Christ had to be carried again and again into this world, to be proclaimed in order to win new human souls and to be

the transforming force in history.

Today this responsibility belongs to us. We feel that we are weak. We feel that we are limited, we are divided, we are still separated in so many groups, we have so many obstacles to overcome. But today, on the Sunday of Orthodoxy, we close our eyes for a second and we rejoice in that unity which is already here: priests of various national churches praying together, people of all backgrounds uniting in prayer for the triumph of Orthodoxy. We are already in a triumph, and may God help us keep that triumph in our hearts, so that we never give up hope in that future event in the history of orthodoxy when Orthodoxy will become the victory which eternally overcomes all the obstacles, because that victory is the victory of Christ Himself.

As we approach the most important moment of the Eucharist, the priest says, "Let us love one another, that with one mind we may confess...." What is the condition of the real triumph of Orthodoxy? What is the way leading to the real, the final, the ultimate victory of our faith? The answer comes from the Gospel. The answer comes from Christ Himself and from the whole tradition of Orthodoxy. It is love. Let us love one another, that with one mind we may confess . . . confess our faith, our Orthodoxy. Let us, from now on, feel responsible for each other. Let us understand that even if we are divided in small parishes, in small dioceses, we first of all belong to one another. We belong together, to Christ, to His Body, to the Church. Let us feel responsible for each other, and let us love one another. Let us put above everything else the interests of Orthodoxy in this country. Let us understand that each one of us today has to be the apostle of Orthodoxy in a country which is not yet Orthodox, in a society which is asking us: "What do you believe?" "What is your faith?" And let us,

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Sunday of Orthodoxy (cont'd)

(Continued from page 5)

above everything else, keep the memory, keep the experience, keep the taste of that unity which we are anticipating tonight.

At the end of the first century — when the Church was still a very small group, a very small minority, in a society which was definitely anti-Christian when the persecution was beginning — St. John the Divine, the beloved disciple of Christ, wrote these words: “And this is the victory, our faith, this is the victory.” There was no victory at that time, and yet he knew that in his faith he had the victory that can be applied to us today. We have the promise of Christ, that the gates of hell will never prevail against the Church. We have the promise of Christ that if we have faith, all things are possible. We have the promise of the Holy Spirit, that He will fill all that which is weak, that He will help us at the moment when we need help. In other words, we have all the possibilities, we have everything that we need, and therefore the victory is ours. It is not a human victory which can be defined in terms of money, of human success, of human

achievements. What we are preaching tonight, what we are proclaiming tonight, what we are praying for tonight, is the victory of Christ in me, in us, in all of you in the Orthodox Church in America. And that victory of Christ in us, of the one who for us was crucified and rose again from the dead, that victory will be the victory of His Church.

Today is the triumph of Orthodoxy, and a hymn sung today states solemnly and simply: “This is the Apostolic faith, this is the Orthodox faith, this is the faith of the Fathers, this is the faith that is the foundation of the world.” My dear brothers and sisters, this is also our own faith. We are chosen. We are elected. We are the happy few that can say of our faith, “apostolic,” “universal,” “the faith of our fathers,” “Orthodoxy,” “the truth.” Having this wonderful treasure, let us preserve it, let us keep it, and let us also use it in such a way that this treasure becomes the victory of Christ in us and in His Church. Amen.

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr-alexander-schmemmann/sunday-of-orthodoxy>*

CHURCH SCHOOL LENTEN SERVICE PROJECT
Church School students will be assembling care bags for homeless veterans in our community. We are seeking donations from the parish. Suggested items include:

- ✕ Socks
- ✕ Comb
- ✕ Wash cloth
- ✕ Toothbrush
- ✕ Razors (with plastic cover)
- ✕ Feminine hygiene products
- ✕ Band-aids
- ✕ Q-Tips
- ✕ Chapstick
- ✕ Gallon-sized Ziploc freezer bags

Travel-sized items:

- ✕ Toothpaste
- ✕ Shaving foam/gel
- ✕ Conditioner
- ✕ Deodorant
- ✕ Lotion/Sunscreen
- ✕ Baby wipes

We hope you will support their project. Collections boxes are in the hall. Students plan to assemble the bags on March 25, 2018.

