

# SS Peter & Paul Orthodox Church Newsletter

Volume 20 Issue 3

March 2020

## February Council Highlights

- ✘ January's Operating Income was \$14,242.52 and Operating Expenses were \$13,853.29, resulting in a net of \$389.23 for the month of January.
- ✘ Parish hosting Pan Orthodox Lenten vespers service on March 8th.
- ✘ Our parish will host His Eminence Archbishop BENJAMIN for the celebration of the Sunday of Orthodoxy.
- ✘ Lenten retreat to be held on Saturday, March 7th, with Fr. Seraphim (Aldea).
- ✘ Please turn in your 2020 Pledge form.



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## Biblical Challenge from St. Andrew

**As Great Lent commences, we begin chanting and singing "The Great Canon of Saint Andrew of Crete" and continue each evening in church.**

Saint Andrew took part in the Sixth Ecumenical Council at Constantinople in the year 680, and then served as Archdeacon at the Cathedral of Hagia Sophia in that city. Later he was consecrated as a bishop in the city of Gortineia, on the island of Crete. In addition to these important services to the Church, he wrote sermons, as well as some of the most famous hymns we have, many in praise of the Theotokos. The best-known of the hymns written by Andrew is the Canon with which we begin the season of preparation for Great and Holy Pascha.

The words of the Canon challenge us in several ways. First, they contain innumerable Biblical references which may not be familiar. We don't all have the broad knowledge of the



Scriptures that a good number of Andrew's hearers in earlier centuries possessed. So when the Canon verse reads, "You, my soul, have revolted from the

Lord like Dathan and Abiram" we may have to look up these two men in Chapter 16 of the Book of Numbers. There we will find that they rebelled against Moses and Aaron and asked them,

"Why do you exalt yourselves above the congregation...Is it a small thing that you have brought us up out of a land flowing with milk and honey; to kill us in the wilderness...?"

Moses replies that it is God they are rebelling against, and Saint Andrew uses the incident as a warning to trust God and not be rebellious, "but with all your heart cry 'Spare!', that a yawning gulf of the earth may not swallow you."

The Canon also challenges us to follow Biblical examples. Saint Andrew writes, "The Shunammite woman of old

with right good will entertained the righteous man. But you, my soul, have taken into your house neither stranger nor traveler." This offers us a good spiritual exercise: We can consider, with serious prayer, what it means for us to "take into our house" those whom God may send, and how we will go about it.

We're also challenged to be worthy of Christ's saving acts: "You laid down Your body and blood for all, O Crucified Word; Your body in order to renew me, Your blood in order to wash me, and You did surrender Your spirit, O Christ, in order to bring me to the Father...Eden that was closed is open; things on high and below, creation and all peoples are saved and worship You."

Great Lent is given to us as a time to work toward meeting these challenges. We can be assured that with God's help we are able to do so. Referring to Exodus 14:16 Saint Andrew writes: "Imagine Moses' staff striking the sea and fixing the deep as a type of the divine Cross, by which you too, my soul, can accomplish great things."

# Message From Our Rector

Dear Brothers and Sisters in Christ,

The words of the Prophet Joel introduce us to the season of Great Lent which we are now entering: "Blow the trumpet [...] sanctify the fast" (Joel 2:15). Using the scriptural imagery of the "blast of a trumpet," Great Lent opens with a piercing sound, that of a trumpet that does not please the ears but, instead, proclaims a fast. It is a loud sound that seeks to get our attention, to slow down our life, which is so fast-paced and often directionless. It is a summons to stop, it is a call to "halt!," to focus on what is essential, to fast from the unnecessary things that distract us. It is a wake-up call for the soul. This Lenten wake-up call is accompanied by the message that the Lord proclaims through the lips of the Prophet Joel, a very short and heartfelt message: "Even now," declares the Lord, "return to me with all your heart, with fasting and weeping and mourning" (Joel 2:12).

