

SS Peter & Paul Orthodox Church Newsletter

Volume 21 Issue 3

March 2021

February Council Highlights

- ✘ January's Operating Income was \$12,721.94 and Operating Expenses were \$12,403.06, resulting in a net of \$318.88 for the month of January.
- ✘ Proposed 2021 Operating Budget of \$187,000 and proposed slate of officers approved to be presented at Annual Meeting.
- ✘ Please turn in your 2021 Pledge form.



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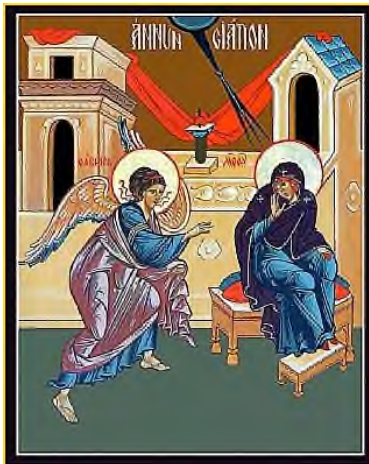
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An Announcement of Life Shared with God

The Feast of the Annunciation celebrates God proclamation to the world of His plans to come to the world as a baby in the womb of a mother, just as we all do.

So the first chapter of Luke's Gospel tells of the archangel Gabriel presenting himself before a very young woman with words of great authority: "Hail, O favored one, the Lord is with you!" Mary is not so overcome by this amazing statement that she can't think. Though she is "greatly troubled" at what Gabriel says, she is able to "consider in her mind what sort of greeting this might be" (Luke 1: 29). When Gabriel describes in some detail what is to happen, and tells her that her little Jesus will be the Son of the Most High, she again shows presence of mind, and asks the very sensible question, "How can this be, since I have no husband?" (1:34).



Once Gabriel makes God's plan clear, Mary accepts what he has told her. In this she's different from Zechariah, who has been told about the birth of his own son, John the Baptizer, a few verses earlier. Zechariah responds to Gabriel with skepticism, and pays the price by being made temporarily mute. Mary, by contrast, is so joyful that she goes to greet Zechariah's wife Elizabeth, who is also her cousin, with the good news.

Luke has told us how Jesus Christ will become one of us, a Man born of a woman. Hebrews 2: 11-18 describes the way we can now be joined with Him, as a family in faith. This is possible because "he who sanctifies [Jesus Christ] and those who are sanctified [all of us] have one origin. That is why he is not ashamed to call them brethren" (2:11).

The verse goes on to say that Jesus will show His brotherhood with His people in the words of Psalm 22: "I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee" (2:12). These words are triumphant verses from the same psalm that Jesus quoted on the cross, "My God, my God, why have you forsaken me?" The agonized words spoken on the cross give way to the thankful words quoted here, just as the cross gave way to the Resurrection.

The next verses give insight into one of the greatest mysteries of our faith: the suffering of Our Lord. If He was to be our savior, "...he had to be made like his brethren in every respect" (2:17a). In other words, God humbled Himself to become one of us. Islam rejects this teaching, as do other faiths. But for us it is central, and the very last verse of the passage tells us why it's so important for humans who are so prone to mistakes and sins: "For because he himself has suffered and been tempted, he is able to help those who are tempted" (2:18).

Sermon of His Grace Bishop DANIEL: Annual Parish Meeting

Dear Clergy and Faithful of Saints Peter and Paul Church:

Glory to Jesus Christ!

Today we observe the Sunday of the Publican and the Pharisee. These pre-Lenten Sundays, the Sundays of the Triodion, are intended to help us prepare in earnest for the beginning of the Great Lenten Fast. These pre-Lenten Sundays serve as a small period of preparation so that, at the very beginning of Lent, we are ready to enter fully into the spirit and work of the Fast that leads us to the celebration of Holy Week and our commemoration of Christ's Paschal Mystery.

