

SS Peter & Paul Orthodox Church Newsletter

Volume 23 Issue 3

March 2023

February Council Highlights

- ✘ January's Operating Income was \$19,129.31 and Operating Expenses were \$15,962.44, resulting in a net of \$3,166.87 for the month of January.
- ✘ Proposed 2023 Operating Budget of \$198,000 approved to be presented at Annual Meeting.
- ✘ Approved moving \$75,000 from savings to 3-month CD at 3.5%
- ✘ Please turn in your 2023 Pledge form.



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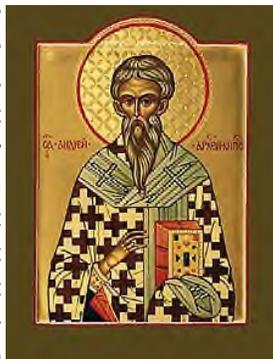
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The Great Canon of St. Andrew of Crete

The Great Canon of St Andrew, Bishop of Crete, is the longest canon in all of our services, and is associated with Great Lent, since the only times it is read in church are the first four nights of Great Lent (Clean Monday through Clean Thursday, at Great Compline, when it is serialized) and at Matins for Thursday of the fifth week of Great Lent, when it is read in its entirety (in this latter service, the entire life of St Mary of Egypt is also read).

There is no other sacred hymn which compares with this monumental work, which St Andrew wrote for his personal meditations. Nothing else has its extensive typology and mystical explanations of the scripture, from both the Old and New Testaments. One can almost consider this hymn to be a "survey of the Old and New Testament". Its other distinguishing features are a spirit of mournful humility, hope in God, and complex and beautiful Trinitarian Doxologies and hymns to the Theotokos in each Ode.



The canon is a dialog between St. Andrew and his soul. The ongoing theme is an urgent exhortation to change one's life. St Andrew always mentions his own sinfulness placed in juxtaposition to God's mercy, and uses literally hundreds of references to good and bad examples from the OT and NT to "convince himself" to repent.

A canon is an ancient liturgical hymn, with a very strict format. It consists of a variable number of parts, each called an "ode". Most common canons have eight Odes, numbered from one to nine, with Ode 2 being omitted. The most penitential canons have all nine odes. Some canons have only three Odes, such as many of the canons in the "Triodion" (which means "Three Odes").

In any case, all Odes have the same basic format. An "Irmos" begins each Ode. This is generally sung, and each Irmos has a reference to one of the nine biblical canticles, which are selections from the Old and

New Testament, which can be found in an appendix in any complete liturgical Psalter (book of Psalms, arranged for reading in the services). A variable number of "troparia" follow, which are short hymns about the subject of the canon. These are usually chanted, and not sung. After each troparion a "refrain" is chanted. At the end of each Ode, another hymn, called the "Katavasia", either the Irmos previously sung, or one like it is sung.

The troparia of the Great Canon in all its twelve Odes are usually chanted by the priest in the center of the church, with the choir singing the Irmos and Katavasia. There are varying traditions about bows and prostrations. Some prostrate and some make the sign of the cross and bow three times after the Irmos and each troparion.

GENERAL THEMES OF THE GREAT CANON

How we should think about ourselves

Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation? But in Thy compassion grant me release from my falls (Monday:1.1).

(Continued on page 5)

Rector's Message The Mystery of Penance and Communion

I was asked to write about the proper procedure for Communion so that all would know. There is a directive given by the Holy Synod on the proper preparation, which is found in the documents section of the OCA website. I have included in this article some of those directives as well as the prayers that we are to say.

Confession, the mystery of reconciliation with the Church, must be regular and frequent. It must be an abiding element in the lives of the faithful, deformalized and revitalized as the most common and normal actions of a people continually united and reunited with each other and with God. See: On Spiritual Life in the Church, Encyclical found here:

<https://www.oca.org/holy-synod/encyclicals/on-spiritual-life>.

In the 1st directive the priest is given the job of Spiritual Father and confessor, and at this time the best way forward is to follow the OCA directives #2 and #3.

1. The priest, as spiritual father and confessor of the flock entrusted to his care, must determine the frequency with which the spiritual child confesses his/her sins.

