

SS Peter & Paul Orthodox Church Newsletter

Volume 18 Issue 3

March 2018

February Council Highlights

- ✘ January's Operating Income was \$11,044.00 and Operating Expenses were \$10,943.43, resulting in a positive balance of \$100.57 for the month of January.
- ✘ Discussion on replacing doors and windows in church. Per parish by-laws, special parish meeting to be called on March 25th.
- ✘ Parish hosting Pan-Orthodox Lenten vespers service on March 4th.



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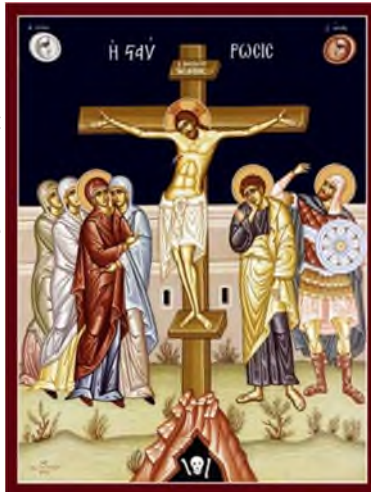
The Cross and The Throne

Why would you want to be a Christian?" The verses from Hebrews (4:14-5:6) for this Sunday of the Veneration of the Precious Cross provide a convincing answer. They outline the gifts our Savior bestows. They also tell us precisely who He is.

The passage tells us that Jesus Christ has "passed through the heavens"—in other words, He has been exalted as God's Son. The next verses describe

His work among us when He became Man. We read that we do not have a high priest who is "unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin." This means that we do not have a Savior who, being God's Son, can't understand what it means to be tempted as we humans constantly are. Christ fully shared human testing and temptation. But because He did not succumb, He is strong enough to

save us, while still understanding our weakness. As God's Son, He has opened the way to the Kingdom. Therefore we can "approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of



need." So He gives us an immense gift and privilege. We can approach God's "throne" — His very presence—with boldness, and not be struck dead for our presumption. We can receive grace, mercy, and help.

With such gifts and assurances, who wouldn't want to be a Christian? But the day's Gospel reading (Mark 8:34-9:1) reminds us that it is no easy task. Jesus calls the crowd as well as the disciples to hear His words, so we know they are meant for everyone: "If any want to become my followers, let them deny themselves and take up their cross and follow me."

What does "take up (or bear) one's cross" mean? Some people refer to things like the loud barking of the neighbor's dog as "a cross I have to bear." But when Christ took up and bore the cross, it meant gross injustice, excruciating pain, public ridicule and humiliation. He warns us that these things await us if we really want to follow Him. They are there on the path to the throne of grace described in Hebrews. As we sing during most Divine Liturgies: "Blessed are you when men shall revile you and persecute you and say all manner of evil against you falsely for my sake."

In the passage from Mark, Jesus also speaks of the time when He will come "in the glory of His Father and the holy angels." The throne, at that time, will be the throne of judgment. If we have been ashamed of Christ, unwilling to endure ridicule and humiliation for Him, He will judge us accordingly as wanting no part of Him.

But if we have stayed faithful and paid the cost of our faith, we can know even before we die that, in Mark's words, "the kingdom of God has come with power."

Message From Our Rector

Beloved Brothers and Sisters in Christ,

As we begin the third month of the year and the third week of the Fast, 2018, we are continuing our Lenten journey, preparing ourselves for the celebration of Holy Week, of the Lord's three-day Paschal Mystery: his passion, death, and glorious resurrection. Each one of us should be already well along in our preparations for the celebration of Pascha—our prayer, fasting, almsgiving, participation in the Church's Divine Services, and, yes, a daily routine that is marked by the season at hand. Perhaps, however, we are already losing our focus. Maybe the Church's call to fasting, to more time for prayer and study, to more conscientious and generous almsgiving, and a greater participation in the Church's Divine Services is already becoming tedious for some. Maybe we're already "tired" of Lent and are simply "doing the time" until Holy Week and Pascha arrive.

This could be true for many of us, or for all of us, therefore, as a means of encouragement and of directing our thoughts and focusing our common Lenten efforts, I would like to offer you the following excerpt from the Lenten Message of His Beatitude, Metropolitan TIKHON:

"In his first Epistle, the Holy Apostle and Evangelist John the Theologian writes:

"This, then, is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all" (1 John 1:5). There is no darkness at all in Christ, Who is "Light of Light, True God of True God;" and there is no darkness in His Bride, the Holy Church, for in her "the light of Christ illumines all."



