

SS Peter & Paul Orthodox Church Newsletter

Volume 20, Issue 2

February 2020

Council Meeting Highlights

- ✘ Operating Income for 2019 was \$204,819.57 and Operating Expenses were \$165,848.99, resulting in a net positive balance of \$38,970.58.
- ✘ Proposed 2020 Operating Budget of \$182,000 and proposed slate of officers approved to be presented at Annual Meeting.
- ✘ Discussion took place about replacing prayer books in the pews.



Ss. Peter & Paul Orthodox Church

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Honoring or Abusing the Promise of God

The New Testament tells us about contrasting groups of people: those who honor God's promise of salvation, and those who abuse it for their own purposes.

Mark 13:1 warns believers to "take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them."

But when they stand before hostile powers, believers should not be anxious beforehand about what to say. Instead they should "say whatever is given to you in that hour, for it is not you who speak, but the Holy Spirit." Those who do bear testimony, and preach the true Gospel, will be "hated by all for My name's sake." Yet even then there is no reason to turn away from Christ, because God's promise is that "he who endures to the end will be saved." Honoring that promise will lead to the Kingdom, even though the road is rough.

II Peter 2 and 3 describe those who abuse rather than honor

God's promise. In the previous chapter, Peter has reiterated the assurance that the Holy Spirit inspires those who preach the Gospel in the right way: "...no prophecy of Scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

But he goes on to warn that just as false prophets put forth their destructive teachings in earlier days, "there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their licentiousness, and because of them the way of truth will be reviled."

Peter says that these false teachers have "hearts trained in greed." They are exploiters of others who "despise authority." They are scoffers who cynically ask, "Where is the promise of His coming?" So rather than honor the promise, they abuse it by their ridicule, encouraging others to doubt it.

They "entice unsteady souls" to revere them instead of Christ.

What motivates these scoffers? Peter answers when he writes about their greedy hearts and their attitude toward authority. Christians must place God at the center of their lives. They can't be greedy for notoriety, trying to gather personal followers. They can't despise authority, because God asks His people to submit freely to His loving authority. For people who greedily seek acclaim and who despise authority, submission to God is impossible. It's equally impossible for them to believe God's promise, and honor it.

Peter warns us against these people who he says are like "waterless springs." He acknowledges that some things are hard to understand, including Paul's teaching. But knowing this, and knowing that some people will twist the teachings, we can leave their wrong ideas aside and concentrate on growing in the "grace and knowledge of our Lord and Savior Jesus Christ."

Rector's Message

Dear Brothers and Sister in Christ,

The month of February, in addition to leading us into the Great Fast, is also marked by the Saint Valentine Day holiday, an annual observance which celebrates romantic love and which is observed with lovely hearts, flying cupids, and written sentiments in Valentine cards and which provides an increase in seasonal business for florists and confectioners. However, in the sixth chapter of the Gospel of Saint Luke, the Lord exhorts us to practice a love that is not romantic, but to exercise a love that is committed and challenging. Indeed, Luke 6:27-38 concerns a central point that characterizes Christian life: *love for enemies*. Jesus' words here are clear: "I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (vv. 27-38). And this is not an option or a simple suggestion. Rather, it is a command. It is not for everyone, but for the disciples, whom Jesus calls "you that hear." He is well aware that loving enemies exceeds our possibilities, but this is why he became man: not to leave us as we are, but to transform us into men and women capable of a greater love, that of his Father and ours. This is the love that Jesus gives to those who "hear him." Thus it becomes possible! With him, thanks to his love, to his Spirit, we are able to love even those who do not love us, even those who do us harm.

In this way, Jesus wants His love to triumph over hatred, bitterness, and malice in every heart. The logic of love, which culminates in Christ's Cross, is a Christian's identification badge and reminds us to meet everyone with the heart of



brothers and sisters. But how is it possible to overcome human instinct which invites us to retaliation? Jesus provides the answer in the same Gospel passage: "Be merciful, even as your Father is merciful" (v. 36). Those who hear Jesus, who make an effort to follow him even at a cost, become children of God, and begin to truly resemble the Father who is in heaven. We become capable of things we never thought we could say or do, and of which we would have been rather ashamed, but which now give us joy and peace instead. We no longer need to be violent, with words and gestures: we discover that we are capable of tenderness and goodness; and we sense that all of this comes not from ourselves but from him! And thus we do not brag about it but are grateful for it.