Around SS Peter & Paul

FEBRUARY BIRTHDAYS/ANNIVERSARIES

February	2	Abbi Olmstead
	5	Mark and Sanna Littell Vadim O'Brien
	9	Katrina Delsante Maya Stchur
	11	Joe Delsante Anatoly Bezkorovainy Pallas Maria Mauskopf
	14	Jane Evans Valerie Schutter
	20	Sterling Sourk
	22	Nina Slayter
	24	Jane Matthews
	27	Claire McNeal
	28	Heather Pfeiffer

Many years! Mongaya leta!

SUNDAY OF ORTHODOXY PROCESSION

Youth will participate in the annual procession of icons on the Sunday of Orthodoxy, February 25, 2018. Icons will be provided for all youth to carry in the procession around the church. Children are also welcome to bring their own favorite icon from home to



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:

Harold Homyak
Nicholina Joy Mazur
Ann Garza
Rose Kurowski
Tillie (Tatiana) Kulek
Frank Kulik
Vickie Kulik
Anna Michkofsky

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

Bits and Pieces

FORGIVENESS SUNDAY

Vespers of Forgiveness Sunday will be celebrated after Coffee Hour on Sunday, February 18, 2018. This special Vespers service introduces us to the Great Lenten Fast and strengthens us for the weeks ahead.

ALL SAINTS CAMP

All Saints Camp celebrates its 32nd year!

All Saints Camp is a sleep-away camp for those entering third grade through those who just graduated high school. All Saints Camp is set among the pine trees of Prescott, Arizona. This year, our program will again be held at Whispering Pines Camp. Their program offers an experience of fellowship and fun, with activities ranging from campfires to Olympics, all within the context of living an Orthodox Christian life of daily Matins, Vespers, and discussion with clergy.

Their mission is to bring the youth and staff of All Saints Orthodox Summer Camp closer to Christ and one another through a safe, fun, and prayerful environment. This is accomplished through their trained staff, who are all working to grow in their faith.

To learn more about All Saints Camp or to register your child(ren), go to <http://www.allsaintscamparizona.org/registration>.

T/YAL

The Teen and Young Adult League will meet in February to discuss its plans for the future and fill vacant positions. If you are already a member or would like to join our league, please contact Luka Radjenovich at lukaradjen@hotmail.com to inform him of your interest. If you want to attend the planning meeting, please state the times and dates that you are available to attend so we can include as many people as possible. Thank you.

FOCA

The FOCA is continuing the starter kits for newly ordained priests in Alaska. Vladyka Daniel blessed our efforts and personally assisted us with ordering liturgical items to use in the kits, which include a stole and pair of cuffs, a hand cross, a traveling communion set, and a computer tablet for communications. Metropolitan Tikhon personally thanked Pat Starkey and Peter Radjenovich this past summer at St. Nicholas' 100th anniversary for continuing this project.

The FOCA will be utilizing half the bulletin board by the kitchen with items from local and national FOCA projects and news. This includes photo contests, scholarships and pierogi dates.

The FOCA's national project for this year is to help restore the St. Nicholas Chapel in Kenai, Alaska. The chapel was built in 1906 to honor Father Igumen Nicolai and Makary Ivanov. Fr. Nicolai, the first priest in Kenai, brought small pox vaccine, saving the lives of hundreds of Dena'ina. The chapel is on the site of the original 1849 church, built in the northwest corner of the Russian fur trading post, Fort St. Nicholas. Its name honors both Fr. Nicolai and St. Nicholas, Bishop of Myra.

We invite you to join us and play a part in our activities. Meetings are typically held at church, with occasional pot-luck meeting held at a member's homes.

LITURGY OF THE PRESANCTIFIED GIFTS

The Liturgy of the Presanctified Gifts (aka the "Presanctified Liturgy") is celebrated in our parish church every Wednesday evening throughout the Great Fast. The Liturgy begins at 6:00 p.m. and is followed by a light Lenten-fare meal (soup, bread, and fruit) and a short presentation. Please share of your own blessings and volunteer to bring something for the meal. Please see Barbara Peterson to sign-up to bring something.