We are entering the sacred season of Great Lent which, externally, might be perceived as a season of darkness and gloom, reflected in the somber color of the vestments, the physical exertion of fasting and prostrations and the labor of long services. But in reality, though externally dark, this season places us on the path that brings us to the eternal light of the Resurrection and the glory of the Kingdom.

The season of repentance introduces us to the reality of that glory, through our participation in God's divine grace, which is both freely given to us and experienced through our own efforts, small as they may be and daunting as the struggles may seem. This is why Saint Silouan can say, "Glory be to the Lord that He gave us repentance. Through repentance we shall, every one of us, be saved. Only those who refuse to repent will not find salvation, and therein I see their despair, and shed abundant tears of pity for them."

We can only find true peace and lasting joy when we are led out of the despair of our passions and into the light of Christ by His Grace and through our labors of repentance, fasting and prayer. As we enter upon the struggles of the Fast, let us be encouraged as we listen attentively to the sacred hymns of the Church: 'Let us joyfully begin the all-hallowed season of abstinence, and let us shine with the bright radiance of the holy commandments of Christ our God, with the brightness of love and the splendor of prayer, with the purity of holiness and the strength of good courage. So, clothed in raiment of light, let us hasten to the Holy Resurrection on the third day, that shines upon the world with the glory of eternal life' (Sessional hymn, Matins on Monday of the First Week)."

I hope you find His Beatitude's words encouraging and helpful, as I do. As we continue our journey, let us have one another in prayer, asking the Lord to bless all the members of our parish community and all our loved ones. May this special season of prayer and repentance prepare all of us to "achieve unto and worship the Holy Resurrection" (Prayer before the Ambo, Liturgy of the Presanctified Gifts).

With love in the Lord,

+Bishop Daniel

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 1, 2018

Return completed form to Stephanie or David Homyak



Looking at the Lenten Prayer

I cannot be the only Orthodox pastor to have been asked occasionally by my people about the meaning of the Lenten Prayer of Saint Ephraim the Syrian. In its (OCA) translation, it reads, “O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou unto ages of ages.”

Most of it is fairly straightforward and easy to understand—although not at all so easy to accomplish. The spirit of chastity, humility, patience, and love present no problem to the mind, only to the will, as does the petition to see one’s own sins and to refrain from judging others. The questions usually arise regarding the first petition, and what is meant by “sloth, despair, lust of power, and idle talk.” Avoiding these sins is difficult enough, but first we have to understand what sins we are striving against. “Sloth” (or “laziness” to give its more usual name) is fairly easy to understand, as are the sins of lust for power and idle talk. We all have temptations to sit around and watch television when we should be praying or working, and temptations to grab for control of things that don’t really belong to us. And of course everyone is all too familiar with the temptation for idle talk, whether the talk be gossip, whining, or complaining. But what, I am often asked about, is meant by “despair.” It conjures up ideas of suicidal depression—a problem certainly—but why is it grouped with such other daily sins as laziness, the itch to control, and to run off at the mouth? Surely such despair is (mercifully) rather rarer than these common sins.

The Greek translated by the OCA translation as “despair” is “*periergia*.” Orthodox Wiki (that invaluable source for unilingual people like myself who do not speak Russian or Slavonic) tells me that the Slavonic renders it “*nebrezheniya*,” which it renders as “faintheartedness or despondency”—thus, I suppose, the OCA rendering of it as “despair.” But the Greek is very different. (Orthodox Wiki wonders aloud if the difference might be attributable to a different original.) The word *periergia* comes from the words *peri* (meaning around or beyond) and *ergia* (meaning deed or to do). The Liddell-Scott Greek lexicon defines it as “over-exactness in doing anything” and as “intermeddling, officiousness.” Google’s version of the Oxford English Dictionary offers “Chiefly Rhetoric: The use of an excessively elaborate or elevated style to discuss a trivial matter; bombastic or labored language.” It traces it to the “classical Latin *periergia* excessively elaborate rhetorical style (Quintilian)” and from the “Hellenistic Greek *periergias* already in ancient Greek denoting futility, needless questioning, curiosity, superfluous, excessively elaborate, especially of rhetorical style and in sense ‘taking needless trouble.’”

Putting all of this together we get the idea of a desire to show off, to sound off and impress people by putting our verbal oar in when discussing things that are none of our business. This fits better with the other sins on the list, and is much more common than the sin of despair. We often are tempted by laziness, by the itch to control, and by the desire to talk when we should listen. The temptation to show off how clever we are and win arguments often go along with such sins.

