

SS Peter & Paul Orthodox Church Newsletter

Volume 17 Issue 3

March 2017

February Council Highlights

- ✘ January's Operating Income was \$15,608.92 and Operating Expenses were \$10,656.56, resulting in a positive balance of \$4,952.36 for the month of January.
- ✘ Council voted to create a Capital Expansion Reserve account.
- ✘ Discussion on old and new reporting system for Financial Secretary.
- ✘ TYAL hosting lunch in March to raise funds for upcoming trip to Project Mexico.



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

The Right Reverend DANIEL
Bishop of Santa Rosa
Rector
480.287.0240 Mobile
frdaniel@sspeterpaulaz.org

Priest David Balmer, Attached Retired

Deacon Drew Maxwell

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

Homily On The Beginning Of The Holy Season Of Lent

St. John Chrysostom

I am pleased and delighted to see the church of God adorned today with the throng of her own children, and to see you all coming together with great joy. I mean, whenever I look upon your beaming faces, I take it as an infallible sign of the satisfaction you feel at heart. — As the wise man said, “The face betrays the joy of the heart.” So naturally I myself arose this morning with more than the usual enthusiasm since I was to share with you this spiritual happiness and I wanted to become a herald for you of the approach of Lent — the medicine, I might say, for your souls. Like a loving father, you see, the Lord of us all, in his desire that we be cleansed of the sins we have committed with the passing of time, desired a remedy for us through holy fasting.

So let no one be gloomy, no one look sullen, but exult and be glad, and glorify the guardian of our souls, who shows us the best way, and welcome with great joy his approach. Let the pagans be ashamed and the Jews dismayed to see the love revealed by our welcoming the approach of this season with such excitement, and let them learn through the experience of these things the extent of the difference between them and

us. Let them designate as their feasts and festivals, drunkenness and all other kinds of licentious and shameful behavior, which is typical of them to wallow in, but let the church of God, unlike them, identify feasts with fasting, neglect of the appetite and all the virtues that accompany it. This, in fact, is a true feast, where there is saving of souls, where there is peace and harmony, where the harsh realities of daily life are missing, without tumult and din and the antics of good cooks and slaughter of brute beasts. Utter rest and quiet, love and joy, peace and gentleness, and a thousand other good things are the order of the day in place of that other behavior.

So come now, I beg you, let us discuss these things, my dear people; let me urge you first of all to receive our words with great enthusiasm so as to gain something worthwhile and so return home. It is not, after all, idly and to no purpose that we have come here, for one person to do the talking and the other simply to applaud what is said, and so for us to off home. Instead, it is for me to utter something useful and relevant to your salvation, and for you to profit from what is said and so to leave here for home after gaining much benefit. The church, you see, is a pharmacy of the spir-

it, and those who come here ought to acquire some appropriate remedies, apply them to their own complaints, and go off the better for it. I mean, blessed Paul confirms this, that mere listening without showing practical response is of no value, when he says: “It is not, after all, the listeners to the law who are at rights with God, but doers of the law who are set at rights.” Christ, too, in his preaching said: “Not everyone saying to me, Lord, Lord, will enter the kingdom of Heaven, but the one who does the will of my Father in Heaven.” Accordingly, dearly beloved, since we know that no benefit comes to us from listening unless it is brought to its completion in the good works that follow, let us not be listeners only but doers, so that the works following the words may be for us grounds for confidence.

Accordingly, open up the recesses of your mind so as to receive the sermon on fasting. To make a comparison with a modest and demure bride: those with the task of introducing her to the bridal chamber adorn it with drapes and cleanse the whole house, giving no entrance to untidy servant girls, and only then do they conduct the bride to her chamber. I would like you to follow this model, purifying your thinking and bidding adieu to indulgence and

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Message From Our Rector

Dear Brothers and Sisters in Christ,

We have once again been blessed by the Lord to enter into the fullness of Great Lent. This special season of grace, a 40-day period of the Church’s year, is also known as the **Great Fast**.

