

SS Peter & Paul Orthodox Church Newsletter

Volume 12, Issue 3

March 2012

February Council Highlights

- ✘ January's Operating Income was \$12,712 and Operating Expenses were \$11,479, resulting in a positive balance of \$1,233 for the month of January.
- ✘ The Construction Contract has been signed for the new parking lot addition and applications for all permits completed and in the process of issuance by the City of Phoenix.
- ✘ SS Peter and Paul will host the Pan-Orthodox Lenten Vespers on Sunday, March 25, 2012.
- ✘ Please stay out of the construction site for the new parking lot; the area has now been fenced off.



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

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

Archpriest David Brum
 Rector

602.274.6794 Home
 480.287.0240 Mobile
 Frdbrum@aol.com

Protodeacon Alexis Washington
Andrew Evans
 Council President
 480.948.7929

Barbara Harp
 Choir Director
 bharp@vosymca.org

Stephanie A. Homyak
 Church School Director
 Newsletter Editor
 623.869.0470

Stephanie_Homyak@yahoo.com

Mike Wagner
 Web Master

Mike@sspeterpaulaz.org

Marty Gala
 Myrrhbearers Altar Society
 602.803.0280

The Inescapable Truth

During the week of March 4 we read the fourth chapter of the Book of Genesis, which includes the story of Cain and Abel.

These sons of Adam and Eve make offerings to God. Abel, a keeper of sheep, brings a choice young animal. Cain, described as a "tiller of the soil" or farmer, offers grain. God accepts Abel's gift, but not Cain's.



Though no reason is given for the choice God makes, He sees the anger it causes in Cain. God gives him what seems to be both a reassurance and a warning: "If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door; its desire is for you, but you must master it." God is telling Cain that everything depends on his righteousness.

But sin does get the better of Cain. He kills Abel and then faces the inescapable question from God: "Where is your brother Abel?" God knows perfectly well where Abel is, just as He knew the answer to a similar question He posed to Adam earlier in Genesis: "Where are you?"

Like Adam, Cain fails to give an honest answer. He lies, and speaks defiantly and disrespectfully: "I do not know; am I my brother's keeper?" Cain knows that his "brother's keeper" is exactly what God expects him to be, but

he has fallen away from what God expects. His answer is a kind of self-defense, as if to say that God's expectations are unreasonable or unreachably high for a mere human being.

God announces Cain's punishment for the sin of murder, and Cain bewails his fate, saying, "I shall be a fugitive and a wanderer on the earth, and whoever

finds me will slay me." But God's mercy is with him, even after his terrible deed. The Lord puts a mark on him, "lest any who came upon him should kill him." Though the "mark of Cain" is often misunderstood as a sign marking Cain as a murderer, it is in fact a sign of God's protection.

In the next verses of Genesis, the author has fused together two Biblical

sources. So now rather than being one of only three people on earth (Cain, Adam and Eve) Cain is married and has a son called Enoch. Genesis names several generations of Enoch's offspring, ending with Lamech.

If Cain murdered, Lamech murders with boastful pride. He says to his wives, "Hearken to what I say. I have slain a man for wounding me, a young man for striking

me." The author wants to show that mankind is becoming increasingly evil. The disobedience to God's law that began with Adam and Eve increased with Cain, and has now become truly ugly with Lamech.

Yet the world can be saved if there is one righteous person willing to obey God. In the next chapter of Genesis, God finds that man and instructs him to build an ark. He is Noah, the son of none other than Lamech.

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://dce.oca.org>.

Troparion - Tone 8

Open to me the doors of repentance,
 O Life-giver.

For my spirit rises early to pray towards Thy holy temple,
 bearing the temple of my body all defiled.

But in Thy compassion,
 purify me by the loving kindness of Thy mercy.

Message From Our Rector

Dearly Beloved in the Lord,

At the Vespers of Forgiveness Sunday, having asked for and received forgiveness from our brothers and sisters and having forgiven them as well, we entered into the season of Great Lent and began our Lenten journey that leads us towards the great and holy day of Pascha. In this season of spiritual growth and blessing, the Holy Orthodox Church invites all of us to live a special period of forty days as a pilgrimage of repentance, conversion, and renewal.