What all these sins have in common is the failure to restrain ourselves, the temptation to let ourselves go. I let myself go by sitting

around when I should be working or by surfing the net when I should be praying (i.e. the sin of sloth). I fail to restrain myself when I leap in to try to make things go my way when I should mind my own business and take things as they come (i.e. the sin of lust of power). I fail to restrain myself when I whine, complain, denounce, or otherwise opine about things which don’t concern me (i.e. the sin of idle talk). And I fail to restrain myself when I give in to the temptation to dominate conversation, win every argument, and generally show the world how spectacularly clever I am (i.e. the sin of *periergia*—possibly translated “boastfulness”). Over against such sins, Saint Ephraim’s Prayer counsels restraint—the alternative way of keeping quiet and patient, of reining in the desire to obtain, defeat, dominate and impress. Sometimes the best thing to say is nothing.

In the Orthodox liturgical tradition the Lenten Prayer of Saint Ephraim the Syrian is said many times, usually with prostrations and bows, so that the body prays as well as the mind. The repetition is helpful, for in our secular western culture the successful person is the one who impresses, the mover and shaker, the one who confidently puts himself (or herself) forward and is not shy of expressing an opinion, the one who wins, who dominates, who owns the room. That person is the one who we say “is going places,” and who will certainly end up as CEO or VIP. It is all about self-promotion and self-assertion. Against such a relentless onslaught we need all the help we can get. We can’t say the Lenten prayer too many times.

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-lawrence-farley/looking-at-the-lenten-prayer>✠

Through the Cross . . . Joy!

Fr. Steven Kostoff
 “For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comprehension” [2 Corinthians 4:17].

The Sunday of the Veneration of the Cross extends throughout the entire week. Thus, we continue to “bow down” and venerate the Cross whenever we gather together for any services throughout this week up to, but not including, Great Vespers on Saturday evening. The Cross is the goal of our lenten journey—as is the empty tomb and the Resurrection of our Lord Jesus Christ. The Cross and Resurrection are the two components of the one integral paschal mystery. This is not only the crown of our liturgical year, but the very substance of our Orthodox Christian Faith. A Cross without the Resurrection would have buried Jesus in the oblivion of historical time. But according to the design of God, there could be no Resurrection without the scandal of the Cross. No death—“even the death on a Cross” [Philippians 2:8]—no Resurrection. It would be very difficult to find a scriptural text that makes explicit mention of the Cross without a balancing text that connects the Cross to the Resurrection, or to an understanding of the Cross that reveals its fulfillment in the Resurrection. In the divine *oikonomia*, suffering leads to glorification. As Saint Peter preached on the Day of Pentecost, “this Jesus, delivered up according to the definite plan and fore-

knowledge of God, you crucified and killed by the hands of lawless men. But God raised Him up, having loosed the pangs of death, because it was not possible for him to be held by it” [Acts 2:23-24]. In a compact formulation, the Apostle Paul writes of our Lord Jesus Christ, “Who was put to death for our trespasses and raised for our justification” [Romans 4:25].

“The Cross and Resurrection are the two components of the one integral paschal mystery. This is not only the crown of our liturgical year, but the very substance of our Orthodox Christian Faith.”

Further, in what amounts to be something of a creedal formula of the early Church, the Apostle Paul proclaims the Gospel that endures to this day when he writes, “for I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve” [1 Corinthians 15:3-5].

We find this organic connection between the Cross and glorification already revealed in the Lord’s “passion prophecies” as recorded in the Gospels. At the conclusion of the Gospel reading prescribed for the upcoming Fourth Sunday of Great Lent, we will hear Christ proclaim, “the Son of Man will be delivered into the hands of men, and they will kill Him; and when He is killed, after three days He will rise” [Mark 9:31]. As difficult as it may be to look beyond the suffering and anguish of the Cross—and of our own personal crosses—the promise of God is that this is the true way to glorification: “Let us run with perseverance the race

that is set before us, looking to Jesus the pioneer and perfecter of our faith, Who for the joy that was set before Him endured the Cross, despising the shame, and is seated at the right hand of the throne of God” [Hebrews 12:1-2].