These days of preparation help us grow in holiness and "attain unto and celebrate the Holy Resurrection." However, if we want to grow in holiness, if we want to grow in any area of our lives, we need to first know ourselves. The Publican in today's Gospel was someone who recognized who he was. As he prayed at the back of the Temple, not even lifting his eyes to God, he understood his relationship with God: he was a sinner and knew it. He also trusted that God is merciful to those who come before him in truth and sincerity. On the other hand, the Pharisee did not recognize who he was. Indeed, he had a very false impression of who he was. He deluded himself and proclaimed himself to be righteous. He totally misunderstood himself and he total misunderstood God. He was proud to speak a litany of his religious "accomplishments. And having exalted himself, he went away humbled. Whereas the Public who humbled himself, went away exalted in the eyes of God.

It is appropriate that this year's delayed annual meeting takes place on this Sunday of the Publican and Pharisee because today's meeting offers us the opportunity to reflect upon who we are as a community, standing before God, acknowledging our weaknesses, where we are lacking, but also proclaiming His forgiveness and mercy, His love, and His trust in us to accomplish the mission that is ours.

In a sense, these words spoken in the context of the Divine Liturgy will also serve as

my annual report. And I would like to begin by offering words of thanks and gratitude to His Eminence, Archbishop Benjamin, our archpastor, called by the Good Shepherd—

Christ Himself—to pastor, to shepherd the Flock of Christ in this God-protected Diocese in these exceedingly difficult days and facing very difficult challenges- As his close advisor, I can attest to his personal concern for all the special needs and concerns for everyone within the diocese. May the Lord grant him many more blessed years as Shepherd and Archpastor of our beloved Diocese of the West!

I truly feel blessed to serve in the capacity of auxiliary bishop to His Eminence, to be the Bishop of Santa Rose, and for the various ways I serve within this diocese. But my daily focus and my great joy is my care for the faithful of Saints Peter and Paul Church, that is, for each one of you, your families, your loved ones, and all who come knocking on our door. In this day-to-day ministry, I am blessed to have the assistance of Archpriest David Balmer, who daily proves the philosophy: "A priest never retires." I am grateful, as well, for the presence of Priest Mihai Arion in our church and at the Altar with us. I want to make special mention of Archpriest John Zdinak who, in an especially needful time, has graciously served the Divine Liturgy and provided support and assistance to me personally and, through me, to our parish. A special thanks, also, to Deacon John Weiss, who not only serves at the Altar, but also serves in many, mostly unseen ways. Let me add here Subdeacon Michael Wagner and Subdeacon Rodion Pfeiffer for their special attention to the Divine Services and the needs and care of the Holy Altar.

When we met for our annual meeting a year ago, we had no idea what lie ahead of us in 2020. We enjoyed a thriving parish life, beautifully sung and beautifully prayed Divine Services, outreach and service both within our parish and to the community around us. Education on several level, regular community life and fellowship, and the general ongoing work of

the parish. Little did we know that our observance of Great Lent and Pascha would be greatly curtailed and that services would necessarily be live-streamed so that our faithful could participate in a limited way. Thankfully, the suspension of services open to the public did not last long. However, in May, when we returned to holding services, we did so with certain protocols and procedures in place. Not always pleasant and never convenient, but given to us for the sake of the health and wellbeing of everyone in our parish and those whose lives they touch.

These months of the pandemic have not been easy for any one of us. And I acknowledge that this is true in all areas of our lives, including the most important- our life in Christ as members of His Holy Orthodox Church.

For all our parishioners, for all those who lead and guide our parish ministries and serve our parish, the challenges and difficulties of the pandemic have knocked on the door almost every single day of the past year. But everyone has accepted this cross that each one of us is called to bear. And certainly, this cross has been borne with grace, with great patience, with love for your brothers and sisters, and with the desire that God be glorified through our lives. You will see this in the written reports of the various parish ministries. Although extremely limited in what they have been able to do this past year, our ministries and organizations have looked for new and creative ways to serve the parish. We look ahead to the day when we can all return to some sort of normalcy in our Church life and our parish life as well.