In the Holy Scriptures we see that the number forty is rich in symbolism. It recalls Israel's forty-year journey in the desert. These forty years of wandering in the desert was a time of hope and expectation, purification, and closeness to the Lord. But these forty years of wandering was also a time of temptation and testing. "And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed" (Numbers 32:13).

The fact that we observe a period of forty days in our observance of the Great Fast also reminds us of Jesus' own sojourn in the desert at the beginning of His public ministry. After His Baptism by John in the River Jordan, the Lord went out into the Judean desert. As the Gospel of Saint

Mark tells us, after coming out of the wilderness, "Immediately the Spirit drove Him into the wilderness" (Mark 1:12). These forty days were, for the Lord Jesus Christ, a time of profound closeness to His Heavenly Father as He entered into the spirit of silence and deep prayer. But these forty days in the desert were also a time of confrontation with the mystery of evil. "And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him" (Mark 1:13; see also Matthew 4 & Luke 4).

This season of Lent becomes, for us today, a forty day period of wandering in the desert, of being tempted by the evils that surround us in our daily lives, and of striving to draw ever closer to the Lord who Himself spent forty days in the wilderness in preparation for His saving Mission. The Church's Lenten discipline is meant to help deepen our life of faith and our imitation of Christ in His paschal mystery. In these forty days may we draw nearer to the Lord by meditating on His word and example, and thus we conquer the desert of our spiritual aridity, selfishness and materialism.

For Orthodox Christians, observance of Great Lent is characterized by fasting from certain foods, by an intensified private and public prayer, by self-examination, repentance and confession, personal improvement and restitution for sins committed,

and almsgiving. The foods traditionally abstained from are meat and dairy products, wine, and oil. Since strict fasting is canonically forbidden on the Sabbath and the Lord's Day, wine and oil are permitted on Saturdays and Sundays. This year, the Great Feast of the Annunciation falls during Great Lent (March 25); therefore fish, wine and oil are permitted on that day because of the importance of the feast.

Besides participating in the additional liturgical celebrations that both characterize and enhance this season, Orthodox Christians are also expected to pay closer attention to and increase their private prayer. According to Orthodox theology, when asceticism is increased, prayer must be increased also. The Church Fathers have referred to fasting without prayer as "the fast of the demons" since the demons do not eat because of their incorporeal nature, but neither do they pray.

As we enter into this Holy Season of Prayer, Reflection, Repentance and Penance, let us pray for the whole Church, for all our brothers and sisters in Christ throughout the world. May this Lent be a time of grace in which God leads us, in union with the Crucified and Risen Lord, through the experience of the desert to the joy and hope brought by Christ's Holy Resurrection.

With love in Christ,

Father David

SS Peter and Paul Pascha Card

Name(s) : _____

Name(s) to appear on card

Suggested Donation: \$10.00

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

Deadline: April 1, 2012 Return completed form to Stephanie Homyak

Proceeds to go to the Parking Lot Project.



60th Anniversary Celebration



The children greet the Bishop with flowers.



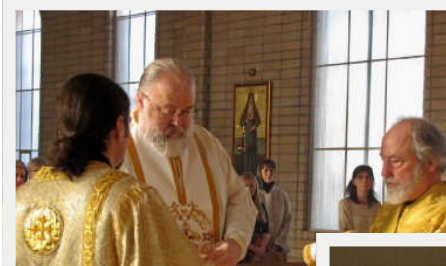
Christi and the Yavornitzkys enjoy a laugh.



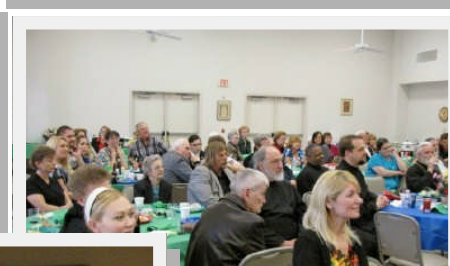
Bishop BENJAMIN prays before liturgy begins.



Sterling Sourk approaches Bishop BENJAMIN.



Vesting Bishop BENJAMIN



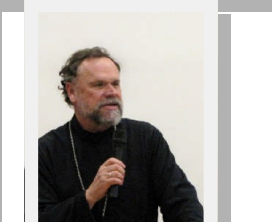
Reflecting on our history.