To return to the Lord. If we have to return, it means that we have wandered off. Lent is the time to rediscover the *direction of life*. Because in life's journey, as in every journey, what really matters is not to lose sight of the goal. And for Christians, the goal is always eternal life with the Lord in the Kingdom of Heaven. If what interests us as we travel, however, is looking at the scenery or stopping to eat, we will not get far. We should ask ourselves: On the journey of life, do I seek the way forward to the Kingdom? Or am I satisfied with living in the moment and thinking only of feeling good or getting along in the here and now? What path, what journey am I on? Is it the search for health, which many today say comes first but which eventually passes? Could it be possessions and wellbeing? But we are not in the world for this. *Return to me*, says the Lord. *To me*. The Lord is the goal of our journey in this world. Life with Him forever is the destiny we seek.



The direction of our lives must always lead to Him.

On this journey of Great Lent, focusing on what is essential, the Gospel proposes three steps which the Lord invites us to undertake without hypocrisy and without pretense: almsgiving, prayer, fasting.

What are they for? Almsgiving, prayer and fasting bring us back to the three realities that do not fade away. Prayer reunites us to God; charity, to our neighbor; fasting, to ourselves. God, my neighbor, my life: these are the realities that do not fade away and in which we must invest our efforts. Lent, therefore, invites us to focus, first of all *on the Lord*, in prayer, which frees us from that horizontal and mundane life where we find time for *self* but forget God. It then invites us to focus *on others*, with the charity that frees us from the vanity of acquiring and of thinking that things are only good if they are good for me. Finally, Lent invites us to *look inside our heart*, with fasting, which frees us from attachment to things and from the worldliness that numbs the heart. Prayer, charity, fasting: three investments for a treasure that endures.

Jesus said: "Where your treasure is, there will your heart be also" (Matthew 6:21). Our heart always points in some direction: it is like a compass seeking its bearings. We can also compare it to a magnet: it needs to attach itself to something. But if it only attaches itself to earthly things, sooner or later it becomes a slave to them: things to be used become things we serve. Outward appearance, money, a career or hobby: if we live for them, they will become idols that enslave us, sirens that charm us and then leave us adrift. Whereas if our heart is attached to what does not pass away, we rediscover ourselves and are set free. Lent is the time of grace that liberates the heart from vanity. It is a time of healing from addictions that

seduce us. It is a time to fix our gaze on what is lasting.

Where can we fix our gaze, then, throughout this Lenten journey? It is simple: upon the Crucified One. Jesus on the Cross is life's compass, which directs us to heaven. The poverty of the wood, the silence of the Lord, his loving self-emptying show us the necessity of a simpler life, free from anxiety about things. From the Cross, Jesus teaches us the great humility involved in renunciation. We will never move forward if we are heavily weighed down. We need to free ourselves from the clutches of consumerism and the snares of selfishness, from always wanting more, from never being satisfied, and from a heart closed to the needs of the poor. Jesus on the wood of the Cross is filled with love, and calls us to a life that is passionate for him, which is not lost amid the ashes of the world; to a life that burns with charity and is not extinguished in mediocrity. Is it difficult to live as he asks? Yes, it is difficult, but it leads us to our goal: Risen Life with the Risen One in the Kingdom of Heaven. Lent shows us this. It begins with the repentance and carries on in repentance, but eventually leads us to the joy of Pascha night; to the discovery that, in the tomb, the body of Jesus does not lie in death, but rises gloriously. This is true also for us who, in humility, strive to live lives of repentance. If we, with our weaknesses, return to the Lord, if we take the path of love, then we will embrace the life that never ends. And surely we will be filled with the joy of Pascha.

Brothers and Sisters, let us pray for one another throughout the days and weeks ahead. May our shared journey through Great Lent bring us all to see our common goal and to share our common journey: beyond the Cross to the Paschal joy that is ours on seeing that the tomb is empty and to the proclamation that Christ is risen!

With love in the Lord,

+Bishop Daniel

# “Now is the Acceptable Time”—Lent as “Beginning”

Fr. Steven Kostoff

A “good beginning” to Great Lent can go a long way toward a “good ending.” Today, on “Pure Monday,” it certainly may seem premature—if not a bit ludicrous—to already allude to the end of Great Lent. We are just beginning our Lenten journey, and the end is not quite in sight! But I bring this up with a pastoral purpose in mind. I have, in previous years, raised the question, “Is there life after Lent?” With this question in mind, I am asking whether or not there is something good and wholesome that we practiced in Great Lent that we can take with us *once the season is over*. If so, then it may be then that we can speak of a “good Lent.” Yet, how often do we immediately go back to our earlier patterns of living as if Great Lent never really occurred, or as if Lent was some kind of pious interlude interrupting our “normal” way of living, to which we eagerly return as we wipe our brow in gratitude that the ordeal is over! Obviously, we bring the fasting element to Great Lent to an end. But there is hopefully more to the season than adherence to fasting rules.