If you only plan to receive Communion once in a while or you are not in church often to receive you would need to go to Confession before you partake of Communion.

2. For those who seldom receive Holy Communion, the priest must keep in all its strictness the obligation for confession before communion. However, if someone wants to confess more often than he/she communes, the Spiritual Father should be prepared to hear that person's confession at all times.

If you want to receive regularly, several times a month, you need to confess at

least once a month. Confession should be on Saturday night after Vespers or by appointment, but not before Liturgy.

3. For reception of Holy Communion more than once a month, Confession must be on a regular basis, and heard not less than once a month.

6. The secrecy of the Mystery of Penance is considered an unquestionable rule in the entire Orthodox Church. Theologically, the need to maintain the secrecy of confession comes from the fact that the priest is only a witness before God. One could not expect a sincere and complete confession if the penitent has doubts regarding the practice of confidentiality. Betrayal of the secrecy of confession will lead to canonical punishment of the priest. St. Nicodemus the Hagiorite exhorts the Spiritual Father to keep confessions confidential, even under strong constraining influence. The author of the Pedalion (the Rudder), states that a priest who betrays the secrecy of confession is to be deposed.

There are prayers in every daily prayer book for the proper preparation for receiving Communion. The prayers before Communion should be said before arriving at church. They can be said the night before or in the morning before Liturgy, and can be combined with morning or evening prayers. Also, if possible, there is The Canon of Preparation for Communion, which is usually said the night before the Liturgy. The prayers after Communion are said in the church after the Liturgy, everyone who has partaken of Communion should be quietly staying and listening to the prayers before departing, in this way we show reverence and respect to Christ while giving thanks for allowing us to partake of His body and blood.

ANNUAL PARISH MEETING HIGHLIGHTS

- ✘ In his introductory remarks, Fr. Mikel stated that Christ is the physician of our soul and body and it is Him whom we need to obey. Lots of good done in the church, but more to be done in the coming year, including more services to help us grow and be a true beacon of Christ in our church and in our city.
- ✘ Let all things be done decently and in order—St Paul. We are given talents to care for our church and to serve Christ. We must do Christ's will in all things. Preserve path so that future generations will receive the true faith. If people didn't labor in the church, we would probably not have the church we are in today.
- ✘ Fr. Mikel challenged people to try to tithe and to invite someone to come to church with them—at least one person throughout the year.
- ✘ Operating Income for 2022 was \$205,908.34 and Operating Expenses were \$204,200.99, resulting in a positive balance of \$1,707.35.
- ✘ Proposed 2023 Operating Budget of \$198,000 presented and passed.
- ✘ Donations of \$61,000 sent to the Ukraine.
- ✘ Auditors report that financial records are "accurate and free from major errors."
- ✘ Slate of officers and trustees positions for 2023 presented and elected.

Andy Evans	President
Nick Bock	Vice President
David Homyak	Treasurer
John Hecht	Financial Secretary
Nicholas Enoch	Recording Secretary

Katrina Delsante	Auditor
Luka Radjenovich	Auditor
Stephanie Homyak	5-year Trustee
John Blischak	4-year Trustee
Heather Pfeiffer	3-year Trustee
Bill Weiss	2-year Trustee
John Bushko	2-year Trustee
Lesley Zarembo	1-year Trustee
Alex Dolotov	1-year Trustee

1st Saturday of Great Lent: Miracle of the Boiled Wheat

Today we remember the miracle of Saint Theodore the Recruit and the boiled wheat. Fifty years after Saint Theodore's martyrdom, Emperor Julian the Apostate (361-363), devised a plan to corrupt the Christians during the first week of Great Lent. He knew that Christians purify themselves through fasting, especially during this week (which is why it is known as Clean Week). Therefore, he ordered the Polemarch (military leader) of Constantinople to go secretly and sprinkle all the food in the marketplace with the blood of animals which had been offered in sacrifice to idols. Saint Theodore appeared to Archbishop Eudoxios in a dream, telling him to assemble all the Christians on Monday morning and tell them that they must not buy any food from the marketplace; instead they were to boil some kollyva and to eat it with some honey during that week. The hierarch asked Saint Theodore what he meant



by kollyva. He replied, "Kollyva is what we call boiled wheat in Euchaita." Thus the scheme of the idol-worshipping emperor was thwarted and the pious people were preserved undefiled during Clean Week.