Indeed, it is fasting and abstinence which mark our observance of this season in a vital way. Fasting and abstinence have the greatest external impact on our daily lives during these weeks. While we spend more time in prayer, attend more of the Church services, and reach out in charity to those in need, it is fasting of which

we are most conscious in the day-to-day of life. But fasting from the foods (i.e. limiting the amount we eat and drink) and abstinence from many types of food (i.e. not consuming any animal products and foregoing most alcoholic beverages) is not an exercise we perform for and of itself. Rather, the fasting discipline which the Church offers us is intended to help us focus on our spiritual lives so that we might grow in holiness as we prepare to renew within us the Paschal Mystery of Our Lord Jesus Christ. Saint John Chrysostom, addressing the subject of fasting in one of his most memorable sermons, makes it clear that fasting is not just about eating and drinking less or



abstaining from certain foods. He states, “I have said these things, not that we may disparage fasting, but that we may honor fasting; for the honor of fasting consists not in abstinence from food, but in withdrawing from sinful practices; since he who limits his fasting only to an abstinence from meats, is one who especially disparages it. Do you fast? Give me proof of it by your works! *Is it said by what kind of works? If you see a poor man, take pity on him! If you see an enemy, be reconciled to him! If you see a friend gaining honor, envy him not! If you see a handsome woman, pass her by!*

For let not the mouth alone fast, but also the eye, and the ear, and the feet, and the hands, and all the members of our bodies. Let the hands fast, by being pure from loose living and avarice. Let the feet fast, by ceasing from running to the unlawful spectacles. Let the eyes fast, being taught never to fix themselves rudely upon handsome countenances, or to busy themselves with strange beauties.” Saint John, the preacher with the “golden mouth,” speaks to us today just as powerfully as he spoke to those who were present to hear him preach in the second half of the fourth century. He counsels us to not only embrace fasting, but, as we em-

brace it, to look beyond the spiritual practice of fasting and realize that, if our fasting is to have any merit, if it is to make any difference in our lives, it must have an impact on all the areas of our life.

We are only at the beginning of the Fast and the weeks ahead can become more challenging and more tedious with each passing day—but, despite frustration or even boredom with the fast, we strive to remain faithful to it nonetheless. So, as we strive to be faithful to the Church’s discipline, let’s also reflect upon the impact that our daily and Lenten fasting has in our daily lives. If we are more loving, if we are caring for those around us, if we reach out to those in need, if we are curbing our tongues, if we are less tempted by the world and its enticements, we will see the fast at work within us.

Also, as we fast and pray, we are reminded that our brothers and sisters in Christ—around the world, in our parish, and in our homes—are also taking part in this Lenten journey with us. None of us is alone; we all need one another’s support. May that mutual support encourage us in our common effort so that together we may arrive at the bright and joyous day of Pascha.

With love in the Lord,
+Bishop Daniel

SS Peter and Paul Pascha Card

Name(s) : _____

Name(s) to appear on card: _____

Mailing Address: _____

Proceeds to be used toward the purchase of a speaker system for the church.

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

Deadline: April 8, 2017

Return completed form to Stephanie Homyak



Homily On The Beginning Of The Holy Season Of Lent

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intemperance; then, with the recesses of your mind open to receive them, welcome the mother of every good, mistress of sobriety and ever other virtue—I mean fasting—so that you may enjoy greater pleasure and she may provide you with her own special healing. To put it another way: when doctors intend to prescribe medicine to patients anxious to get rid of putrid, harmful fluids, they direct them to abstain from bodily food lest it be a hindrance to the power of the medicine instead of its having the effect of demonstrating its true properties. So much the more should we, on the point of receiving that spiritual medicine — the benefit of fasting — purify our thinking and render our mind alert lest it be sodden with drink and find useless and unprofitable what should be of benefit in the exercise.