Bearing this type of approach and experience in mind, I would offer the following pastoral and practical advice: Is there some practice, habit or attitude in your life *right now* that you very much desire to eliminate from your life? Or, to pose that question with a bit more bluntness, is there any such thing in your life that you *should* eliminate from your life as a Christian? Something sinful or at least something that undermines your relationship with God and your neighbor? With some effort, determination and focus—nourished by prayer, humility and a reliance on the grace of God—why not let this Lent be the “beginning of the end” of that

practice, habit or attitude that you desire/need to overcome once and for all? Then there would indeed be “life after Lent!” Taking Lent seriously forces us to come to terms with our sinful inclinations, as well as serve as the appointed opportunity to face up to and struggle against those very inclinations with their eradication in mind as a goal.

If we look to our profound spiritual tradition in the Church, we know how the great saints of the past catalogued the more universal and characteristic “bad habits” that either tempt or actually afflict us to one degree or another. These “bad habits” or vices the Fathers called “the passions” [in Greek, *ta pathi*]. The presence of the passions would preclude the possibility of obtaining “purity of heart.” The classic list of the eight passions, first drawn up by Evagrius of Pontus [+399]—called the great “psychologist of the desert”—include gluttony, lust, avarice, anger, dejection, spiritual listlessness/lassitude (the technical word behind this being *acedia*), vanity, and pride.

A certain “self-love”—here understood as an unhealthy self-absorption or self-regard—is the “mother of the passions” according to Evagrius. We hear about these passions and their harmful spiritual effect in the Great Canon of Repentance, celebrated during this first week of the Fast:

*A soiled garment clothes me - one shamefully stained with blood flowing from a life of passion and love of fleshly things.*

*I fell beneath the weight of the passions and the corruption of my flesh, and from that moment has the Enemy had power over me.*

*Instead of seeking poverty of spirit, I*

*prefer a life of greed and self-gratification; therefore, O Savior, a heavy weight hangs from my neck.*

*Rhetoric or reality? You have to decide for yourself as you stand quietly in church as these verses from the Great Canon ring out.*

Actually, these passions begin as “thoughts” [in Greek, *logismos/oi*] that assail the mind. (Hence, the aforementioned list of sins may at times be called the “eight thoughts”). When entertained and acted upon, the thought enters and lodges itself in the heart, and once rooted there it is a difficult process to uproot that particular passion. What may begin as a temptation from the evil one will eventually become an ingrained action or attitude that has gained control over us. We are then basically “programmed” to return to that thought or action as our will to resist has become thoroughly weakened. Thus, what is an “unnatural”—because it is sinful—passion seems to be quite “natural” to us after endless repetition! In our contemporary vocabulary, these very passions are called addictions, though the term addiction is usually used for more concrete vices such as alcohol or drug abuse. Yet, according to our spiritual tradition, we can become as “addicted” to gluttony, avarice or pride as others may be to alcohol or drugs! The ultimate goal is not elimination of the passions, but their replacement with the virtues. Can gluttony and lust be replaced by self-control? Avarice by generosity? Anger by patience or even meekness? Vanity and pride by humility? Warfare against the passions—the negative way of describing this struggle—is simultaneously an effort to acquire the virtues, a more positive way of describing the same struggle.

*(Continued on page 4)*

## “Now is the Acceptable Time”—Lent as “Beginning”

(Continued from page 3)

Is there anything in that list that we need to work on overcoming? The very universality of the list makes that a real possibility! Is anyone just sick and tired of doing the same thing over and over again, even when we acknowledge that it is either sinful or detrimental to our own lives or relationships—beginning, again, with God and neighbor? Only then, however, will we seriously enter into the battle against a certain passion.

