

SS Peter & Paul Orthodox Church Newsletter

Volume 10, Issue 3

March 2010

February Council Highlights

- ✘ January's Operating Income was \$15,425.32 and Operating Expenses were \$9,309.44 resulting in a positive balance of \$6,115.88 for the month of January.
- ✘ Parking lot project meetings are underway with architect, City Planning, and church.
- ✘ Council discussed adoption of "Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct." Additional discussions planned.
- ✘ Landscaping project underway in front of church. Contact Greg Smith or Joe Gala if you can help.



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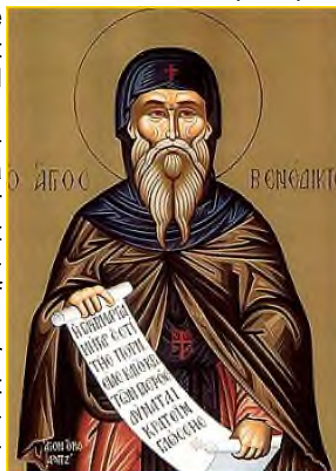
Saint Benedict of Nursia

On March 14 we remember Saint Benedict, founder of monasticism in the Western Church. Benedict and his twin sister Scholastica, born in 480, were born to prominent parents and had many advantages. Though their birthplace was Nursia, a small town near Spoleto, they spent much of their childhood in the city of Rome.

Our best source for information about Benedict is the account by Saint Gregory Dialogos, who wrote about many Italian saints and who is also credited with the Liturgy of the Presanctified Gifts. Gregory tells us that Benedict, in his late teens, left his home to seek a place less crowded and boisterous, more serene and natural, than the big city. He knew he was giving up a life many would consider desirable. Gregory writes: "He was in the world and was free to enjoy the advantages the world offers, but drew back his foot which he had...already set forth in the world."

After some time, Benedict realized he wanted to do more than avoid the excesses of the city. He wished to become poor and work hard, depending only on God. He found a remote ravine with a deep, craggy cave. There, except for occasional visits from a monk who lived nearby, he spent three years in almost complete solitude.

Benedict didn't remain solitary. He had matured and grown spiritually during his time in the cave, and his holy way of life became known. When the abbot of an area monastery died, the brothers begged Benedict to take his place. He hesitated, knowing that their monastic rule was more relaxed than his, but finally acquiesced. It only led to



disagreements about his rigorous way of life. One monk was so incensed, or perhaps so jealous, that he attempted to poison the new abbot. Benedict sorrowfully returned to his cave.

But other monks had heard of Benedict's increasingly frequent miracles, admired his monastic efforts, and wanted to follow him. He oversaw the building of twelve monasteries, each housing twelve monks, to accommodate these men. The monasteries grew, serving the people around them by opening schools and welcoming travelers. The monks' life was communal (no solitary hermits) and they balanced prayer with the physical labor that Benedict considered essential to the Christian life.

In about the year 529, Benedict moved from the thriving monasteries in the ravine to Monte Cassino, a much more accessible place. He established new monastic communities, and developed the "Rule" which still governs Benedictine monasteries.

Benedict's gentle, moderate and compassionate character is reflected in his description of what an abbot should do: "Let him hate sin and love the brethren. Even in his correction, let him act with prudence and not go too far, lest while he seeks too eagerly to scrape off the rust, the vessel is smashed. Let him keep his own frailty ever before his eyes, and remember that the bruised reed must not be broken." Benedict died in 543, and was buried with another revered monastic: his beloved sister, Scholastica.

Troparion - Tone 1

By your ascetic labors, God-bearing Benedict, you were proven to be true to your name.

For you were the son of benediction, and became a rule and model for all who emulate your life and cry:

"Glory to Him who gave you strength!

Glory to Him who grant-ed you a crown!

Glory to Him who through you grants healing to all!"

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.

Message From Our Rector

Dear Brothers and Sisters in Christ,

As we continue our lenten journey, we already anticipate our prayerful observance of Holy Week and our celebration of Holy Pascha, the Feast of Feasts. I encourage you all to participate as fully as possible and to attend as many of the Holy Week services as you can. The following information is offered as a way to enhance our parish celebrations of these all-important services. Please refer to the schedule of services and mark your calendars now!

While little is recorded of the development of the celebrations of the Holy Week during the early years of the Church, it apparently had very early origins. By the fourth century the celebration of the week appears well-founded and to be similar to our celebration today.