Our liturgical life of prayer and practice is fully consistent with the scriptural witness of uniting the Cross and Resurrection in an endless proclamation of how God has transformed suffering into joy: “For through the Cross, joy has come into the world!” The purpose of the hymnography and rites of the Church is never to cover up the scandal and shame of the Cross endured “for our sake” by the “Lord of glory.” But the mystery of Christ is the disclosure that what is sown in dishonor will be raised in glory [1 Corinthians 15:43]. In the holistic life of the Church that appreciates and recognizes the human person as a psychosomatic unity of “soul and body,” we express this belief by literally—that is, bodily—prostrating ourselves before the life-giving Cross as we sing the powerful hymn, “Before Thy Cross we bow down in worship, O Master, and Thy holy Resurrection, we glorify.”

We worship the One Who was nailed to the Cross and we simultaneously glorify His resurrection. This hymn perfectly captures the Good News in a world often overwhelmed by bad news. And in a world paralyzed by uncertainty and “relativism,” what a blessing and privilege to bow down before the Lord Jesus Christ, “the same yesterday and today and forever” [Hebrews 13:8], crucified and raised for our salvation!

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-steven-kostoff/through-the-cross...-joy>✠

2018 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

February 25, 2018

Host Parish: Assumption Greek Orthodox Church
8202 E. Cactus Road Scottsdale, 85260 (480) 991-3009

The Second Sunday of Lent

March 5, 2018

Host Parish: SS Peter and Paul Orthodox Church
1614 E. Monte Vista Rd. Phoenix, AZ 85006 (602) 253-9515



The Third Sunday of Lent

March 11, 2018

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

The Fourth Sunday of Lent

March 18, 2018

Host Parish: Holy Trinity Cathedral
1973 E. Maryland Ave Phoenix, 85016 (602) 264-4863



The Fifth Sunday of Lent

March 25, 2018

Host Parish: St. John the Baptist Church
3749 W. Behrend Dr. Glendale, AZ 85308 (623) 582-3150

Sponsored by the Arizona Council of Eastern Orthodox Churches

More Information at: WWW.AZORTHODOX.ORG

Church School Update

The Catechesis of the Good Shepherd, Level One (3-6 year olds) is seeking donations of icons (any size, new or pre-venerated) in healthy condition which will be used to adorn the walls of our atrium (classroom) and be used for veneration by the children. We are in particular need of icons of the major feasts (particularly Annunciation, Nativity, Presentation of Our Lord in the Temple, Theophany, Resurrection, and Pentecost. For questions or to donate, please contact Lesley Zaremba, Lauren Hecht or Stephanie Homyak. Thank you and God bless you!

We also ask that you do not interrupt the Catechesis of the Good Shepherd classes. It is important that children are not interrupted so they can complete their work cycle and develop the ability to concentrate for longer periods of time. It's also important that the teachers are allowed to present lessons and work with children individually without unnecessary interruptions. In the event of an emergency, please enter the atrium (classroom) quietly through the back hallway and discretely get the attention of one of the teachers or assistants.

SUNDAY OF ORTHODOXY PROCESSION

On the Sunday of Orthodoxy, February 25, 2018, our youth joined the clergy and altar servers in a procession of icons through the church. Children brought their icons from home, and additional icons were available for those who did not have one. The youth were so excited

with the procession, they continued and added an extra lap around the church!



CHURCH SCHOOL LENTEN SERVICE PROJECT

Church School students will be assembling care bags for homeless veterans in our community. We are seeking donations from the parish. Suggested items (new) include:

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

Travel-sized items:

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



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

Around SS Peter & Paul

MARCH BIRTHDAYS/ANNIVERSARIES

March 6 Nicola Hazen
7 Aiden Tiazkun
Lauren Hecht
10 Stephanie Homyak
11 Nicholas Bock
12 Elizabeth McDonald
Sophie Behnen
13 Sasha Golowatsch
14 Elizabeth Michel
17 Mike Wagner
19 Christi and David Sourk
22 Ann Michkofsky
28 Josiah Olmstead
29 Tania Booriakin
Judy Bushko

Many Years!

SUNDAY OF ORTHODOXY



PRAYER LIST

*"I was sick and you visited me."
Matt 25:36*

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

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

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

Bits and Pieces

SPECIAL PARISH MEETING

A special parish meeting will be convened following the Divine Liturgy on Sunday, March 25. The brief agenda will include discussion and approval of a project to replace our 50-year old church windows and metal doors, and to elect our parish delegate to the All American Council taking place this summer in St Louis, MO.

MARK YOUR CALENDARS NOW!

This year marks the 50th Anniversary of the Consecration of Saints Peter and Paul Church building. Our celebration of this anniversary will take place the weekend of May 5-6. Please mark your calendars now. This commemoration gives us yet another opportunity to express our gratitude to God for the many blessings he has bestowed upon our parish community. His Eminence, Archbishop BENJAMIN will join us to lead us in prayer on this significant occasion. Details to follow.