One indication that all the members are working together can be seen in the variety of the talents and labors offered up unto God for the building up of His Church and we are grateful to acknowledge—with appropriate Christian humility and always acknowledging that the Lord is the source of all we have and all we are- that in our small parish community we are blessed with an abundance of talent and with many people who willingly offer their time in various tasks and labors:

(Continued on page 3)



Sermon of His Grace Bishop DANIEL: Annual Parish Meeting

(Continued from page 2)

The parish council cares for the administrative/financial operations of the parish, ongoing maintenance and capital improvements; the church school teachers and assistants commit themselves to the edification and building up of our children and their education in the faith; the bookstore which provides a wonderful service to our parish; the Myrrhbearers Altar Society (MBAS) and all those who “love the beauty” of the House of the Lord maintain and beautify the temple, those who take care of the robes and vestments and altar covers; the choir lifts their voices and our hearts up to the Lord, offering praise to the Most Holy Trinity; our Teen and Young Adult League (T/YAL) participate in activities that strengthen their faith and their fellowship and thus build up the overall community; those who contribute to our parish newsletter, weekly handout, and our parish website and Facebook page and live streaming of the Sunday Liturgy; the Fellowship of Orthodox Christians in America (FOCA) has worked together to assist in various charitable outreaches; and there are those who arrange flowers to beautify our feasts, bake our altar bread, care for and clean the temple, make coffee and provide refreshments for our much-missed social hour. Although restricted this year due to COVID, in our normal times, there are also who make possible our observance of Holy Week, the annual Nativity Eve Holy Supper, the annual Pascha potluck and Easter Egg hunt, and the annual Saint Nicholas Neighborhood

outreach and other forms of outreach. And we hope and pray that within the next twelve months we will return to these activities which not only serve those in need but also help build up our community’s shared commitment to serving the parish and the community at large.

This list of the various components of our parish life is relatively concise and does not really speak of all the hours involved in any one of those areas of service. Nonetheless, we can see that we have a width and breadth of talents and abilities with which God has blessed us and which are offered back to Him with love and thanksgiving. And for this, we are thankful. For all this we are profoundly grateful. And we thank God for the continued growth, life, and vitality of our parish community—even in the face of our current realities. We thank God for those who, in these strange times are seeking the fullness of the Christian Faith and are looking to Orthodoxy.

I feel compelled to highlight that, despite the pandemic and the drastic changes that have taken place in our society as a result, our Church and, indeed, our parish has continued to work and to minister throughout. Let us please not forget that. The Gospel has continued to be preached. Praise of the Most Holy Trinity has continued in the life of the Church. The proclamation of the Paschal Mystery has continued to be celebrated in the Divine Liturgy. We have continued to minister to the faithful and to bear witness to Christ. Of course, not without challenges and not without difficulties. And not with-

out the need for creativity and extra concern and attention.

Lastly, allow me to repeat that I am well aware of the personal stresses and strains that you have experienced in the past year. And I am grateful for your fidelity and your support of our parish - and of me personally - despite all the added hardships of these times. You have “kept the faith.” The Merriam-Webster Dictionary defines the term “keeping the faith” as “to continue to believe in, trust, or support someone or something when it is difficult to do so.” This you have done. Thank you for keeping the faith. We do not know when we will return to the fullness of parish life as we knew it. This unknowing is, in and of itself, yet another source of continued stress. However, the most central feature of our life is now fairly uninterrupted: the celebration of the Divine Liturgy, the source and the summit of our lives, the starting point and the fulfillment of each week, and, for priests and faithful alike, the very heart of our lives. May the Divine Eucharist continue to be the source of our common life and faith and hope as we move forward. As we celebrate today, on this Sunday that leads to the Cross and, beyond that to the empty tomb, let us the clergy and faithful of our beloved Saints Peter and Paul Church follow the example of the publican, let us bow before God’s, acknowledge His love for us and proclaim: “Lord, have mercy!”