Great Lent concludes on Lazarus Saturday. This celebration remembers Christ's raising of Lazarus from the dead and the promise of universal resurrection for all. Lazarus Saturday provides a bridge to Holy Week during which the Church services remember Christ's last week before his crucifixion and resurrection, his passion. During this week the Matins services for the upcoming day are celebrated the evening before, and Vespers is celebrated in the morning. This anticipation of the Church's services gives the faithful a sense that the world is in travail, upside-down, because of the passion our Lord endured for our salvation. Although this practice is unusual, it is canonical in accordance with the ancient definition that the day is from sunset to sunset.

Palm Sunday- The first day of Holy Week begins with Vespers of Saturday evening leading to the celebration of the services of Our Lord's Entry into Jerusalem the next morning, Sunday. This day is often called Palm Sunday because of the palm branches we carry in commemoration of Christ's entry into Jerusalem. As Christ makes his triumphal entry into Jerusalem, his divine kingdom on Earth is proclaimed under the branches of the palm tree.

Holy Monday and Holy Tuesday - The first three days of Holy Week remind us of Christ's last instructions with his disciples. These teachings are remembered in the celebration of the Great Compline, Matins, and the Hours. The



Matins services of the evenings of Palm Sunday, Holy Monday, and Holy Tuesday, anticipating the events of the next day, share a common theme. These Bridegroom Services are derived from the Parable of the Ten Virgins, which calls for preparedness at the Second Coming, for the "thief comes in the middle of the night." (Matt. 26:1-13)

Holy Wednesday -Within the past two centuries, the common parish practice has developed to include the mystery of Holy Unction, which is celebrated on Holy Wednesday. The service ends with the priest anointing the faithful with holy oil.

Holy Thursday - Holy Thursday begins with the celebration of vespers and the Divine Liturgy of St. Basil and commemorates the Lord's example of humble in the washing of the feet and His institution of the Holy Mystery of His Body and Blood during the Last Supper. In the evening, anticipating the Matins of Friday morning, the Holy Passion service of the reading of the Twelve Gospels is conducted. In these readings Christ's last instructions to his disciples are presented, as well as the prophecy of the drama of the Cross, Christ's prayer, and his new commandment.

Holy Friday - During Vespers on Friday afternoon, the removal of the Body of Christ from the Cross is commemorated. In an evening service, called the Lamentations at the Tomb, the Plaschanitsa, the painted cloth representation of Christ in the tomb, is carried in procession around the church and is then returned to the Sepulcher, a bier symbolizing the Tomb of Christ. This procession, with the faithful carrying lighted candles, represents Christ's descent into Hades.

Holy Saturday - On Great and Holy Saturday Vespers and a Divine Liturgy of St. Basil are served, marked with readings of Psalms and Resurrection hymns that tell of Christ's descent into Hades, celebrated as the "First Resurrection" of Adam and the conquering of Death. This service comes from the ancient liturgical tradition of the Church of Constantinople and was its primary Paschal service. The hymn "Arise O God" from the Psalms was the original primary Paschal hymn before "Christ is risen" came to take its place.

Pascha - The Resurrection of Christ. Pascha, the Feast of Feasts, celebrations begins just before midnight with the singing of the Odes of Lamentation as the Resurrection Matins begins with the church in complete darkness. As midnight approaches the priest leads the faithful, lighted candles in hand, out of the church in procession. After circling the church three times, as the procession nears the entrance door of the church, the priest leads in the singing of the hymn of Resurrection. "Christ has risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs!" At this point the priest and faithful enter the well-lighted church for the remaining part of Matins and the breaking of the fast with the Divine Liturgy. After conclusion of the Divine Liturgy, the faithful are invited to participate in an agape meal to break the Fast together, and then return home as dawn arrives. Later in the day of Pascha we again gather for prayer in a festal vespers service, singing the hymn "Christ is Risen from the Dead," and greeting each other joyously, "Christ is risen" and responding with, "Indeed He is risen!" After the Paschal Vespers, our children are invited to hunt for eggs and, once again, we share the wonderful foods of Pascha.

It is my prayer that all the members of our parish, their families, and friends will join in a truly festive, bright, and joyous of the Lord's Victory over sin and death.

With love in the Lord,

Father David

Please join us!
Beholding the Beauty of the Lord
A Lenten Retreat
by
Father Alexander Rentel
Assoc. Professor of Canon Law
and Byzantine Studies
Saint Vladimir Seminary
9:00am to 4:00 pm
Saturday, March 20, 2010
Hosted by
SS Peter and Paul Orthodox
Church
The retreat is offered without charge.
Donations will be accepted to cover the cost
of lunch.