Ever since the middle of the fifth century, the Orthodox Church has honored the holy Great Martyr Theodore the Recruit on the first Saturday of Great Lent. On Friday evening, at the Divine Liturgy of the Presanctified Gifts following the prayer at the Ambo, the Canon to the holy Great Martyr Theodore, composed by Saint John of Damascus, is sung. Afterward, kollyva is blessed and distributed to the faithful. The commemoration of the Great Martyr Theodore on the first Saturday of Great Lent was established by Patriarch Nektarios of Constantinople (381-397).

The Troparion to Saint Theodore is quite similar to the Troparion for the Prophet Daniel and the Three Holy Youths

(December 17 and Sunday Before the Nativity).¹ The Kontakion for Saint Theodore, who suffered martyrdom by fire, reminds us that he also had faith as his breastplate (see 1 Thessalonians 5:8).²

Saint Theodore the Recruit is also commemorated on February 17.

¹ The term "water of rest" comes from Psalm 22:2 (LXX). It is also found in the Troparion for the Prophet Daniel (perhaps from Daniel 1:12). The Hypakoe (in Tone 2) for December 17 mentions that an angel "turned the furnace into a place of rest" for the Three Holy Children. In today's troparion (and that of Feb. 17), we should not say sweet bread, because of the term "sweetbread," which is made from unappetizing parts of animals.

² The term "breastplate" is an exact translation from the Greek. It is not a "shield," or any other thing.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/saints/lives/2023/03/04/9-1st-saturday-of-great-lent-the-miracle-of-the-boiled-wheat>*

SS Peter and Paul Pascha Card

Name(s) : _____

Name(s) to appear on card:

Mailing Address:

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

Deadline: April 2, 2023

Return completed form to Stephanie Homyak or the Church Office.



Kidz Corner: St. John Climacus

On the 4th Sunday of Great Lent, we remember St. John Climacus. He was born around the year 570 A.D., and at age sixteen, he joined a monastery in a very special place called Mt. Sinai, which is where Moses once climbed to the top of the mountain and received the Ten Commandments from God. After four years, St. John was tonsured a monk, and he progressed in the monastic life for nineteen years, obeying his spiritual Father, Abba Martyrius. After the death of Abba Martyrius, St. John decided to go live alone in the desert. There, he spent forty years in silence, fasting, and prayer, continuously progressing in holiness. At first, St. John was tempted by the devil, but he put all his trust in Jesus and prayed harder than ever. The more he was tempted, the more he prayed—so the temptations never made him fall into sin. In fact, he only grew holier. He became so close to God that many of the other monks and the people heard how holy he was, and they came to ask him for guidance and spiritual advice.

Saint John took on a disciple named Moses. One afternoon, Moses walked a long way away to find some dirt for their little garden (remember, they lived in the desert). He lay down to take a rest under a large rock. Saint John was back home in his cell, but God showed him that Moses was in danger, and he started praying. That evening, when Moses returned, he told St. John that during his nap he was almost crushed by a huge rock. But in his sleep he heard the voice of St. John calling to him, and he hopped up—just as the rock began to break away and fall.

When St. John was seventy-four years old, he left the solitary life because he was chosen to become the abbot of the monastery of Sinai. He was very holy, and the other monks wanted to follow his example. St. John wrote *The Ladder* to teach us how to reach spiritual perfection. The

ST. JOHN CLIMACUS VIRTUE WORD SEARCH

Find the virtues searching vertically, horizontally and diagonally.