MEATFARE LUNCHEON

The Russian community will be hosting the Meatfare Sunday luncheon on Sunday, February 11, 2018. The luncheon will consist of blini with assorted fillings, including meat. The suggested donation is \$7.00. Children under 12 years old are free. Please see Svetlana Tanner to make your reservation.

The first Presanctified service will be Wednesday, February 21st. Please see Barbara Peterson about contributing to the light meal provided after the service.

The MBAS will have Lenten soup available to purchase for 5.00/quart starting Sunday, February 25, 2018.

We will be hosting the Pan Orthodox Vespers service March 4th. Please contact Heather Pfeiffer about what to bring.

ANNUAL MEETING HIGHLIGHTS

- ✘ Operating Income for 2017 was \$175,560.17 and Operating Expenses were \$157,219.62, resulting in a positive balance of \$18,340.55.
- ✘ Proposed 2018 Operating Budget of \$172,500 presented and passed
- ✘ Slate of officers and trustees for 2018 presented and elected.



Andy Evans	President
John Blischak	Vice President
David Homyak	Treasurer
John Hecht	Financial Secretary
Nicholas Enoch	Recording Secretary
Katrina Delsante	Auditor
Michelle Golowatsch	Auditor
Nick Bock	5-year Trustee
Mike Wagner	4-year Trustee
David Bieber	3-year Trustee
Alex Dolotov	2-year Trustee
Bill Weiss	2-year Trustee
Stephanie Homyak	1-year Trustee
Thomas McDonald	1-year Trustee

February 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>All Saints Camp: June 3-9, 2018 Registration for All Saints Orthodox Camp is now open. http://www.allsaintscamparizona.org/registration Registration closes May 25, 2018</p>				<p>1 Forefeast of the Meeting 6:00pm Compline</p>	<p>2 Meeting of the Lord in the Temple 9:00am Divine Liturgy</p>	<p>3 St. Simeon 5:00pm Vespers</p>
FAST-FREE WEEK						
<p>4 Prodigal Son 8:30am Hours 9:00am Divine Liturgy Church School FOCA Meeting</p>	<p>5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 1 2 3</p>			<p>10 Areovindus Icon 5:00pm Vespers</p>		
WEEK OF MEAT FARE – FASTING FROM MEAT BEGINS						
<p>11 Meatfare Sunday Sunday of Last Judgment 8:30am Hours 9:00am Divine Liturgy Church School Meatfare Luncheon MBAS Meeting</p>	<p>12 Iveron Icon 6:00pm Canon of St. Andrew</p>	<p>13 6:00pm Council Mtg</p>	<p>14 </p>	<p>15 Myrrh Bearers Altar Society Please join us at our next meeting, February 11, 2018 following Fellowship Hour. All are welcome!</p>	<p>16 Lenten Vespers Service SS Peter & Paul will be hosting the Pan-Orthodox Lenten Vespers Service on Sunday, March 4, 2018</p>	<p>17 Tikhvin Icon at Mt. Athos Righteous Monastics 5:00pm Vespers</p>
<p>18 Cheesefare Sunday Sunday of Forgiveness 8:30am Hours 9:00am Divine Liturgy Church School Forgiveness Vespers</p>	<p>19 6:00pm Canon of St. Andrew</p>	<p>20 6:00pm Canon of St. Andrew</p>	<p>21 Kozel'shchanskaya Icon 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>22 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>23 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>24 1st & 2nd Finding Honorable Head of St. John the Baptist 5:00pm Vespers</p>
<p>25 Sunday of Orthodoxy 8:30am Hours 9:00am Divine Liturgy Procession of Icons No Church School 6:00 pm Lenten Vespers Location TBD</p>	<p>26 6:00pm Canon of St. Andrew</p>	<p>27 St. Raphael, Bishop of Brooklyn 6:00pm Canon of St. Andrew</p>	<p>28 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>1 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>2 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>3 Memorial Saturday 4:30 Panikhida 5:00pm Vespers</p>
We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.						