There is nothing greater and more fruitful than love: it bestows all dignity to the person, while, on the contrary, hatred and vengeance decrease it, marring the beauty of the creature made in God's image.

This command, to respond to insult and wrongdoing with love, has created a new culture in the world: "a culture of mercy" — we need to learn this well! It is the Christian revolution, a revolution of love, in which the protagonists are the martyrs of all times. And Jesus assures us that our Christian life, inspired by love for those who do us harm, will not be in vain. He tells us: "forgive, and you will be forgiven; give, and it will be given to you" (vv. 37-38). This is beautiful. God will give us something beautiful if we are generous, merciful. We must forgive because God has forgiven us and always forgives us. If we do not forgive completely, we cannot expect to be forgiven completely. However, if our hearts are open to mercy, if we seal forgiveness with a brotherly embrace

and secure the bonds of communion, we proclaim to the world that it is possible to overcome evil with good. At times it is easier for us to remember the harm they have done to us and not the good things; to the point that there are people who have this habit and it becomes a sickness. They only remember the bad things done. And this is not a path we want to follow. We must do the opposite, Jesus says. Remember the good things, and when someone comes with some gossip, and speaks ill of another, say: "Yes, perhaps ... but he has this good quality..." Turn the discussion around. This is the revolution of mercy.

May the Holy Theotokos help us to let our heart be touched by this holy word of Jesus, burning like fire, that it may transform us and make us able to do good without reciprocation, *doing good without reciprocation*, witnessing everywhere to the victory of love.

Yours in the Lord,

+*Bishop Daniel*

LENTEN RETREAT

This year we have the blessing of beginning Great Lent with a special retreat day on the first Saturday of Great Lent, March 7. Our guest speaker will be Father Seraphim (Aldea), the founder of the Monastery of All Celtic Saints on the Isle of Mull, Scotland. The day will begin with coffee and fellowship at 9:00 a.m. Father Seraphim's first talk will begin at 10:00 a.m. The day will end at about 3:00 p.m. Father Seraphim will also be the featured preacher at the Sunday of Orthodoxy Ves-

The Prodigal Son: Re-Centering Until Our Last Breath

Fr. Steven Kostoff

"God requires of us to go on repenting until our last breath" [Saint Isaias the Solitary].

"Repentance.... It means not self-pity or remorse, but conversion, the re-centering of our whole life upon the Trinity ... It is to see, not what we have failed to be, but what by divine grace we can now become; and it is to act upon what we see" [Metropolitan Kallistos Ware].

I believe that we should think of the Sunday of the Prodigal Son extending itself throughout the week, thus giving us the Week of the Prodigal Son and the possibility of meditating upon this extraordinary parable carefully and thoughtfully. This parable is perhaps "the parable of parables," and thus deserving of a great deal of attention on our part. Sundays come and go perhaps too rapidly and we find ourselves back in our "routines," living in a world far different than the one we are given a glimpse into through the Liturgy. That fleeting glimpse, which is actually a vision of life that is Christ-centered and Spirit-guided, may thus appear to be "ideal," but not "real." However, it may actually be the vision of the one underlying reality of all that exists and which makes everything else not only tolerable or endurable, but meaningful and embraceable. If our liturgical and eucharistic experience is forgotten the moment it is over, as we move on to Sunday's entertainment, and then prepare to endure Monday morning's responsibilities, perhaps then we are "cheating" ourselves of "the one thing needful." And in the pro-



cess we lose sight of the riches of the Gospel if we only absentmindedly await next Sunday's. That certainly applies to the Parable of the Prodigal Son!

Yet, before briefly looking into some of the riches of this well-known parable, perhaps we should place it within the wider context of its setting in the Gospel According to Saint Luke. For the Evangelist Luke places the Parable of the Prodigal Son as the climax of a series of three parables in chapter 15 that reveal the "joy in heaven" when sinners are "found," following an implied or clearly stated repentance. In fact, these par-

ables are told to a group of "tax collectors and sinners" who "were drawing near to hear Him" [Luke 15:1]. The first of these is the Parable of the Lost Sheep [Luke 15:3-7]: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

The Parable of the Lost Coin [Luke 15:8-10] follows immediately: "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and

sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."