OBEDIENCE • REPENTANCE • FORGIVENESS • SILENCE • SELF-CONTROL
 PURITY • GENEROSITY • MEEKNESS • HUMILITY • PRAYER

S	Y	O	Y	T	I	S	O	R	E	N	E	G	N
P	E	H	F	G	R	A	P	X	D	V	M	S	O
R	P	L	U	H	P	K	H	O	N	F	E	Z	B
A	L	M	F	O	R	G	I	V	E	N	E	S	S
Y	P	T	R	C	I	Q	S	U	P	L	K	G	E
E	U	X	J	Z	O	Y	H	O	W	G	N	C	H
R	R	O	A	E	B	N	A	T	F	D	E	O	V
G	I	N	M	B	E	U	T	E	M	G	S	Y	R
R	T	C	F	A	D	I	P	R	V	Y	S	O	L
O	Y	T	I	L	I	M	U	H	O	K	D	A	S
F	R	U	N	K	E	E	C	N	E	L	I	S	X
D	T	E	M	Y	N	Q	U	V	E	N	F	J	B
I	H	P	G	O	C	H	T	D	O	H	K	W	P
L	A	S	F	R	E	P	E	N	T	A	N	C	E

book explains how we can work toward a pure and holy life striving to acquire the Holy Virtues, thus getting closer to God. In that way, our life can become like a ladder leading up to Heaven. He wrote: *“Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And truly, your guardian angel will honor your patience.” So remember, as YOU are trying every day to climb the ladder to grow closer to our Lord—you’re going to make mistakes! But as St. John tells us, don’t give up! Be brave and try harder next time! Isn’t it nice to know that holy saints made mistakes too? They fell, but stood up again!”*



Holy Father Anthony the Great

Anthony was born of wealthy parents in middle Egypt, in a village near Herakleopolis, in 251 and was raised a Christian.

Anthony's parents died when he was about twenty, and he was left to care for his sister. At Liturgy one day he heard the Savior's words "If you would be perfect, sell all that you have and give it to the poor." Struck to the heart by these words, he sold all his property, arranged for the care of his sister, and gave all the rest to the poor. The young man then moved to live in a tiny hut on the edge of his parents' estate, devoting himself to poverty, fasting, and prayer according to the custom of those days.

There Anthony began a struggle with the demonic enemy. He left his hut for a cave used as a tomb and was so set upon by the spiritual enemy that he was found unconscious and was carried to a nearby church. Anthony insisted on returning to the cave to finish the struggle. When at length he



won and Christ's light chased the horrors away, he asked, "Where were you, Lord? Why didn't you come earlier to relieve me of my agony?" The Lord replied, "Anthony, I was there, but I was waiting to see you in action. Now, because you have triumphed, I will always help you and make your efforts known everywhere."

Anthony soon left for the great solitude of the desert—a novelty in those days. He lived in an abandoned fort for the next twenty years, being brought his supply of bread only twice a year.

Afterwards, friends broke down the door and Anthony came forth, "neither dried up nor fat through idleness but as God-borne and standing in his natural condition." Word spread everywhere, and crowds came to see him. The desert soon became populated with those emulating the man of God and looking to him as their father.

As St Anthony's fame grew, he found it harder to find solitude, so in 313, he moved

further into the desert—to the foot of a mountain near the Red Sea, his "Inner Mountain" He returned to Alexandria only twice: once in 311 to strengthen the Christians arrested in the persecution, and once in 338 to strive publicly against Arianism, supporting St Athanasius, who invited him.

In the desert, he continued to pray and care for the monks. So it was that he came, at the age of ninety, to meet St Paul of Thebes, another hermit who lived in complete solitude. Anthony was visited by many from the world as well. When challenged by some pagan philosophers as to how he could claim wisdom though he was not educated, he answered, "Which is older, the mind or the book? And which is the source of the other? So, to the man whose mind is sound, there is no need for books to attain wisdom." He was known as one who had frequent visions and revelations, who drove out demons and healed the sick by his prayer, and who lived in cheerfulness and joy. Anthony died in peace after a full eighty-five years in the desert.✠

The Great Canon of St. Andrew of Crete

(Continued from page 1)

Desire to change—dialogue with the soul

Come, wretched soul, with your flesh, confess to the Creator of all. In the future refrain from you former brutishness, and offer to God tears of repentance (Monday:1.2).

Recognizing Reality

The end is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain? (Monday:4.2)

How to pray - Laments and supplications to God

Thou art the Good Shepherd; seek me, Thy lamb, and neglect not me who have gone astray. (Monday:3.5).