The Journey to Pascha at SS Peter and Paul



The children select their icons in preparation for the procession around the church for Sunday of Orthodoxy.



Mike Wagner and John Blischak lead the procession.



The Myrrh Bearers Altar Society meets to discuss preparations for Pascha.



Zachary Delsante holds an icon of Saint Andrew.



Tristan Sourk carries a candle to light the way for the procession of icons.



Father David holds the new black vestments for Holy Week.



The children relax after the procession of icons.



Father Sergei Garklavs talks about the return of the Tikvin Icon following Presanctified Liturgy.



The children lead the procession around the church to mark the return of icons to the Church.



Greg Smith leads a work crew to beautify the church in preparation for Pascha.



The gravel is loaded . . .



Protodeacon Alexis and Father David walk in procession around the church on the Sunday of Orthodoxy.



. . . And then carefully spread around the plants.



Former members of Holy Trinity Cathedral (Chicago, IL) reunite with Father Sergei in Phoenix.

Wisdom from the Book of Proverbs

Monday March 22 begins the last of four weeks of weekday readings from Proverbs. One theme that runs through the readings for this week is justice. In 21:3 we read, "To do righteousness and justice is more acceptable to the Lord than sacrifice."

This verse may sound familiar, since it is similar to verses from Psalm 51 (50), which is part of many Orthodox worship services: "For You have no delight in sacrifice; were I to give a burnt offering You would not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, You will not despise."

These passages reflect a question that the people of Israel took very seriously. They were surrounded by nations whose inhabitants worshipped gods that, in some cases, demanded human sacrifice. These gods seemed to care little for the welfare of human beings or for justice among them. So the question arose of how the people of Israel were to approach their God. Was it with sacrifices and close attention to

ritual? Or was it, as the two passages suggest, with contrite hearts that strove to be righteous and just? The prophet Micah presented the question, and gave the answer:



"With what shall I come before the Lord, and bow myself before God on high? Shall I come before Him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" He has shown you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (6:6-8).

The emphasis Micah places on justice is echoed in many other parts of the Old Testament. For example, this week we read a warning in Proverbs 21: 7 that those who are unwilling to be just bring destruction on themselves: "The violence of the wicked will sweep them away,

because they refuse to do what is just." A few verses later (21:15) comes a description of two different reactions to justice: "When justice is done, it is a joy to the righteous, but dismay to evildoers."

Isaiah's prophecy in 28: 16-17a reveals God's concern for, and love of, justice not only for the present, but in the glorious future as well: "Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: He who believes will not be in panic. And I will make justice the line, and righteousness the plummet."

The First Letter of Peter, written to encourage persecuted Christians in the early Church, quotes this passage. The letter invites us to come to the "living stone" that is so precious in God's sight: Jesus Christ, the One who brings true justice to the whole world.

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Processions and Emotions

Very Rev. Vladimir Berzonsky

"The crowds that went ahead of Him and those that followed, shouted: 'Hosanna to the Son of David'" (John 12:12)

"Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb" (Matthew 27:59)

"I know you are looking for Jesus. He is not here. He has risen, just as He said...go quickly and tell His disciples" (Matthew 28:5)

We hold palms and pussy willows, celebrating the Palm Sunday procession from Bethany hill across the Kedron valley through the eastern gates of Jerusalem; we reenact the joy of our Lord's followers on that glorious proclamation of His claim to leadership as the long-awaited Messiah of Israel. We are full of joy, even if, unlike the disciples on that day, we realize full well the rollercoaster of emotions that follow and the events of that traumatic week which changed history forever.

Joy turns to grief as we play the role of pall bearers at the funeral of Life. Five days later, we emulate the servants of the wealthy Sanhedrin members, Joseph the nobleman and Nicodemus, the disciple who wanted to keep his belief in Christ secret. The Church wants us

to realize the incredible and muse on what is more than a contradiction—we mere humans, who were given life through the Word of God, are taking the Source of life to the grave. We reenact the procession from Nain (Luke 7:11) of a weeping widow in the entourage from that village approached by the Lord Jesus and His disciples. There Life personified raised the boy and cheered the lad's mother. This time it is Jesus on the bier, and we are here taking His corpse to the tomb. The disciples were in hiding for fear of their own lives. Here is where we part company with many who refuse to believe there is more to the story. What else but faith alone can transcend the logic of life ending in death? Here's where we separate from Jews, Muslims, humanists and all other unbelievers. Death has its temporary victory—temporary at least for us.