I know, of course, that what I say today will strike many of you as novel. I beg you, however, not to let ourselves heedlessly become the slaves of habit, but let us subject these matter affecting ourselves to the process of reason. After all, do you get any benefit from daily gluttony and extreme indulgence? Far from benefit, all you get is harm and intolerable damage. You see, whenever reason becomes sodden through drinking to excess, immediately the benefit gained from fasting is wiped out without trace. I ask you: what could be more distasteful, what more unseemly than people quaffing wine right up till midnight, up to the dawning of the first rays of the rising sun, reeking to high heaven from drinking all that wine, a disagreeable spectacle to people they meet, an object of contempt to their household, the laughing stock of all who have some little idea of correct behavior and in the eyes of everyone when they draw on themselves the displeasure of God through this extreme intemperance and ill-timed, mindless indulgence. “Drunkards,” scripture says, “will not inherit the kingdom of God.” So what could be worse than the

plight of these people who are driven from the precincts of the kingdom for a fleeting and pernicious satisfaction?

God forbid that anyone of you gathered here should be overcome by that weakness. May you instead celebrate each day as it comes with restraint and sobriety, and be free of the storms and tempests that indulgence is accustomed to cause, and thus reach the harbor of your souls — I mean fasting — so as to be in a position to gain its advantages in abundance. I mean, just as indulgence proves to be cause and promoter of countless evils for the human race, in like manner fasting and neglect of appetite have invariably proved the cause of innumerable benefits to us. God, you remember in forming human beings in the beginning, knew that they had particular need of this remedy for the salvation of their souls, and so from the outset he gave the first human creature this command: “From all the trees in the garden you are to eat your fill, but from the tree of the knowledge of good and evil do not eat.” That text about eating and not eating refers figuratively to fasting. Although man was obliged to keep that command, he did not do so: overcome by intemperance and guilty of disobedience, he incurred a sentence of death. When the devil, as you remember, evil spirit and enemy of our nature as he is, saw the first human being living in the garden, how his life was carefree and how he lived on Earth in bodily form yet like an angel, he wanted to trip him up and dislodge him with the hope of greater promises, and so he cheated him of the possession of what he had. This is the extent of the evil of not keeping within proper limits but aspiring to greater heights. A wise man has made this clear in the words. “Through the devil’s envy death entered the world.” Do you see, dearly beloved, how from the beginning it was from intemperance that death had its entry? Notice likewise that later, too, sacred scripture repeatedly accuses indulgence, in one place saying, “The people sat down to eat and drink, and rose up to entertain themselves”;

in another, “He ate and drank, grew fat and heavy and for his love returned him scorn.” The inhabitants of Sodom, too, brought that implacable anger upon themselves from this sin, not to mention their other faults. Listen again to the words of the prophet, “This was the sin of the Sodomites; indulgence amid plenty.” In short, it crops up repeatedly like some fount of source of every evil.

Do you now recognize the harm caused by intemperance? Look in turn at the instances of good behavior due to fasting. The great Moses, after keeping his fast for forty days, was able to get the tablets of the law; and when he came down from the mountain and saw the people’s sin, the tablets which he had been successful in obtaining through such intercession he threw down and smashed, thinking it was preposterous that an indulgent and sinful people should receive laws of the Lord’s own making. Accordingly, that remarkable prophet had again to undergo forty days of fasting so as to be able to receive again tablets like the ones he had broken through the people’s sin, and bring them down the mountain. The great Elijah, too, underwent a similar period of fasting, escaping the power of death and going up as it were into Heaven with a fiery chariot, and to this day he has not experienced death. Likewise Daniel, passionate man though he was, spent many days fasting and received as recompense an awesome vision so that he tamed the fury of the lions and turned them into the mildest of sheep, not by changing their nature but by diverting their purpose without loss of their ferocity. The Ninevites made use of this remedy, too, and won from the Lord a reprieve, ensuring that animals as well as human beings should apply the remedy and so abstain each of them from evil practices; thus they won the favor of the Lord of all. We could list many other examples celebrated in both Old and New Testaments—but why refer to servants when we should come to the case of the common Lord of us all? Our Lord Jesus Christ, you know,

Homily On The Beginning Of The Holy Season Of Lent

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himself underwent fasting for forty days, and, thus prepared, he entered his contest with the devil, giving us an example that through fasting we should arm ourselves and by acquiring strength from that exercise we should come to grips with that formidable enemy.