Old and New Testament examples of righteousness and unrighteousness, for the purpose of emulation or avoidance

Do not be a pillar of salt, my soul, by turning back; but let the example of the Sodomites frighten you, and take refuge up in Zoar.(Genesis 19:26) (Thursday: Ode 3:5)

I have reviewed all the people of the Old Testament as examples for you, my soul. Imitate the God-loving deeds of the right-

eous and shun the sins of the wicked (Tuesday: Ode 8)

The most important thing to know about the Great Canon

The Great Canon was written by a holy man to teach himself the right way to live. We cannot benefit from it unless we make it a priority to stand in prayer, in the church, and listen to it, with a great desire and expectation for God's grace to teach us and heal us. Our theology is—first and foremost—experienced and prayed, and not only "studied".

Reprinted from <https://www.christthesavioroca.org/greatcanon>✠

Lenten Reflections

"Fasting, prayer, alms, and every other good Christian deed is good in itself, but the purpose of the Christian life consists not only in the fulfillment of one or another of them. The true purpose of our Christian life is the acquisition of the Holy Spirit of God. But fasting, prayer, alms and every good deed done for the sake of Christ is a means to the attainment of the Holy Spirit. Note that only good deeds done for the sake of Christ bear the fruit of the Holy Spirit. Everything else that is not done for the sake of Christ, even if it is good, does not bring us a reward in the life to come, not does it bring the grace of God in this life. This is why our Lord Jesus Christ said, 'Whoever gathereth not with me scattereth' (Matt. 12:30).

+ St. Seraphim of Sarov, Conversation on the Goal of the Christian Life

"Devils take great delight in fullness, and drunkenness and bodily comfort. Fasting possesses great power and it works glorious things. To fast is to banquet with angels."

+St. Athanasius the Great

"Fire and water are incompatible; and so is judging others in one who wants to repent. If you see someone falling into sin at the very moment of his death, even then do not judge him, because the Divine judgment is hidden from men. Some have fallen openly into great sins, but they have done greater good deeds in secret; so their critics were tricked, getting smoke instead of the sun."

+St. John Climacus

The Ladder of Divine Ascent, Step 10.8



CONGRATULATIONS

Fr. Mikel advised the congregation that Subdeacon Mike Wagner has announced his retirement from the altar. May God continue to bless Subdeacon Mike with many, many years!



Around SS

MARCH BIRTHDAYS/ANNIVERSARIES

March 1	Monica Chilbert
7	Lauren Hecht
9	Mara Contes
10	Stephanie Homyak
11	Nicholas Bock
12	Sophie Behnen
14	Elizabeth Michel
15	Vera Therese Taliaferro
17	Mike Wagner
	Junia Febrache
	Carlos Eugene Taliaferro
19	Christi and David Sourk
29	Tania Booriakin
	Judy Bushko
	Elliot Arauz
	Isaac Eugene Taliaferro
30	Alexander (Sasha) Keck

Many
Years



Mnoga-
ya Leta!

CONGRATULATIONS!

Deacon John and Matushka Juliana are blessed to announce the birth of their granddaughter, Everleigh Jean Genevieve Weiss-Stokes. She was born at Mercy Gilbert on 2.17.23 at 8:28 pm weighing in at 7 lbs 5 oz and 20" long. Mom and baby are doing well. May God grant Everleigh and her family many years!



PRAYER LIST

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

We offer prayers to all of our parishioners who are ill or unable to attend services:

Marie Lobb

Elena Kerr

Ann Carroll

Monya Bock

Pam Bolton

Elizabeth Michel

Walter Booriakin

Jamie Arango

Antonia Adams-Clement

Tammy Horton

The suffering people of Ukraine

If you know of anyone else in need of our prayers, please contact Fr. Mikel Bock.

Bits and Pieces

PRESANCTIFIED LITURGY MEALS On Wednesday evenings after the presanctified liturgies a light meal of soup, salad, and bread is offered in the church hall. If you would like to volunteer to bring a soup, salad, or bread for one of the liturgies, please see Marty Gala to sign up. Please remember all items must be lenten.

NO CHURCH SCHOOL Sunday, March 6th and Sunday March 13th. Classes have been cancelled so students can participate in the Forgiveness Vespers following Liturgy on Forgiveness Sunday, and in the Procession of Icons on the Sunday of Orthodoxy.