These are wonderful parables that serve as images of our heavenly Father rejoicing when He "finds" a sinner who has returned to Him through repentance. This "rejoicing" links together these two shorter parables with the masterpiece to come that closes out this trilogy of repentance-oriented parables. For the father of the parable will command his household to "make merry" with the return of his wayward son [Luke 15:24, 32]. Repentance is not simply a time of hand-wringing, regret and guilt. It is the beginning of a new life and an open-ended future that is a radical change in direction from the "no exit" of sin and alienation from God. The somber and stultifying atmosphere of sin is driven away by the "breath" of the Spirit, which "blows where it wills." Of course, repentance is hard work—for old habits die hard—but sustained by the grace of God and the promise of salvation, the entire process to this day is most perfectly described by Saint John of the Ladder as "joy-creating sorrow." Remorse for the past devoid of forgiveness will only produce sorrow—if not despair. The acceptance of divine forgiveness produces joy—both for God and the sinner. A profound awareness of God's gift of salvation as the only meaningful release from the sorrow of sin led to the "gift of tears" of the saints. Their weeping was the expression of an inner joy that was overwhelming.

If (or As?) we squander our "inheritance"

(Continued on page 5)

Meeting of the Lord

Forty days after Christ was born He was presented to God in the Jerusalem Temple according to the Mosaic Law. At this time as well His mother Mary underwent the ritual purification and offered the sacrifices as prescribed in the Law. Thus, forty days after Christmas, on the second of February, the Church celebrates the feast of the presentation called the Meeting (or Presentation or Reception) of the Lord.

The meeting of Christ by the elder Simeon and the prophetess Anna (Lk 2.22–36) is the main event of the feast of Christ's presentation in the Temple. It was "revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Lk 2.26) and, inspired by the same Spirit, he came to the Temple where he met the new-born Messiah, took Him in his arms and said the words which are now chanted each evening at the end of the Orthodox Vespers service:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared in the presence of all peoples, a light for the revelation to the Gentiles, and for glory to Thy people Israel (Lk 2.29–32).

At this time as well Simeon predicted that Jesus would be the "sign which is spoken against" and that He would cause "the fall and the rising of many in Israel." He also foretold Mary's sufferings because of her son (Luke 22.34–35). Anna also was present and, giving thanks to God "she spoke

of Jesus to all who were looking for the redemption of Jerusalem" (Lk 2.38).

In the service of the feast of the Meeting of the Lord, the fact emphasized is that Christ, the Son and Word of God through Whom the world was created, now is held as an infant in Simeon's hands; this same Son of God, the Giver of the Law, now Himself fulfills the Law, carried in arms as a human child.

Receive him, O Simeon, whom Moses on Mount Sinai beheld in the darkness as the Giver of the Law. Receive him as a babe now obeying the Law. For he it is of whom the Law and the Prophets have spoken, incarnate for our sake and saving mankind. Come let us adore him!

Let the door of heaven open today, for the Eternal Word of the Father, without giving up his divinity, has been incarnate of the Virgin in time. And as a babe of forty days he is voluntarily brought by his mother to the Temple, according to the Law. And the elder Simeon takes him in his arms and cries out: Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, O Lord, who has come to save the human race—glory to Thee! (Vespers Verses of the Feast).

The Vespers and Matins of the feast of the Meeting of the Lord are filled with hymns on this theme. The Divine Liturgy is celebrated with the lines from the canticle of Mary forming the prokeimenon and the words of Simeon being the verses for the Alleluia. The gospel readings

tell of the meeting, while the Old Testament readings at Vespers refer to the Law of the purification in Leviticus, the vision of Isaiah in the Temple of the Thrice-Holy Lord, and the gift of faith to the Egyptians prophesied by Isaiah when the light of the Lord shall be a "revelation to the Gentiles" (Lk 2.32).

The celebration of the Meeting of the Lord in the church is not merely a historical commemoration. Inspired by the same Holy Spirit as Simeon, and led by the same Spirit into the Church of the Messiah, the members of the Church also can claim their own "meeting" with the Lord, and so also can witness that they too can "depart in peace" since their eyes have seen the salvation of God in the person of his Christ.