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!

CONFESSIONS

As we continue our Lenten Journey, we have our minds focused on being prepared to celebrate the Lord's triumph over sin and death through His glorious Resurrection. Our celebration of Christ's Paschal Victory has greater spiritual meaning and brings more joy when we have received the Lord's forgiveness through the Mystery of Repentance. **CONFESSIONS ARE HEARD BEFORE EVERY SERVICE AND BY APPOINTMENT.** Please plan on making your Easter Confession in a timely manner and to avoid the "rush" so that your confession may be made peacefully and prayerfully.

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

Several TYAL members met in the cultural center on February 25, 2018 to discuss the League's status and make plans for its future activities. The members shared ideas for the League's structural organization, discussed several program proposals, and agreed to launch a recruitment drive and establish a social media presence. Dn. John Weiss has since set up a Facebook page and will launch an online Survey Monkey poll so that the League can find out who is interested in joining. Anne Ferbrache volunteered to manage the League's bulletin boards and proposed organizing a Lenten pilgrimage to St. Paisius Monastery for March 2018 (details forthcoming later).

The League will hold a second planning meeting to discuss the survey results, plan its recruitment drive, establish a tentative budget for League projects, and discuss proposals for new neighborhood outreach and summer education programs. If you have any ideas to share or want to participate in the second planning meeting, please contact Luka Radjenovich at lukaradjen@hotmail.com.

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.

CHURCH CLEANING

Please help in cleaning and preparing our church for Holy Week and Pascha. Volunteers are needed on Saturday, March 24th (9am start - noon or earlier) to spend a couple hours cleaning and beautifying our church in preparation for Christ's resurrection. The tasks include general cleaning and supplies will be provided. We need your help, so please contact David Bieber (davebieber@cox.net) if you can assist.

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.

VESPERS OF PASCHA

It is an annual tradition in our parish to continue the celebration of the Pascha Midnight Liturgy with Paschal Vespers, on Sunday, April 8, at 12:00 p.m. The Vespers service is followed by an "Easter Egg Hunt" for the children as well as by a festive pot-luck. We are always happy to welcome new guests and make new friends with those who attend this service. Mark your calendars now! Please see Pat Starkley so plans can be made to coordinate the potluck meal.

MEATFARE LUNCHEON

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

SUNDAY PAN ORTHODOX VESPERS

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.



March 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>CHURCH SCHOOL LENTEN SERVICE PROJECT Church School students will be assembling care bags for homeless veterans in our community. We are seeking donations from the parish. Please see page 6 for details.</p> 				1	2	3 Memorial Saturday 9:00am Divine Liturgy 4:30pm Panikhida 5:00pm Vespers
<p>4 St Gregory Palamas 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers <i>SS Peter and Paul Orthodox Church</i></p>	<p>5 Join us for a light lenten meal and discussion following Liturgy of the Presanctified Gifts. Please contact Barbara Peterson to sign up to bring soup, fruit, or bread.</p> 	<p>6 Czestochowa Icon</p>	<p>7 Surety of Sinners Icon 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	8	<p>9 Holy Forty Martyrs of Sebaste</p>	<p>10 Memorial Saturday 4:30pm Panikhida 5:00pm Vespers</p>
<p>11 Veneration of the Precious Cross 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 6:00 Lenten Vespers <i>St Save Serbia Orthodox Church</i></p>	12	13	<p>14 Feodovskaya Icon 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	15	16	<p>17 Memorial Saturday 4:30pm Panikhida 5:00pm Vespers</p>
<p>18 St John Climacus 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers <i>Holy Trinity Cathedral</i></p>	<p>SPECIAL PARISH MEETING March 25, 2018 Following Coffee Hour</p>		<p>21 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>22 6:00pm Canon of St. Andrew</p>	<p>23</p>	<p>24 Forefeast Annunciation 9:00am – 12:00 pm Pre-Pascha Church Cleaning 5:00pm Vespers</p>
<p>25 Annunciation Most Holy Theotokos 8:30am Hours 9:00am Divine Liturgy Church School SPECIAL PARISH MEETING 6:00 Lenten Vespers <i>St John the Baptist</i></p>	<p>26 Leavetaking Annunciation</p>	27	<p>28 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>29</p>	<p>30</p>	<p>31 Lazarus Saturday Repose of St Innocent 9:00am Divine Liturgy 5:00pm Great Vespers <i>Blessing of Branches</i></p>