SUNDAY OF ORTHODOXY PROCESSION Youth will participate in the annual procession of icons on the Sunday of Orthodoxy, March 5, 2023. 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 carry in the procession. *We ask that families with children sit in the front pews on either side of the church.*

PAN-ORTHODOX VESPERS MEAL After the Pan-Orthodox Vespers on March 12th, we will host a lenten supper for any attendees that want to share a meal. We are looking for people to bring items such as appetizers, fruit, salads, shrimp, main dishes, side dishes, and desserts. Please note: due to the number of people that have attended in the past, we ask that no one bring soup as it too easily spills with a large group in the hall. If you are able to bring something, please see Heather Pfeiffer. Items may be brought during liturgy or before Vespers. We also need volunteers who are willing to help setup the hall before the meal and cleanup afterwards.

LENTEN SOUP SALE – SUNDAY, MARCH 5 To help with the journey through lent, especially the fast, the Myrrh Bearers Altar Society will be selling a variety of Lenten soups on Sunday, March 5th. The soups will be \$8 a quart and \$15 for two quarts. You can freeze most of the soups to last through the remainder of lent and make quick lunch or dinner options.

FEAST OF THE ANNUNCIATION On Saturday, March 25th, we celebrate the Great Feast of the Annunciation. On this feast, we recall the announcement made by the Archangel Gabriel to the Virgin Mary in Nazareth that she had been chosen by God to be the Mother of the promised Savior (Luke 1:26-38). Festal Matins will be held on Friday, March 24th at 6:00pm, and Divine Liturgy of the Feast will be celebrated Saturday, March 25th at 9:00 a.m.

PARISH PASCHA CARD Instead of sending individual Pascha greetings, why not list your name(s) on a beautiful Orthodox Pascha card and support a worthy cause at the same time. Please participate by filling out the form at the bottom of page 3 and return to Stephanie Homyak or the Church Office by April 2, 2023.

PASCHA FLOWERS Please participate in beautifying our church for the celebration of Holy Week and Pascha by donating towards the purchase of flowers.



MEMORIAL SATURDAYS As we approach and enter the season of the Great Lenten Fast, beginning our journey to Holy Pascha, we pause to remember and pray for our loved ones who have gone before us in hope of the Resurrection. See Father Mikel to provide a list of names you would like commemorated or if you otherwise need to update your current list. Please check the calendar for dates.

PASCHA BREAD BAKE MBAS will be baking little Pascha rolls on Saturday, April 1 that are distributed during the evening Pascha service. If you are interested in helping bake the rolls, please join us at 8 am on April 1st. To learn more, please see Heather Pfeiffer or Marty Gala.

LOOKING AHEAD: VESPERS OF PASCHA It is an annual tradition in our parish to continue the celebration of the Pascha Midnight Liturgy with Paschal Vespers, this year on Sunday, April 16, at 1:00 p.m. The Vespers service is followed by an "Easter Egg Hunt" for the children as well as by a festal pot-luck.

VIRTUAL LENTEN COOKBOOK Sometimes it can be a challenge figuring out what to cook on fast days, especially during Great Lent or other fasting periods. MBAS is putting together a virtual cookbook of Lenten recipes and we need your help. We are looking for soups, salads, main dishes, desserts and more. If you would like to submit one or more recipes for the cookbook, please give 2 copies of your recipe(s) to Mat. Elizabeth Pfeiffer or email it/them to flagstaffred@gmail.com.

FRY'S COMMUNITY REWARDS Did you know you can support SS Peter & Paul E Orthodox Church just by shopping at Fry's? It's easy when you enroll in Fry's Community Rewards!

Go to www.frysfood.com to ACCOUNT DASHBOARD, scroll down to COMMUNITY REWARDS. Select CHANGE ORGANIZATION or ENROLL under COMMUNITY REWARDS.

Under FIND YOUR ORGANIZATION enter SS PETER & PAUL E ORTHODOX CHURCH and then select SEARCH. Then simply ENROLL.

FOCA Happy birthday to all those born in March! Many years! Watch for announcements of social events (Steamboat Dolly) being planned by FOCA. You do not have to belong to FOCA to enjoy. We have coasters and rum balls available for purchase. Proceeds will be used to support the St. Herman's graduating seminarians.