Rejoice, O Virgin Theotokos, Full of Grace! From you shone the Sun of Righteousness, Christ our God, enlightening those who sat in darkness! Rejoice and be glad, O righteous elder; you accepted in your arms the Redeemer of our souls who grants us the resurrection (Troparion).

By Thy nativity, Thou didst sanctify the Virgin's womb. And didst bless Simeon's hands, O Christ our God. Now Thou hast come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of man (Kontakion).

It is customary in many churches to bless candles on the feast of the Meeting of the Lord.

Reprinted from the Orthodox Church in America web site, [The Orthodox Faith: Volume II - Worship](https://www.oca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/meeting-of-the-lord), The Church Year, <https://www.oca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/meeting-of-the-lord> ✠



First Week of Great Lent - 2020

Sunday, March 1	Forgiveness Sunday, Divine Liturgy, 9:00 a.m. Rite of Forgiveness following Fellowship Hour
Monday, March 2	Canon of Saint Andrew of Crete, 6:00 p.m.
Tuesday, March 3	Canon of Saint Andrew of Crete, 6:00 p.m.
Wednesday, March 4	Liturgy of the Presanctified Gifts, 6:00 p.m. Lenten Supper & Presentation following Liturgy
Thursday, March 5	Canon of Saint Andrew of Crete, 6:00 p.m.
Saturday, March 7	Lenten Retreat presented by Fr. Seraphim (Aldea), 9:00 a.m.
Sunday, March 8	Sunday of Orthodoxy, Divine Liturgy, 9:00 a.m. Procession of the Holy Icons at conclusion of the Liturgy Orthodoxy Vespers, 6:00 p.m. SS Peter and Paul Orthodox Church

The Prodigal Son: Re-Centering Until Our Last Breath

(Continued from page 3)

from our heavenly Father, we resemble that representative figure of the prodigal son. We too, then, “journey into a far country” there to waste our wealth in “loose living” [Luke 15:13]. Unlike the prodigal son, though, we can do this without moving a step away from our homes. We need only retreat into the seemingly limitless space of our imaginations where fantasies entice us with unattainable visions of “self-realization” or “pleasure.” Then, there are the murky recesses of our hearts; uncharted territory that if not filled with the grace of God will “fill up” with “inner demons” that will eventually frighten us by the sheer audacity of temptations we never thought ourselves capable of entertaining. Or, perhaps a bit less dra-

matically, there are “the pods that the swine ate” [Luke 15:16], symbolic of philosophies and worldviews totally foreign to the Christ-centered life of the Church. The end result will be an emptiness and desolation that will exhaust our own inner resources. Our humbled minds and bodies will begin to search elsewhere for more satisfying nourishment. Anyone in such a predicament will only hope to be blessed—as was true of the prodigal son—with that mysterious process that leads to repentance, described simply as “he came to himself” [Luke 15:17]. Then, in words that have an urgency far greater than in an entire book of theology, we too may cry out, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants” [Luke 15:18-19].

We all know what follows: the compassionate father who runs to embrace his son in love; the clothing of the son in festal garments; the orders and preparations for a sumptuous banquet of joy; and the solemn words, “for this my son was dead, and is alive again; he was lost, and is found” [Luke 15:24]. As this parable repeats itself endlessly until the end of time, with its finely etched descriptions of sin, repentance and redemption, we continue to witness some of the “mini-resurrections” that make up the meaningful dramas of everyday life.

Reprinted from the Orthodox Church in America web site, *Reflections in Christ*, <https://www.oca.org/saints/lives/2019/02/24/3-sunday-of-the-prodigal-son> ✕

“One Day” Music Event



Love to Sing?

Meet new friends from the Arizona Orthodox Churches?

Register for the next “One Day” music event!

Saturday, March 14, 2020; 10am – 3pm

St. George Antiochian Orthodox Church, Phoenix



Enjoy a fun day of fellowship and singing; Lunch included!

Video recording of final performance!

See videos of previous “One Day” events at www.occfellowship.org

Online Registration opens Monday, February 3, 2020

Ages 8 – 108!