Of course, if that all sounds a bit “heavy,” or as something that will have to be approached professionally or therapeutically, there may be many simple but very human and positive actions and attitudes that we may desire to embrace beginning with Great Lent and continuing with beyond the forty days and Pascha. Acts of kindness, concern and compassion, perhaps. Do we need to visit a sick friend or call a housebound aunt on the phone more often than we are now doing? Do we need to work at becoming a more positive presence in our work environment? Can we work at becoming more considerate toward others? Are we as charitable or willing to share our resources with others as we can be—especially with the poor and dispos-

sessed? Do we need to change our attitude toward people we disagree with ideologically or politically? Do we still retain vestiges of racial, social or ethnic prejudices that are based on nothing but worn-out stereotypes? With a certain focus on our “Church lives,” can we begin to read the Scriptures with greater regularity? Or practice charity, prayer and fasting with greater care? Finally, are we interested in becoming a decent human being that just may enrich the lives of others around us?!

As the Apostle Paul wrote, “Now is the acceptable time.” Great Lent can become the “beginning of the end” of a way of life we need to abandon, and the “beginning of the beginning” of the acquisition of the virtues we desire to embrace and practice. All this may be realized “through the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit.” I therefore believe that there is indeed abundant “life after Lent!”

Reprinted from the Orthodox Church in America web site, *Reflections in Christ*, <https://www.oca.org/reflections/fr.-steven-kostoff/now-is-the-acceptable-time-lent-as-beginning>\*

### MYRRH BEARERS ALTAR SOCIETY

#### VOLUNTEERS NEEDED FOR PASCHA ROLL

**BAKE** MBAS will be baking the mini Pascha breads that are handed out after Pascha on March 28 and April 4. If you are interested in helping and learning more about baking Pascha breads, please sign up to help out.

#### POTLUCK ITEMS AND VOLUNTEERS NEEDED FOR PAN ORTHODOX LENTEN VESPERS

The Myrrh Bearers Altar Society is expecting a large crowd for the Pan Orthodox Vespers on March 8 and we need everyone’s help to make sure we have enough food for all of our guests. Please see an MBAS representative to sign-up to bring a fasting item for the night. We are looking for fruit, veggies of all kind, salads, main dishes, desserts, drinks, and bread. We also need volunteers to help with setup after coffee hour and those willing to stay a little later to wash dishes, clean tables, and take out the trash.

#### SUPPER FOR PRESANCTIFIED LITURGIES

Are you planning on attending one or more Presanctified Liturgies on Wednesday nights? If so, please also consider bringing soup, salad, bread, or fruit on one of the Wednesdays. Each Wednesday, the meals are generous provided by one or more participants. Share the love and see Heather Pfeiffer to sign-up to help with one of the meals.

## 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 12, 2020

Return completed form to Stephanie or David Homyak



# 2020 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 8, 2020**

**Host Parish: SS Peter and Paul Orthodox Church**

1614 E. Monte Vista Rd. Phoenix, AZ 85006 (602) 253-9515

Homilist: Hieromonk Seraphim (Aldea)

## Second Sunday of Lent

**March 15, 2020**

**Host Parish: St. Katherine Greek Orthodox Church**

2716 N. Dobson Rd., Chandler, AZ 85224 (480) 899-3330

Homilist: Fr. Jacob Saylor



## Sunday of the Veneration of the Holy Cross

**March 22, 2020**

**Host Parish: St. Sava Serbian Orthodox Church**

4436 E. McKinley, Phoenix, AZ 85008 (602) 275-7360

Homilist: Alexander Eliades

## The Fourth Sunday of Lent

**March 29, 2020**

**Host Parish: St. Ignatius of Antioch Orthodox Church**

2402 N. Usury Pass Rd, Mesa, AZ 85207 (480) 892-6224

Homilist: TBD



## The Fifth Sunday of Lent

**April 5, 2020**

**Host Parish: St. Haralambos Greek Orthodox Church**

7950 W. Pinnacle Peak Rd. Peoria, AZ 85383 (623) 486-8665

Homilist: Fr. Jeffrey Frate

# First Week of Great Lent - 2020

|                    |  |
|--------------------|--|
| Sunday, March 1    | Forgiveness Sunday, Divine Liturgy, 9:00 a.m.<br>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.<br>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.<br>Procession of the Holy Icons at conclusion of the Liturgy<br><br>Orthodoxy Vespers, 6:00 p.m.<br>SS Peter and Paul Orthodox Church |