PAN-ORTHODOX WOMEN'S LENTEN RETREAT Saturday, March 11, 2023

9:00 AM 4:00 PM

Location: Assumption Greek Orthodox Church, 8202 E Cactus Road, Scottsdale

Theme: Coming Home – Lenten reflections for women on finding self, service and sanctuary.

Speaker: Christian Gonzalez, Licensed Marriage and Family Therapist and Director of Ministry of Orthodox Youth Ministries (OYM)

To Register: <http://bidpal.net/lentenwomensretreat>

Email: Tina Kanelos Jones (tkanelos@gmail.com) or Emily Kuzava (eckuzava@gmail.com)

March 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>26 CHEESEFARE SUNDAY FORGIVENESS SUNDAY St. Porphyrius, Bishop of Gaza 8:40am Hours 9:00am Divine Liturgy Forgiveness Vespers CHEESEFARE LUNCHEON NO CHURCH SCHOOL</p>	<p>27 BEGINNING OF GREAT FAST St. Raphael, Bishop of Brooklyn 9:00am Lenten Matins 6:00pm Compline & Great Canon</p>	<p>28 Ven. Basil the Confessor 9:00am Lenten Matins 6:00pm Compline & Great Canon</p>	<p>1 9:00am Lenten Matins 5:30pm 9th Hour & Typica 6:00 pm Presanctified Liturgy Lenten Meal</p>	<p>2 9:00am Lenten Matins 6:00pm Compline & Great Canon</p>	<p>3 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy 6:00pm Small Compline with Canon to St Theodore</p>	<p>4 Theodore Saturday 8:40am Hours 9:00am Divine Liturgy 5:00pm Vespers</p>
<p>5 Sunday of Orthodoxy 8:40am Hours 9:00am Divine Liturgy Procession with Icons NO CHURCHSCHOOL LENTEN SOUP SALE FOCA MEETING 5:00 Pan Orthodox Vespers <i>Holy Trinity Cathedral</i></p>	<p>6 7 Sunday of Orthodoxy Procession of Icons Sunday, March 5, 2023</p> 		<p>8 5:30pm 9th Hour & Typica 6:00 pm Presanctified Liturgy Lenten Meal</p>	<p>9 Holy Forty Martyrs of Sebaste</p>	<p>10 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy</p>	<p>11 Memorial Saturday St. Sophronius 8:40am Hours 9:00am Divine Liturgy 5:00pm Vespers</p>
<p>12 St Gregory Palamas 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL MBAS MEETING 5:00 Pan Orthodox Vespers <i>SS Peter and Paul</i></p>	<p>13</p>	<p>14 St. Benedict of Nursia 6:00pm Council Meeting</p>	<p>15 5:30pm 9th Hour & Typica 6:00 pm Presanctified Liturgy Lenten Meal</p>	<p>16</p>	<p>17 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy</p>	<p>18 Memorial Saturday St. Nikolai of Zicha 8:40am Hours 9:00am Divine Liturgy ST. PAISIUS MONASTERY TRIP 5:00pm Vespers</p>
<p>19 Veneration of the Cross 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL</p>	<p>20 21 St. Paisius Monastery Trip Saturday, March 18th 7:15am-9:30pm Sign up via text or call to Antonia Adams-Clement at (602)796-2630</p>		<p>22 5:30pm 9th Hour & Typica 6:00 pm Presanctified Liturgy Lenten Meal</p>	<p>23</p>	<p>25 Forefeast Annunciation 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy 6:00pm Festal Matins</p>	<p>25 ANNUNCIATION 8:40am Hours 9:00am Divine Liturgy 5:00pm Vespers</p>
<p>26 St. John Climacus Synaxis of the Archangel Gabriel 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL</p>	<p>27 28 Join us for a light lenten meal and discussion following Wednesday evening Liturgy of the Presanctified Gifts. Please contact Marty Gala to sign-up to bring soup, fruit, or bread.</p>		<p>29 5:30pm 9th Hour & Typica 6:00 pm Presanctified Liturgy Lenten Meal</p>	<p>30 Ven. John Climacus of Sinai</p>	<p>31 St. Innocent of Alaska 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy</p>	<p>1 Ven Mary of Egypt PASCHA BREAD BAKE 5:00pm Vespers</p>