At this point, however, someone who looks critically at things and keeps his faculties alert may perhaps post the question: why is the Lord seen to fast for the same number days as his subjects, and why did he not surpass that number? It was not idly or to no purpose that this happened, but according to the Lord's own wise purposes and his loving kindness. I mean, in case it would appear that he had simply come on Earth without taking flesh and becoming a human being except in appearance, he fasted for the very same number of days to make this point, not adding any days, so as to curb the rivalry of people wanting to act unrestrainedly. You see, if there are still those rash enough to speak this way even when the Lord acted as he did, what would they not have attempted to say if he had not in his providence robbed them of any pretext? So he resisted the temptation to fast for a longer period of days than his subjects; thus he taught us a lesson, that he has taken the human condition on himself and is not living apart from our human situation.

Since it is now clear to you from the example both of the Lord and his subjects that the value of fasting is considerable, and that great benefit accrues to the soul from it, I beg you, my dear people, now that you know its benefit not to resist its saving power through indifference nor lose heart at its approach, but rejoice and be glad, as blessed Paul says, "The more our external selves are destroyed, the more the inner person is renewed." Fasting is nourishment for the soul, you see, and just as bodily nourishment fattens the body, so fasting invigorates the soul, provides it with nimble wings, lifts it on high, enables it to contemplate things that are above, and renders it superior to the pleasures and attrac-

tions of this present life. And just as the lightest ships cross the seas more rapidly whereas those weighed down with much cargo take on water, in like manner fasting leaves the faculty of reason nimble and enables it to negotiate the problems of life adroitly and fly to Heaven and the things of Heaven, despising the things of this life as being no less evanescent than shadows and dreams. Indulgence and intemperance, on the other hand, weigh down our reason, fatten the body, and shackle the spirit, hemming it in on all sides; they deprive the judgment of reason of any dependability, inducing it to follow dangerous courses, and thus work in every way against our salvation.

Let us not be careless, dearly beloved, in dealing with matter concerning our salvation; recognizing instead the troubles that could come from that evil source, let us avoid the harm it produces. After all, we are warned against intemperance not only in the new dispensation by its greater attention to right thinking, its more frequent struggles and greater effort, its many rewards and ineffable consolations. Not even people living under the old law were permitted to indulge themselves in that way, even though they were sitting in the dark, dependent upon tapers, and brought forward gradually into the light, like children being weaned off milk. Lest you think I am idly finding fault with intemperance in what I say, listen to what the prophet says: "Woe to those who fall on evil days in sleeping on beds of ivory, luxuriating on their couches, living on a diet of goats picked from the flocks and suckling calves from the herds, and drinking strained wines, anointed with precious unguents — like men treating this as a lasting city, and not seeking one to come." Do you see the heavy accusation the prophet levels against intemperance in charging the Jews with these faults of stupidity, sensuality, and daily gluttony? I mean, note the accuracy of the words: after attaching their gluttony and their drinking to excess, he added, "like men treating this as a lasting city, and not seeking one to come," all but stating that their satisfaction got as far as

lips and palate, and they went on to nothing better. Pleasure, however, is brief and fleeting, whereas pain never lets up and has no end. The truth of this comes from experience, the true meaning of lasting realities—"like men treating this as a lasting city"—and fleeting things—"not seeking one to come"—that is, not lasting for a moment.

All human and carnal things, after all, are of this kind like pleasures, human glory and power, like wealth and all the prosperity of this present life; these things have nothing firm about them, nothing steady, nothing fixed, but shift more rapidly than the currents of a river, leaving naked and desolate those swept along in them. Spiritual things, on the other hand are not like that—quite the opposite, in fact: firm and immovable, not subject to change, lasting forever. What folly, then, would it be to exchange the immovable for the tottering, the permanent for the passing, the enduring for the fleeting, what promises to give joy in eternity for what offers us terrible punishment there?