## Around SS Peter & Paul

### MARCH BIRTHDAYS/ANNIVERSARIES

|         |                                     |
|---------|-------------------------------------|
| March 7 | Lauren Hecht                        |
| 10      | Stephanie Homyak                    |
| 11      | Nicholas Bock                       |
| 12      | Elizabeth McDonald<br>Sophie Behnen |
| 14      | Elizabeth Michel                    |
| 17      | Mike Wagner<br>Jacob Sieckman       |
| 19      | Christi and David Sourk             |
| 22      | Ann Michkofsky                      |
| 25      | Trish Sieckman                      |
| 29      | Tania Booriakin<br>Judy Bushko      |
| 30      | Danielle Sieckman                   |

**Many Years!  
Mnogaya Leta!**

### CONGRATULATIONS

Congratulations and Many Years to the newly-illuminated Irina Marie, her parents, Lesley and Jarrod Zarembo, her sponsors Subdeacon Rodion (Bob) and Heather Pfeiffer, and to her older siblings, Sophia and Victor.



### 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:

Bill Rudolph  
Jamie Arango  
Rose Kurowski  
Anna Michkofsky  
Marilyn Bezkorovainy  
Pat Starkey  
Tammy Horton  
Antonia Adams-Clement

*If you know of anyone else in need of our prayers, please contact  
BISHOP DANIEL.*

# Bits and Pieces

**PRESANCFIED LITURGY** Every Wednesday and Friday evening of Great Lent at 6:00 p.m. Please note that we are adding the Friday Presanctified Liturgy to this year's Lenten Schedule in order to have a more robust, full, and fulfilling period of preparation for Holy Pascha.

Our Wednesday evening Liturgies will be followed by a Lenten meal and a brief presentation or period of discussion. Please see Heather Pfeiffer to participate in providing the Lenten meal. Our menu is simple: soup, salad, bread, and fruit. Think of providing one of these to share at some point during the Fast.

**SUNDAY OF ORTHODOXY** This year our parish is blessed to host His Eminence Archbishop BENJAMIN for the celebration of the Sunday of Orthodoxy. His Eminence will join us for Vespers on Saturday, March 7, and lead us in the celebration of the Divine Liturgy on Sunday morning. His Eminence will also preside at the Sunday of Orthodoxy Vespers which will be hosted at our parish (Sunday, March 8, 6:00 p.m.) We look forward to welcoming our brothers and sisters from throughout the Valley as we gather to celebrate the Triumph of Orthodoxy at the beginning of Great Lent.

**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 Vespers to be hosted in our church the following day at 6:00 p.m. His Eminence Archbishop Benjamin will preside at both the Divine Liturgy and Vespers on the Sunday of Orthodoxy.

**CONFESSIONS** As we begin 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.

**PAN ORTHODOX VESPERS, MARCH 24** On Sunday, March 24, our parish will have the joy and honor of welcoming our brothers and sisters from throughout the Valley as we gather for Vespers on the Eve of the Feast of the Annunciation. As with the other Sunday Evening Vespers, the service will begin at 6:00 p.m. As is our custom, following the Vespers Service we will welcome our guests to join us for a pot-luck Lenten meal. In order to assist with providing food, set-up, and clean-up for the meal, please see Heather Pfeiffer.

**BOOKSTORE** The bookstore has all the service books you need for Great Lent, Holy Week and Pascha. Check your bookshelf and see what you may be missing!

**PARISH PASCHA CARD** Instead of sending individual Pascha greetings, why not list your name(s) on a beautiful Orthodox Pascha card and support SS Peter and Paul at the same time? Please participate by filling out the form at the bottom of page 4 and return to Stephanie Homyak by April 12, 2020. Proceeds will be used to help send our youth to All Saints Camp and 2021 All American Council.