+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 21, 2021

Return completed form to Stephanie Homyak, church office, or mail to church.



Tradition: The Canon of St. Andrew

The Great Canon composed by St. Andrew of Crete in the year 720 is one of the richest and most beautiful of our Orthodox traditions. It is titled the Great Canon not only because of the large number of troparia it contains (as compared to other canons), but also because of the magnificent allusions and references it makes to events within Sacred Scripture.

Like all canons, the Great Canon is comprised of nine odes or canticles. Within each of these are a number of troparia which for this canon total over 200. A canon is always taken at Matins (Morning Service), and sometimes also at Compline (Night Service) and Midnight Services. What distinguishes the Great Canon is that it is taken only twice during the year. It is first taken in four different sections at Great Compline during the first four days of the Great Fast. The second time it is taken in its entirety on the fifth Thursday of the Great Fast at Matins which for various reasons, is usually taken on the Wednesday evening before. This second service is also commonly referred to as Matins with Prostrations because the most distinguishing aspect of the Great Canon is that before each troparion everyone chants, *Have mercy on me, O Lord, have mercy on me*. Then they either bow or prostrate fully on the ground. Since this is repeated so often, it can be a rather strenuous service involving much physical exertion. Parishes, therefore, usually take an abridged form, if they take it at all. Generally, this service is not taken in its entirety except in monasteries.

V. Rev. Dennis Kristof

Since the verse *Have mercy on me...* is constantly repeated along with a prostration, the Great Canon becomes a long reflection upon our sins and sinfulness, leading to a profound call to repentance. The very action of prostrating is a physical recognition of our need for forgiveness. We begin by

“Thus, the function of the Great Canon is to reveal our sins and sinfulness, which will in turn lead us to repentance. We do not reflect upon sin conceptually and abstractly, but as a personal meditation on Scripture and our place in salvation history.”

standing upright, the position which we use at Pascha to show that we too are risen with Christ and that our nature is exalted. From this position, we prostrate ourselves in recognition that we have succumbed to the power of sin and are once again fallen. We call upon God for forgiveness and restoration to our former state.

Thus, we admit our need for forgiveness both physically and mentally, demonstrating once again the use of our entire body when praying in the Orthodox Church. This is the reason we prostrate during penitential seasons.

The oft-suggested criticism that Orthodox Christians do not quote the Bible enough is totally refuted by anyone who is familiar with the Great Canon. The content of the Great Canon can best be described as a penitential lamentation which incorporates all the biblical themes.

References to people and events of the Old Testament are so numerous that even those well versed in the Bible find it necessary to look up some of the things being referred to in the individual troparia. It serves as a reflection on the whole body of Scripture which includes all the sinners and the righteous people from the Creation to the coming of Jesus Christ.

The historical events of salvation are inti-

mately related to our present lives in the Great Canon. The historical is intertwined with the personal in many of the liturgical texts during the Great Fast because God has accomplished the work of our redemption not only 2000 years ago, but He continues to do it by His presence in our world today. We, like the sinners mentioned in Sacred Scripture, have betrayed God and sinned. We are part of the all encompassing struggle between God and sin. We are challenged to once again enter into this battle during the Great Fast to be led back to the Risen Lord.

Thus, the function of the Great Canon is to reveal our sins and sinfulness, which will in turn lead us to repentance. We do not reflect upon sin conceptually and abstractly, but as a personal meditation on Scripture and our place in salvation history. Like Scripture, our own lives are a story of Paradise, the fall, repentance and redemption. We fall from our exalted state which we have received as fruit of the Resurrection at our Baptism into the power of sin. When we recognize this and are repentant, God once again forgives us restoring us to our previous state. In order that we may return to God through profound repentance, the Great Canon of St. Andrew urges all of us to imitate the good deeds of the righteous and to avoid the evil deeds of the sinners recorded in Scripture. We throw ourselves down when we prostrate because it is not someone else who knocked us down. Rather, we have brought ourselves down through sin. We prostrate with the confidence that our loving Lord will raise us up again, just as He restored the fallen human race after the sin of Adam.