Considering all this, therefore, dearly beloved, and placing great store on our salvation, let us despise intemperance as mindless and harmful, let us embrace fasting, and right attitudes along with it; let us display a renewed lifestyle, and address ourselves daily to performance of good deeds. In this way, having spent all the holy season of Lent dealing in spiritual goods and amassing great wealth of virtue, we would thus merit to arrive at the day of the Lord and approach with confidence that awesome spiritual banquet, and with conscience pure share in those ineffable and immortal goods, being filled therefrom with grace and with the prayers and intercessions of those well-pleasing to Christ, our loving God, to whom the Father and the Holy Spirit be glory, power, and honor, now and forever, for ages of ages.

Amen.

2017 Pan-Orthodox Lenten Vespers

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

All Vespers Services Begin at 6:00 PM



The Sunday of Orthodoxy

March 5, 2017

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

The Second Sunday of Lent

March 12, 2017

Host Parish: St. John the Evangelist Mission
916 S. 52nd St., Tempe (480) 427-0630



The Third Sunday of Lent

March 19, 2017

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

The Fourth Sunday of Lent

March 26, 2017

Host Parish: St Katherine Greek Orthodox Church
2716 N Dobson Rd, Chandler, AZ 85224 (480) 899-3330



The Fifth Sunday of Lent

April 2, 2017

Host Parish: St Ignatius Antiochian Orthodox Church
5515 East Redmont Circle, Mesa, AZ 85215 (480) 892-6224

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

Observing Lent with Our Children

When Lent arrives, parents have schedules to maneuver, menus to plan, and services to squeeze in on busy school nights. We take stock: when does Holy Week fall? Whose birthday will be trumped by Lent this year? How will we make it to the extra services when we are in the middle of Little League season?

The following collected words of wisdom from other Orthodox parents might help:

- Don't sweat the small stuff. Most parents find it's better to resist the temptation to read labels while shopping in the store, or to try to monitor what the teens are choosing to eat when they aren't at home. Let's not set up standards of perfection that will quickly succumb to the practical realities of family life. The overall goal is that we, as parents and children, will cleanse our souls, simplify our lives, practice a greater degree of love and self-sacrifice, and prepare for the Feast of Pascha. Our own father confessors can best guide us as to how to do this without ruining the atmosphere in our homes with Lenten grumpiness.
- Do create a Lent-friendly kitchen. We can keep our pantries free of dairy-heavy snacks and Beef Jerky. Our food buying will set the tone, as will our own eating choices when we are grabbing food on the go. Our fasting should be more rigorous than what we expect from our children, because what we do is more important than what we make them do. We can help them along by preparing tasty, simple meals that they enjoy.
- Do put thought into managing the family calendar. Life doesn't stop during Lent, but instead it relentlessly marches on with baseball playoff games, school plays, non-Orthodox family weddings, and western Easter gatherings. We have to decide at the beginning of each Lenten week what we'll do as a family, and what we'll forgo. As always, we'll need to strive for the balance between attending so many events at church that our children grow weary, and skipping services out of sheer laziness.

Sister Magdalen reminds us in the SVS Press book, Children in the Church Today that being a wise parent "sometimes involves letting go temporarily of secondary aspects in order to concentrate on central things (faith, love, freedom, truth). We know that 'secondary' things contribute to the essentials, and we try to live in a way that makes this manifest, and to explain it to our young people. However, we may have to wait patiently while our children go through the experience of sorting out the central meaning of life for themselves."

This good counsel extends to all of the Lenten disciplines. Let's go forward into this journey with enthusiasm, knowing that in due season we will "reap, if we faint not."