**BLINI LUNCHEON THANK YOU** to the Russian members of our parish community who hosted a lovely blini luncheon on Sunday, February 16, 2020. The luncheon consisted of sweet and savory blini.

**FOCA** We would like to thank Matushka Mary for her gracious encouragement of our endeavors at the art of psykany. Your encouragement and expertise made the class an enjoyable and educational experience. It was so much fun to get together and enjoy the company of others. Participants opined that they would like to get together and do more classes like this. If you have any expertise in a craft please let me know. Really we are looking for any excuse to get together and enjoy each other's company. We will be hosting a presanctified dinner to further encourage fellowship and community. We look forward to seeing you and enjoying your company. *Judy Bushko*

**FEAST OF THE ANNUNCIATION** Wednesday March 25, we celebrate the Great Feast of the Annunciation. On this feast, we recall the announcement made by the Archangel Gabriel to the Virgin Mary in Nazareth that she had been chosen by God to be the Mother of the promised Savior (Luke 1:26-38). The Vespers Divine Liturgy of the Feast will be celebrated at 6:00 p.m.

**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 to provide a list of names you would like commemorated or if you otherwise need to update your current list. Please check the calendar for dates.

**PASCHA 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.



# March 2020

| Sun   | Mon  | Tue                                 | Wed  | Thu                                   | Fri                       | Sat   |
|---|--|-------------------------------------|--|---------------------------------------|---------------------------|---|
| <b>1</b> Forgiveness Sunday<br>Cheesefare Sunday<br>9:00am Divine Liturgy<br><b>Rite of Forgiveness</b><br><i>Following Fellowship Hour</i><br><b>Church School</b><br><b>FOCA Meeting</b>  | <b>2</b>   | <b>3</b>                            | <b>4</b>   | <b>5</b>                              | <b>6</b> Czestochowa Icon | <b>7</b><br>9:00am—3:00pm<br><b>LENTEN RETREAT</b><br><b>Fr. Seraphim (Aldea)</b><br>5:00pm Vespers |
| <b>ALL SAINTS CAMP</b><br>Register your child(ren) by March 31 to take advantage of early registration pricing at <a href="http://www.allsaintscamparizona.org/registration">http://www.allsaintscamparizona.org/registration</a> |  |                                     |  |                                       |                           |   |
| <b>8</b> Sunday of Orthodoxy<br>Kurst Root Icon<br>9:00am Divine Liturgy<br><i>Procession of Icons</i><br>6:00 Lenten Vespers<br><i>SS Peter and Paul Orthodox Church</i>   | <b>9</b><br><b>Sunday of Orthodoxy</b><br>Procession of Icons<br>Sunday, March 8, 2020<br>Following Divine Liturgy<br> | <b>10</b>                           | <b>11</b><br>6:00pm Liturgy of the Presanctified Gifts | <b>12</b>                             | <b>13</b>                 | <b>14</b> Memorial Saturday<br>4:30pm Panikhida<br>5:00pm Vespers                                   |
| <b>15</b> St Gregory Palamas<br>9:00am Divine Liturgy<br><b>Church School</b><br><b>MBAS Meeting</b>  | <b>16</b><br><b>LENTEN RETREAT</b><br>Father Seraphim (Aldea)<br>Saturday, March 7, 2020<br>9:00 am—3:00 pm  | <b>17</b>                           | <b>18</b> St. Nikolai,<br>Bishop of Zhicha             | <b>19</b>                             | <b>20</b>                 | <b>21</b> Memorial Saturday<br>All Services Cancelled Until Further Notice                          |
| <b>22</b> Veneration of the Precious Cross  | <b>23</b>  | <b>24</b> Forefeast<br>Annunciation | <b>25</b> Annunciation<br>Most Holy Theotokos          | <b>26</b> Leavetaking<br>Annunciation | <b>27</b>                 | <b>28</b> Memorial Saturday<br>All Services Cancelled Until Further Notice                          |
| <b>29</b> St. John Climacus   | <b>30</b>  | <b>31</b> St. Innocent of Alaska    | <b>1</b>   | <b>2</b>                              | <b>3</b>                  | <b>4</b> Akathist to the Most Holy Theotokos<br>All Services Cancelled Until Further Notice         |