Reprinted from the Orthodox Church of the Mother of God web site, <https://churchmotherofgod.org/articles/about-services-and-prayers/1055-tradition-the-canon-of-st-andrew.html>

The Forty Martyrs of Sebaste

Fr. Lawrence Farley

Anyone wandering about near a freezing cold pond one night near the city of Sebaste in the year 320 would have seen an astounding sight: forty Roman soldiers, all members of the so-called “Thundering Legion”, were standing together naked in the icy waters throughout the night as they slowly froze to death. They were guarded by other Roman soldiers on the shore, who made sure that the condemned men remained in the freezing waters, and also kept a warm bathhouse ready to receive any of them who decided they wanted to leave the waters of death, warm up, and survive. All they had to do was to deny Christ and renounce their Christian Faith. All forty of them were devout Christians, and they chose to die rather than deny their Lord.

One of them, however, lost his courage at the last moment. He renounced Christ, and left his companions for the warmth of the waiting bathhouse. One of the guards, overwhelmed at the constancy of those remaining in the pond, confessed himself a Christian, threw off his clothes and joined them in the water, so that the number of the forty martyrs remained complete. Day-

break found most of the men dead and stiff with cold. Those who still showed signs of life were killed, burned, and their ashes thrown into the river.

We may ask: what strengthened the men as they remained in the icy waters of death and as life slowly drained from their bodies? Two things: they looked past the horrors of that night to the lighted Kingdom and the crowns of glory awaiting them, and they looked to each other for solidarity and support. As soldiers they knew the importance of loyalty to their military unit, and like a band of brothers, they knew each must remain steadfast for the sake of the others. This soldierly unity sustained them—it was a matter of honour that none of them break rank and betray the others.

We also live in a time of deadly winter, when multiplied wickedness causes men’s hearts to grow cold (Matthew 24:12). The rulers of this age promise earthly reward to those who will abandon the truth, and a warm bathhouse stands ready to receive the apostates. The martyrs of Sebaste encourage us to stand firm in our faith despite the coldness of the age and whatever persecution may befall us, for after only a

few hours, they were received with triumphant joy in the warm halls of heaven, and had no need of any Roman bathhouse. It will be the same with us also: soon enough this cold age will pass away, and we will stand with them before our King. Until then, we too take courage from the fact that we are not alone in our suffering for the truth. We resist the compromises urged by the devil, and remain firm in our faith, knowing that the same experience of suffering is required of others of our brotherhood throughout the world (1 Peter 5:9).

One last thing: the soldier whose courage broke and who apostasized and ran into the warm bathhouse did not survive the night. Doubtless his core temperature had already dropped too much, and not even the heat of the bathhouse could save him. He died anyway, along with the rest of the Thundering Legion. By his apostasy he did not save his earthly life, but only forfeited his eternal life and the crown which was within his reach. The rewards for apostasy do not last, but end with the coming of the eternal day. The reward for perseverance lasts forever.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-lawrence-farley/the-forty-martyrs-of-sebaste>*

1st Saturday of Great Lent: The Miracle of the Boiled Wheat

Today we remember the miracle of Saint Theodore the Recruit and the boiled wheat. Fifty years after Saint Theodore’s martyrdom, Emperor Julian the Apostate (361-363), devised a plan to corrupt the Christians during the first week of Great Lent. He knew that Christians purify themselves through fasting, especially during this week (which is why it is known as Clean Week). Therefore, he ordered the Polemarch (military leader) of Constantinople to go secretly and sprinkle all the food in the marketplace with the blood of animals which had been offered in sacrifice to idols. Saint Theodore appeared to Archbishop Eudoxios in a dream, telling him to assemble all the Christians on Monday morning and tell them that they

must not buy any food from the marketplace; instead they were to boil some kollyva and to eat it with some honey during that week. The hierarch asked Saint Theodore what he meant by kollyva. He replied, “Kollyva is what we call boiled wheat in Euchaita.” Thus the scheme of the idol-worshipping emperor was thwarted and the pious people were preserved undefiled during Clean Week.