Protodeacon Alexis reading Ep



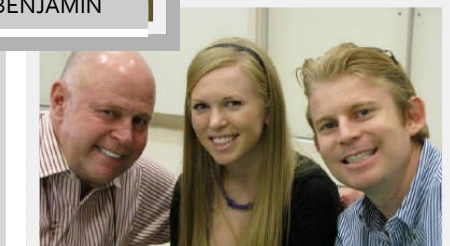
Bishop BENJAMIN



Fr. Ian MacKinnon



The clergy leave the church after liturgy.



John, Amy, and Andrew Blischak.



MARY, MYSTERIES,
AND MISSION: LIVING
THE CHRISTIAN LIFE
A Day of Lenten Prayer and
Reflection

with

ARCHPRIEST CHAD
HATFIELD
Chancellor, Saint Vladimir's
Seminary

10:00 a.m. – 3:00 p.m.
Saturday, March 24, 2012

SS PETER & PAUL CHURCH
1614 E. Monte Vista Road
Phoenix, AZ

Lunch will be provided.
\$5.00 donation requested.

RSVP by 3/21 to:
frdavid@sspeterpaulaz.org

2012 Pan-Orthodox Vesper Schedule

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

All Vesper Services Begin at 6:00 PM



The Sunday of Orthodoxy

March 4, 2012

Host Parish: Holy Trinity Cathedral

1973 E. Maryland Ave. Phoenix (602) 264-7863

The Second Sunday of Lent

March 11, 2012

Host Parish: Assumption Church

8202 E. Cactus Rd., Scottsdale (480) 991-3009



The Third Sunday of Lent

March 18, 2012

Host Parish: St. Sava Church

4436 E. McKinley Street, Phoenix (602) 275-7360

The Fourth Sunday of Lent

March 25, 2012

Host Parish: Sts. Peter & Paul Church

1614 E. Monte Vista Road, Phoenix (602) 253-9515



The Fifth Sunday of Lent

April 1, 2012

Host Parish: St. Haralambos Church

7950 W. Pinnacle Peak Rd. Peoria (623) 486-8665

Sponsored by the Arizona Council of Eastern Orthodox Churches
More Information at: WWW.ARIZONAORTHODOX.ORG

Sunday of Orthodoxy

Fr. Alexander Schmemmann

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.

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 or 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.

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 become 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 help. The world was in darkness. Everything seemed finished. And you know what happened three days

Sunday of Orthodoxy (cont'd)

(Continued from page 5)

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, 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 "Reflections in Christ", February 28, 2012, Orthodox Church in America web site, <http://oca.org/reflections/fr.-alexander-schemmann/sunday-of-orthodoxy>

Around SS Peter & Paul

MARCH BIRTHDAYS/ANNIVERSARIES

Stephanie Homyak
March 10

Sasha Golowatsch
March 13

Elizabeth Michel
March 14

Mike Wagner
March 17

Natalia Holmes
March 18

Christi and David Sourk
March 19

Ann Michkofsky
March 22

Tania Booriakin
March 29



Mnogaya Leta! Many Years!

MEMORY ETERNAL

Our prayerful support and sincere sympathy to Protodzeacon Alexis Washington on the repose of his beloved mother, Beatrice. May the Lord grant her rest with the saints and memory eternal!

Vzhehnaya pamyat!

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:

Dan Perotto
Vi Wasilenko
Mary Maul
Pauline Vinay
Rose and Bill Koval
Ann Garza

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

Bits and Pieces

PRESANCTIFIED LITURGIES

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

LENTEN SUNDAY VESPERS

Throughout the season of the Great Fast, the Orthodox communities in the Valley of the Sun gather on Sunday evenings for prayer and fellowship. The Sunday evening Vespers are held at 6:00 p.m. and are generally followed by a reception offered by the host parish. This year, SS Peter and Paul will host Vespers on Sunday, March 25. Please mark your calendars and plan on joining with our Orthodox brothers and sisters in our common journey through Lent to Pascha.

COFFEE HOUR

Thus far the coffee hour has been successful. However, we still have many members who have not volunteered to host a coffee hour. To volunteer, please contact Tania Booriakin either in church or by phone (480.585.9560).

Unable to host Coffee Hour? Why not consider making a cash donation to cover supplies, donating staples for coffee hour, or help clean up! Let's all pitch in and help!

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!