Around SS Peter & Paul

FEBRUARY BIRTHDAYS/ANNIVERSARIES

- | | | |
|----------|----|-----------------------|
| February | 5 | Vadim O'Brien |
| | 9 | Katrina Delsante |
| | | Maya Stchur |
| | 11 | Joe Delsante |
| | | Anatoly Bezkorovainy |
| | | Pallas Maria Mauskopf |
| | 14 | Jane Evans |
| | | Valerie Schutter |
| | 19 | Heidi Weiss |
| | 20 | Sterling Sourk |
| | 24 | Jane Matthews |
| | 27 | Claire McNeal |
| | 28 | Heather Pfeiffer |

Many years! Mongaya

BLINI LUNCHEON

The Russian community will be hosting a luncheon on Sunday, February 16, 2020. The luncheon will consist of blini with assorted fillings, including meat. The suggested donation is \$10.00. Children under 12 years old are free.

Please see Nadya Moriarty to make your reservation.



PRAYER LIST

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

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

- +Metropolitan Herman
- Bill Rudolph
- Jamie Arango
- Rose Kurowski
- Anna Michkofsky
- Marilyn Bezkorovainy
- Pat Starkey
- Tammy Horton

Bits and Pieces

THANK YOU! Nativity decorations were taken down and stored on Saturday January 11. Nick Bock and Bill Weiss led a dozen other parishioners in this effort. Nick, Bill, Marty Gala, and Elizabeth Michel showed up several hours before the official start time, and had two-thirds of the work done before the other volunteers got there. Many thanks and blessing to those that helped.

HIS GRACE BISHOP ANDREI, the new auxiliary bishop of the Romanian Episcopate, will be here to celebrate Divine Liturgy on Saturday, February 8th at 9:00 am.

FOCA THANKS THE MANY VOLUNTEERS who came out and helped make pierogis. Your time and generous help are greatly appreciated. We had first time pinchers and seasoned veterans. More people have learned to make dough, and that will be helpful in the future. Thank you to all who purchased pierogi. Unfortunately, after filling all orders, we do not have any extra available.

FOCA HOSTS PYSANKY CLASSES Matushka Mary Balmer will be teaching pysanky (Ukrainian Easter eggs) classes on two Saturdays, February 8 and 15, in the church hall. Class time is from 1-4 on both days. If interested please contact Judy Bushko as supplies need to be ordered and available. Supplies should run under \$20.00 per person.



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.

ALL SAINTS CAMP is a sleep-away camp for those entering third grade through those who just graduated high school. It is set among the pine trees of Prescott, Arizona. This year, their program will again be held at Whispering Pines Camp from **May 31 through June 6**.

The program offers an experience of fellowship and fun, with activities ranging from campfires to Olympics, all within the context of living an Orthodox Christian life of daily Matins, Vespers, and discussion with clergy.

REGISTRATION FEES

Early (through March 31)	\$450
Regular (through May 3)	\$475
Late (through May 24)	\$500

All siblings receive a \$25.00 discount. (The first child is full price.)

To learn more, go to :

<http://www.allsaintscamparizona.org/registration>.

PAN ORTHODOX LENTEN VESPERS—MARCH 8 MBAS will be coordinating the Pan Orthodox Lenten Vesper supper on the Sunday of Orthodoxy, March 8. It is always a blessing to have everyone's participation. A sign-up sheet will be circulating soon. Any questions, contact Heather Pfeiffer.

PRESANCTIFIED LITURGIES LENTEN MEAL MBAS is already making plans for the Wednesday Presanctified Liturgies during Lent. After each service, a light supper of soup, salad/fruit, and bread is served. Please see Heather Pfeiffer or one of the MBAS ladies if you would like to sign-up to bring an item or host one of the Wednesdays during Lent.

2019 CONTRIBUTION STATEMENTS will be available in early February. If you do not receive yours, see Dave Homyak in the church office. If you haven't already done so, it's time to start thinking about your pledge for 2020. Please be generous when making your pledge.

ANNUAL PARISH MEETING HIGHLIGHTS


- ✘ Operating Income for 2019 was \$204,819.57 and Operating Expenses were \$165,848.99, resulting in a net positive balance of \$38,970.58.
- ✘ Proposed 2020 Operating Budget of \$182,000 presented and passed.
- ✘ Auditors report that financial records are "accurate and free from major errors."
- ✘ Slate of officers and vacant trustees positions for 2020 presented and elected.
- ✘ The members of the council for 2020 are:

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

NEW TO THE PARISH OR CONTACT INFO CHANGED? If you are new to the parish, we would like your information to add to the Bishop's registration database. Similarly, if you have changed addresses or phone/email we'd like those changes. Please see David Bieber for registration forms.