Here are some ideas for how we can observe Lent in our families:

- ✕ Pick one service a week to go to, one that works with family obligations and schedules. Let your child pick his or her favorite service and then make attending it a special event by sharing a Lenten restaurant meal together afterwards. Kids love the one-on-one time, and we never know what our child will want to talk about after experiencing a Lenten service.

- ✕ Find ways to include the kids in ministry tasks, whether that be baking holy bread, decorating the temple, or bringing food to a shut-in.
- ✕ Talk about the meaning of Lent. After dinner, ask, why do we fast? Discuss the next Sunday's theme.
- ✕ Pick an alms project. The Orthodox Christian Mission Center supplies families with coin boxes for missions — have your kids empty their pocket change into the boxes at dinner.
- ✕ Put up this helpful fridge poster: "My Lenten Journey," which tracks the time and suggests one simple way to keep Lent each of the 40 days.
- ✕ Read Orthodox kids books together, and listen to the music of the Church while traveling. A good book to read through during Lent is The Bible For Young People
- ✕ Unplug your family — turn off the TV, unhook cable for 40 days, hide the X-box; instead, play table games, take walks, and read a good book out loud.

Reprinted from the Orthodox Church in America website, <https://oca.org/reflections/misc-authors/observing-lent-with-our-children>

Around SS Peter & Paul

MARCH BIRTHDAYS/ANNIVERSARIES

- March 7 Aiden Tiazkun
- 9 Mara Hecht
- 10 Stephanie Homyak
- 11 Nicholas Bock
- 13 Sasha Golowatsch
- 14 Elizabeth Michel
- 17 Mike Wagner
- 19 Christi and David Sourk
- 22 Ann Michkofsky
- 29 Tania Booriakin

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:

- Luka Radjenovich
- Ann Garza
- Rose Kurowski
- Tillie (Tatiana) Kulek
- Ann Carroll
- Anna Michkofsky

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

Many Years!

Bits and Pieces

SUNDAY OF ORTHODOXY PROCESSION

Youth will participate in the annual procession of icons on the Sunday of Orthodoxy, March 5, 2017. 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.

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 Vladyka DANIEL if you need 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.

TYAL

The teen and young adult league will be hosting a soup and salad luncheon on Sunday, March 12 during coffee hour! This event will be a free-will offering and all financial donations will go towards the remaining \$1500 needed to cover the expenses of the Project Mexico 2017 mission trip!

If you have any questions or would like to make a donation please see Mara Hecht. Also, if you would like to learn more about the teens from our church attending Project Mexico this summer, please see the TYAL bulletin board in our church hall:)

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.

CHEESEFARE LUNCHEON

THANK YOU to the Russian members of our parish community who hosted a lovely Cheesefare Sunday luncheon.

SUNDAY PAN ORTHODOX VESPER

Again this year, the local Orthodox Clergy Council will sponsor the celebration of Vespers on the Sunday evenings of Great Lent. Please see the complete schedule on page 5.

MBAS

The Myrrh Bearers will be baking Pascha breads in the upcoming weeks. The bake dates are March 6, March 11, March 13, and March 17. In addition to baking the small Pascha breads for church, a limited number of larger Pascha breads will be available for purchase. If you are interested, please contact Barbara Peterson. March 5th is the last day to order Pascha Bread.

During Lent, the MBAS will have a Lenten soup for sale. The cost is \$6.00 a quart. See Barbara Peterson if you are interested.

Pam Bolton has graciously offered to coordinate the Lenten meals after the Presanctified service on Wednesday evenings. If you would like to contribute to the meal, please see Pam.

The MBAS will hold their next meeting on Sunday, March 12th.

PARISH PASCHA CARD

Instead of sending individual Pascha greetings, why not list your name(s) on a beautifully designed Orthodox Pascha card and support SS Peter and Paul at the same time? If you would like to participate, please fill out the form at the bottom of page 2 and return it to Stephanie Homyak by April 8, 2017. Proceeds will be used to purchase a speaker system for the church.