MEMORIAL SATURDAYS

March 10 and 17 are Memorial Saturdays, also known as Soul Saturdays. The Church sets these days aside for the special commemoration of those departed this life before us. Commemoration of the Departed Faithful will take place during a Panikhida on each of these days, prior to Vespers, at 4:30 p.m. If you would like your departed loved ones to be remembered by name, and have not already done so, please submit your commemoration list to Father David.

BOOKSTORE

Handcrafted egg pendants have returned again this year! Reasonably priced from \$8 - \$25, these beautiful works of art will be sold only through Pentecost. There are a small selection of chains and pins also available for purchase.

Enrich your Lenten experience with some spiritual reading and music. We have 3 books that deal with Great Lent specifically as well as the Liturgy of Pre-Sanctified Gifts on CD. We also have a small supply of the Pre-Sanctified Liturgy service book that is served every Wednesday night during Great Lent.

May you all have a blessed Lenten journey!

Katrina Delsante

MYRRH BEARERS ALTAR SOCIETY



SS Peter and Paul will be hosting the Pan-Orthodox Lenten Vespers on March 25th. The MBAS will host a Lenten meal after the service. Marty Gala will be coordinating the meal, so please show your usual generosity by contacting her and letting her know what dish you will be able to bring.

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

The Myrrhbearers Altar Society officers for 2012 were elected at the February meeting and they are as follows:

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

Marty Gala

EASTER BAKE

The Myrrh Bearers' Easter bake schedule is Thursday March 15 and Tuesday March 20th and Tuesday April 3. Please sign up with Elizabeth Michel if you can assist on any of the bake days. Orders will be taken for Paskas.

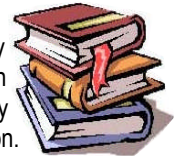
Elizabeth Michel

FLOWERS

Thanks to Marie Yevin for providing flowers to beautify the church for the month of January. Flowers for the month of February were provided by Marie Lobb. Marilyn Bezkorovainy is providing flowers for the month of March.

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 choose from.



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 give it to Stephanie Homyak. The suggested minimum donation is \$10. Proceeds will benefit the parking lot project, so please be generous in your offering.

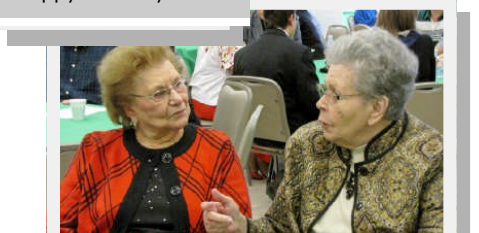
MORE ANNIVERSARY PICTURES



Cass and Mike Wagner.



Happy birthday Jane!



Vi Wasilenko and Tillie Kulek catch up.

March 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat		
<p>MARY, MYSTERIES, AND MISSION: LIVING THE CHRISTIAN LIFE A Day of Lenten Prayer and Reflection Archpriest Chad Hatfield Saturday, March 24, 2012 10:00 am—3:00 pm</p>				1	2	3 St. Theodore Sat. 5:00pm Vespers		
4 Sunday of Orthodoxy 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers <i>Holy Trinity Cathedral</i>	5 6 Join us for a light lenten meal and discussion following Liturgy of the Presanctified Gifts. Please contact Ann Carroll to sign-up to bring soup, fruit, or bread.		7 Icon Surety of Sinners 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	8 Kursk-Root Icon	9 Holy Forty Martyrs of Sebaste	10 Memorial Saturday 4:30pm Memorial Saturday Service 5:00pm Vespers		
11 St. Gregory Palamas 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 6:00 Lenten Vespers <i>Assumption Greek Orthodox Church</i>	12	13 7:00pm Council Mtg Meeting	14 Feodorovskaya Icon 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	15 EASTER BAKE	16	17 Memorial Saturday 4:30pm Memorial Saturday Service 5:00pm Vespers		
18 Veneration of the Cross 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers <i>St. Sava Serbian Orthodox Church</i>	19 Our Lady of Tenderness Icon	20 EASTER BAKE			21	22	23	24 Forefast Annunciation Lenten Retreat 10:00am-3:00pm SS Peter & Paul 5:00pm Vespers
We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.								
25 Annunciation Most Holy Theotokos 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers <i>SS Peter and Paul Orthodox Church</i>	26	27 Glykophylousa Icon	28 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	29 6:00pm Great Canon	30	31 Repose of St. Innocent 5:00pm Vespers		