HOLY LAND PILGRIMAGE with His Grace Bishop DANIEL, October 26, 2020-November 3, 2020. The cost is \$2,050 per person, based on double occupancy (\$2,500 single occupancy). Airfare is not included. The itinerary includes visits to: Magdala; Tabgha; Capernaum; Church of the 12 Apostles; Nazareth; Mt. Tabor; Church of the Ten Lepers, Burqin; Basilica of the Nativity, Bethlehem; Bethany; Tomb of Lazarus; Mount of Olives; Garden of Gethsemane; Jerusalem; Church of the Holy Sepulcher; Museum of the Good Samaritan; and the Dead Sea. For more information, go to: <https://sspeterpaulaz.org/files/Holy-Land--October-26--November-3-2020.pdf>.

February 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>All Saints Camp: May 31-June 6, 2020 Registration for All Saints Orthodox Camp is now open. http://www.allsaintscamparizona.org/registration Registration closes May 24, 2020</p>						<p>I Forefeast of the Meeting</p> <p>5:00pm Vespers</p>
<p>2 Meeting of Christ in the Temple Zacchaeus Sunday 9:00am Divine Liturgy Church School FOCA Meeting 40 Day Memorial Frank Kulik</p>	<p>3</p> <p>4</p> <p>5</p> <p>LENTEN RETREAT Father Seraphim (Aldea) Saturday, March 7, 2020 9:00 am—3:00 pm</p>		<p>6</p> <p>7</p> <p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>		<p>8</p> <p>9:00am Divine Liturgy <i>w/ His Grace Bishop ANDREI</i> 1:00-4:00 pm PYSANKY CLASS Hosted by FOCA 5:00pm Vespers</p>	
<p>9 Publican and Pharisee Leavetaking Meeting 9:00am Divine Liturgy Church School FOCA Meeting 40 Day Memorial Ann Garza</p>	<p>10</p>	<p>11</p> <p>6:00pm Council Mtg</p>	<p>12 Iveron Icon</p> <p>Sunday of Orthodoxy Procession of Icons Sunday, March 8, 2020 Following Divine Liturgy</p> 	<p>13</p>	<p>14</p> 	<p>15</p> <p>1:00-4:00 pm PYSANKY CLASS Hosted by FOCA 5:00pm Vespers</p>
<p>16 Prodigal Son 9:00am Divine Liturgy Church School BLINI LUNCHEON</p>	<p>17</p>	<p>18</p>	<p>19</p>	<p>20</p>	<p>21 Kozel'shchanskaya Icon</p>	<p>22</p> <p>5:00pm Vespers</p>
<p>FAST-FREE WEEK</p>						<p>5:00pm Vespers</p>
<p>23 Sunday of Last Judgment Meattfare Sunday 9:00am Divine Liturgy Church School</p>	<p>24 1st & 2nd Finding Honorable Head of St. John the Baptist</p>	<p>25</p>	<p>26</p>	<p>27 St. Raphael, Bishop of Brooklyn</p>	<p>28</p>	<p>29 Departed Righteous Monarchs</p> <p>5:00pm Vespers</p>
<p>MEAT FAST</p>						<p>5:00pm Vespers</p>
<p>I Forgiveness Sunday Cheesefare Sunday 8:30am Hours 9:00am Divine Liturgy Rite of Forgiveness Following Fellowship Hour Church School</p>	<p>2 BEGINNING GREAT FAST</p> <p>6:00pm Canon of St Andrew of Crete</p>	<p>3</p> <p>6:00pm Canon of St Andrew of Crete</p>	<p>4</p> <p>6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p>	<p>5</p> <p>6:00pm Canon of St Andrew of Crete</p>	<p>6</p>	<p>7</p> <p>9:00am-3:00pm LENTEN RETREAT with Fr. Seraphim (Aldea) 5:00pm Vespers</p>
<p>Join us for a light lenten meal and discussion following Liturgy of the Presanctified Gifts. Please contact Heather Pfeiffer to sign-up to bring soup, fruit, or bread.</p>						