Two more glorious processions follow. The Myrrh-bearers, who had been following the procession of the Lord's burial from a distance, could hardly wait for the Sabbath to end. They would then do a proper job of anointing the Lord's body according to their custom. Those who have lost one they loved dearly—parent, spouse or child—will recall the therapy of the burial ritual. Helpless, overwhelmed with grief, unwilling to accept the raw fact of death, a "survivor," as they are called, accepts the task of a proper burial. It's the only therapy available to assuage the awful feelings of despair. But those

wonderful women who loved Jesus with such intensity were surprised with a wonderful joy. The stone had been rolled aside, the tomb was empty but for an angel who told them what had happened and ordered them to rush back and tell St. Peter and the others what they had learned. Can it be termed a procession, the lifting of their long dresses, stumbling, breathing heavily, running as best as their sandals would allow, to appear breathless before the men, with such an incredible tale? Or the response by Sts. Peter and the young John, hustling to find out for themselves what part of this story might be true?

That's where our annual procession finds us, imitating the race of the two apostles. How different is our run to the tomb. Ours is regal, solemn yet hopeful, because we know what we shall discover. Not with the limber legs of John do we sprint ahead of the elder Peter, but rather we all follow the Cross of our Lord, because the Cross itself offers us the worst and best, the end and the beginning, the final word of life as we know it, and the first word of the Word of Life: "Christ is Risen!"

Reprinted from "Thoughts in Christ", April 12, 2009, Bulletin 24, Vol XLVI, Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=344>

Bits . . .

MEMORY ETERNAL!

May the Lord grant rest with the saints and memory eternal to His newly-departed servant Margie (ANASTASIA) Jones. The 40th day of her repose will be observed on the Sunday after Pascha.

FLOWERS

Please make your donation for Pascha flowers as soon as possible so that the appropriate budget can be determined. Remember, the beautification of the Lord's Tomb on Holy Friday and the Church on Holy Pascha will be dependent upon your generosity.



Father David blesses the paschanitzza, adorned with flowers, on Holy Friday.

SUNDAY OF THE HOLY CROSS

The flowers to decorate the Holy Cross on the Third Sunday of Lent are donated by Bob and Norma Lazor in memory of Robyn Lazor. May her memory be eternal!

PASCHAL LUNCHEON CELEBRATION

Plan to celebrate Pascha with a luncheon on Sunday, April 4th after the Agape service and Easter Egg Hunt.




Your guests are invited to be with us. Each family will be asked to bring a dish to share. For information call Pat Starkey, 623.512.2021.

PARISH DIRECTORY

Many parishioners have been asking for a directory for some time. I have taken it upon myself to create a parish directory. An information sheet is available on the parish website, or you can contact me for a copy. There will be no formal photos taken but, if you so choose, I will be taking photos in the hall exclusively for the directory. My goal is to have this done by Pascha. Your cooperation is needed to make this a success. *Thank you!*

COFFEE HOUR

Looking for a way to give back to the church community? Sign-up to host coffee hour. As announced at the annual meeting, the Myrrh Bearers are no longer sponsoring coffee hour. A sign-up book has been created, and everyone is encouraged to volunteer to host a coffee hour. The sign-up book is located at the bookstore counter. If we do not get volunteers, then there will only be coffee on Sundays. All proceeds from the coffee hour will be going to the church's operating fund.

Pat Starkey 

FROM THE TREASURER

If you haven't already done so, please pick up your 2009 IRS Church Contribution Statements in the church office. Also, don't forget to fill out your 2010 Pledge Forms, located in the narthex. Please be generous. With the recent rains, we are now facing \$4,000 in unbudgeted expenses to repair the main dome on the

2010 Lenten Vespers Schedule

Sponsored by the Arizona Council of Eastern Orthodox Churches
All Vespers Services Begin at 6:00 PM



The Third Sunday of Lent
March 7, 2010
St. Sava Serbian Orthodox Church
4436 E. McKinley Street, Phoenix

The Fourth Sunday of Lent
March 14, 2010
Sts. Peter & Paul Orthodox Church,
1614 E. Monte Vista Rd., Phoenix



The Fifth Sunday of Lent
March 21, 2010
St. John Romanian Orthodox Church
3749 W. Behrend Drive, Glendale

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

Christ the Bridegroom

A highlight of our annual celebration of Great and Holy Week is our celebration of the Bridegroom Matins on Sunday, Monday, and Tuesday evenings.

Christ the Bridegroom is the central figure in the parable of the ten Virgins (Matthew 25: 1-13); Christ is the divine Bridegroom of the Church as described in the Book of Isaiah (chapter 54), as well as the primary image of Bridegroom Matins. The title is suggestive of his divine presence and watchfulness ("Behold the Bridegroom comes at midnight...") during Holy Week and his selfless love for his Bride, the Church.