MISSION WALK

SAVE THE DATE: SATURDAY, APRIL 29th 2017 for this year's Arizona Walk For Missions. Join members of SS Peter and Paul in walking around picturesque Kiwanis Park in Tempe to raise funds for the ministries on Project Mexico/Saint Innocent Orphanage and the Orthodox Christian Mission Center.



LENTEN MEAL AFTER PRESANCTIFIED LITURGY

There will be a lenten meal after the Presanctified services. Please speak with Pam Bolton if you would like to contribute.

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!

PASCHA POTLUCK/ AGAPE MEAL

Every year after the Vespers service on the Sunday of Pascha (12:00 p.m.) members of our parish community come together for a shared agape meal/potluck. By sharing food and fellowship we extend our celebration of Pascha. Pat Starkey coordinates this annual event. Please contact her and let her know what you will bring to share.

PASCHA FLOWERS

Everyone is invited to participate in beautifying our church for the celebration of Holy Week and Pascha by donating towards the purchase of flowers. Please consider making a donation to help cover this shared expense. Remember, the beautification of the Lord's Tomb on Holy Friday and the Church on Holy Pascha is dependent upon your generosity.



PAN ORTHODOX CHOIR

There will be choir rehearsals on Thursday evenings for a new Pan Orthodox Choir beginning March 9 in the church. Rehearsals will be held from 7:00 until 8:30 PM. The Pan Orthodox Choir will be singing various sacred arrangements from different Orthodox countries and will offer benefit concerts throughout the year. If you have any questions, please see Fr. Konstantin.

March 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
<p>Join us for a light lenten meal and discussion following Liturgy of the Presanctified Gifts. Please contact Pam Bolton to sign-up to bring soup, fruit, or bread.</p> 			<p>1 7:00pm Adult Education</p>	<p>2</p>	<p>3</p>	<p>4 <i>St. Daniel of Moscow</i> 9:00am Divine Liturgy 5:00pm Vespers</p>	
<p>5 <i>Sunday of Orthodoxy</i> 8:30am Hours 9:00am Divine Liturgy Procession of Icons for Youth 6:00 Lenten Vespers <i>St George Antiochian Orthodox Church</i></p>	<p>6 <i>Czestochowa Icon</i> PASCHA BAKE</p>	<p>7 <i>Surety of Sinners Icon</i></p>	<p>8 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>9 <i>Holy Forty Martyrs of Sebaste</i></p>	<p>10</p>	<p>11 <i>Memorial Saturday</i> PASCHA BAKE 4:30pm Panikhida 5:00pm Vespers</p>	
<p>12 <i>St Gregory Palamas</i> 8:30am Hours 9:00am Divine Liturgy Church School SOUP & SALAD LUNCHEON MBAS Meeting 6:00 Lenten Vespers <i>St John the Evangelist Mission</i></p>	<p>13 PASCHA BAKE</p>	<p>14 <i>Feodovskaya Icon</i></p>	<p>15 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>16</p>	<p>17 PASCHA BAKE</p>	<p>18 <i>Memorial Saturday</i> 4:30pm Panikhida 5:00pm Vespers</p>	
<p>19 <i>Veneration of the Precious Cross</i> 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers <i>St. Sava Church</i></p>	<p>20 SOUP & SALAD LUNCHEON Sunday, March 12, 2017 Hosted by TYAL Proceeds to support trip to Project Mexico this summer.</p>		<p>21</p>	<p>22 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>23</p>	<p>24 <i>Forefeast Annunciation</i> 6:00pm Compline</p>	<p>25 <i>Annunciation Most Holy Theotokos</i> 9:00am Divine Liturgy 5:00pm Vespers</p>
<p>26 <i>St John Climacus Leavetaking Annunciation</i> 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers <i>St Katherine Greek Orthodox Church</i></p>	<p>27</p>	<p>28</p>	<p>29 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>30 6:00pm Canon of St. Andrew</p>	<p>31 <i>Repose of St. Innocent</i></p>	<p>1 <i>Akathist to the Most Holy Theotokos</i> 5:00pm Great Vespers</p>	