Ever since the middle of the fifth century, the Orthodox Church has honored the holy Great Martyr Theodore the Recruit on the first Saturday of Great Lent. On Friday evening, at the Divine Liturgy of the Presanctified Gifts following the prayer at the Ambo, the Canon to the holy Great Martyr Theodore, composed by Saint John

of Damascus, is sung. Afterward, koliva is blessed and distributed to the faithful. The commemoration of the Great Martyr Theodore on the first Saturday of Great Lent was established by Patriarch Nektarios of Constantinople (381-397).

The Troparion to Saint Theodore is quite similar to the Troparion for the Prophet Daniel and the Three Holy Youths (*December 17 and Sunday Before the Nativity*).¹ The Kontakion for Saint Theodore, who suffered martyrdom by fire, reminds us that he also had faith as his breastplate (see 1 Thessalonians 5:8).²

Saint Theodore the Recruit is also commemorated on February 17.

First Week of Great Lent - 2021

Sunday, March 14	Forgiveness Sunday, Divine Liturgy, 9:00 a.m. Adapted Rite of Forgiveness to follow Liturgy
Monday, March 15	Canon of Saint Andrew of Crete, 6:00 p.m.
Tuesday, March 16	Canon of Saint Andrew of Crete, 6:00 p.m.
Wednesday, March 17	Liturgy of the Presanctified Gifts, 6:00 p.m.
Saturday, March 20	Memorial Saturday, Divine Liturgy, 9:00 a.m.
Sunday, March 21	Sunday of Orthodoxy, Divine Liturgy, 9:00 a.m.



Around SS Peter & Paul

MARCH BIRTHDAYS/ANNIVERSARIES

March 7	Lauren Hecht
10	Stephanie Homyak
11	Nicholas Bock
12	Elizabeth McDonald Sophie Behnen
14	Elizabeth Michel
15	Vera Therese Taliaferro
17	Mike Wagner Junia Febrache Carlos Eugene Taliaferro Jacob Sieckman
19	Christi and David Sourk
25	Trish Sieckman
29	Tania Booriakin Judy Bushko Isaac Eugene Taliaferro
30	Danielle Sieckman

**Many Years!
Mnogaya Leta!**

MEMORY ETERNAL

Nicholas Stchur fell asleep on February 8, 2021. The Lord granted him the Christian ending for which we all pray. He reposed peacefully at home, comforted by the prayers and presence of Maya, his beloved wife, and his family.

Please pray for him, especially throughout the coming forty days. May the Lord grant His newly-departed servant rest with the saints. May his memory be eternal! Please also pray also for Maya, her family, and all who mourn. May the Lord Himself be their comfort and consolation.

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

Stephen Bock

Jamie Arango

Antonia Adams-Clement

Rose Kurowski

Tammy Horton

Frank (Kirill) Bolton

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

Bits and Pieces

PRESANCFIED LITURGY Every Wednesday evening of Great Lent at 6:00 p.m.

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.

MBAS will hold their next meeting on Saturday, March 6th, following Liturgy. They will also host an outdoor coffee hour on Sunday, March 14 for Cheesefare Sunday, similar to what we had for the annual meeting.

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! Contact Katrina Delsante for more details.

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 3 and return to Dave or Stephanie Homyak by April 21, 2021.

FEAST OF THE ANNUNCIATION Thursday, 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). Divine Liturgy of the Feast will be celebrated at 9:00 a.m.

PASCHA FLOWERS Please participate in beautifying our church for the celebration of Holy Week and Pascha by donating towards the purchase of flowers.

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 Vlada 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.

FRY'S COMMUNITY REWARDS

Did you know you can support SS Peter & Paul E Orthodox Church just by shopping at Fry's? It's easy when you enroll in Fry's Community Rewards!



You may already be a Fry's "loyalty" customer with an online account, and you probably use your card, key tag, telephone number, or Fry's app every time you shop. Great! Now go to www.frysfood.com ... and don't worry, if you don't have a Fry's online account, you can create one in no time.

Here's what to do:

1. Go to www.frysfood.com.
2. Click on SIGN IN.
3. Enter your email and password, click on SIGN IN.
4. Click on your name (top right hand corner), then under ACCOUNT DASHBOARD, scroll down to COMMUNITY REWARDS.
5. Click on CHANGE ORGANIZATION or ENROLL under COMMUNITY REWARDS.
6. Under FIND YOUR ORGANIZATION enter our NPO number MS646 OR SS PETER & PAUL E ORTHODOX CHURCH and then select SEARCH.
7. Under SELECT YOUR ORGANIZATION click on the circle next to your organization.
8. Click on ENROLL.

Now SS PETER & PAUL E ORTHODOX CHURCH is attached to your account as your Community Rewards charity of choice! Every time you shop you'll be earning rebates for our church!

ANNUAL PARISH MEETING HIGHLIGHTS

- ✘ Operating Income for 2020 was \$199,857.22 and Operating Expenses were \$185,639.36, resulting in a net positive balance of \$14,217.86.
- ✘ Proposed 2021 Operating Budget of \$187,000 presented and passed.
- ✘ Auditors report that financial records are "accurate and free from major errors."
- ✘ Slate of officers and vacant trustees positions for 2021 presented and elected.
- ✘ The members of the council for 2021 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
Heather Pfeiffer	5-year Trustee
Bill Weiss	4-year Trustee
Carlos Gregory Taliaferro	3-year Trustee
Nick Bock	2-year Trustee
Stephanie Homyak	2-year Trustee
Alex Dolotov	1-year Trustee
Sbdcn Michael Wagner	1-year Trustee



March 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
28 Prodigal Son 9:00am Divine Liturgy	1	2	3	4	5	6 Czestochowa Icon Soul Saturday 9:00am Divine Liturgy of Soul Saturday MBAS Meeting
<p>We are praying for all of our parishioners and their families. Let's keep praying for each other and remember to reach out and keep in touch.</p>						
7 Meatfare Sunday Sunday of Last Judgment Kursk Root Icon 9:00am Divine Liturgy	8	9 Holy Forty Martyrs of Sebaste	10	11	12	13 Departed Righteous Monastics 9:00am Divine Liturgy Remembrance of Departed 5:00pm Vespers
<p>MEAT FAST</p>						
14 Cheesefare Sunday Forgiveness Sunday 9:00am Divine Liturgy Rite of Forgiveness	15 BEGINNING GREAT FAST 6:00pm Canon of St Andrew of Crete	16 6:00pm Canon of St Andrew of Crete	17 6:00pm Liturgy of the Presanctified Gifts	18 St. Nikolai, Bishop of Zhicha	19	20 St. Theodore Sat. 9:00am Divine Liturgy Remembrance of Those Fallen in Battle 5:00pm Vespers
21 Sunday of Orthodoxy 9:00am Divine Liturgy	22	23	24 Forefast Annunciation 6:00pm Liturgy of the Presanctified Gifts	25 ANNUNCIATION Most Holy Theotokos 9:00am Divine Liturgy	26 Leavetaking Annunciation	27 Soul Saturday 9:00am Divine Liturgy of Soul Saturday 5:00pm Vespers
28 St Gregory Palamas 9:00am Divine Liturgy	29	30	31 St. Innocent of Alaska Iveron Icon 6:00pm Liturgy of the Presanctified Gifts	1	2	3 Soul Saturday 9:00am Divine Liturgy 5:00pm Vespers