The Bridegroom is also the name given to the central icon used in Bridegroom Matins.

Bridegroom Matins is a service specific to the first four evenings of Holy Week (though it is often omitted on Holy Wednesday in favor of the service of Holy Unction) and commemorates the last days in the earthly life of the Lord. Incorporated into these services is the theme of



the first three days of Holy Week; which is the last teachings of Christ to his disciples. As such, these services incorporate readings and hymns inspiring this theme. The mood of the services is to experience sorrow and to feel Christ's voluntary submission to His passions and highlight the purpose behind the evil that is about to take place against the Lord. The atmosphere is one of mourning (for sins) and is symbolic of the shame the Christian should feel for the Fall of Adam and Eve, the depths of hell, the lost Paradise and the absence of God. The vestments of the Priest and the altar clothes are black or deep purple to symbolize and enhance the atmosphere of mourning and remembrance of sins. The main emphasis of the Bridegroom Service is repentance, conversion, and prepared-

ness. Each day's service has its own particular theme on repentance and watchfulness. One of its primary features is its beautiful troparion which is sung to a memorably moving melody:

Behold, the Bridegroom comes at midnight, and blessed is that servant whom He shall find watching. And again, unworthy is the servant whom He shall find heedless. Beware, therefore, O my soul, do not be weighed down with sleep, lest you be given up to death, and lest you be shut out of the Kingdom. But rouse yourself crying: Holy, Holy, Holy, art Thou, O our God. Through the Theotokos have mercy on us.



Father David blesses the Bridegroom Icon donated in memory of Joseph Kurowski.

A new icon of Christ The Bridegroom has been obtained for our church. Thank you to those who made donations in memory of Joseph Kurowski, in whose memory this new icon has been blessed. Memory Eternal!

Around SS Peter & Paul

MARCH BIRTHDAYS/ANNIVERSARIES

- Stephanie Homyak
March 10
- Irene Wolosz
March 11
- Sasha Golowatsch
March 13
- Elizabeth Michel
March 14
- Mike Wagner
March 17
- Natalia Holmes
March 18
- Christi and David Sourk
March 19
- Ann Michkofsky
March 22
- Greg Smith
March 28
- Tania Booriakin
March 29



MANY YEARS

Congratulations and Many Years to the newly baptized servant of God, Valentina Nicole, daughter of Teresa Kossob and Joseph Wacker, and proud grandparents, Nicholas and Deborah Kossob. Valentina Nicole was baptized on February 13, 2010.



PRAYER LIST

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

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

- Cassandra Wagner
- Dorothy Yost
- Chuck Ullmann
- Marie Yevin
- Peg Linderman
- Pauline & Dan Vinay
- Bill and Rose Koval
- Beatrice Washington

If you know of anyone else in need of our prayers, please contact Father David.

**Many Years!
Mnogaya Leta!**

... and Pieces

MEMORIAL SATURDAYS

March 6 and 13 are Memorial Saturdays, also known as Soul Saturdays. The Church sets these days aside for the special commemoration of those departed this life before us. Commemoration of the Departed Faithful will take place during a Panikhida on each of these days, prior to Vespers, at 4:30 p.m. If you would like your departed loved ones to be remembered by name, and have not already done so, please submit your commemoration list to Father David.

LITURGY OF THE PRESANCTIFIED GIFTS AND FEAST OF THE ANNUNCIATION

The Liturgy of the Presanctified Gifts will be held on Wednesday evenings at 6:00 pm and will be followed by a Lenten meal and informal discussion. Please note that Thursday, March 25, is the Feast of the Annunciation to the Theotokos. The Vespers Divine Liturgy for the feast will be celebrated at 9:00 a.m.

BOOKSTORE

The bookstore has many different titles to aid your journey through Great Lent. From cookbooks to daily meditations to music CD's, all are showcased on the top of the bookstore kiosk.

Holy Week and Pascha service books are available for purchase. Supplies are limited, so please check your bookshelves before purchasing. Prices have increased this year to \$4 for most of the books.

As the end of March brings us right into Holy Week, the bookstore has for purchase plastic candle drip protectors. Only \$3 each and can be reused year after year. They are quite useful for protecting your hands and clothing on a windy Pascha morning!

New to the bookstore are three musical selections from Archangel Voices. "Lamentations; Orthodox Chants of Holy Week", "Resurrection!" Chants and Hymns of Holy Pascha, & "With the Voice of the Archangel: Orthodox Liturgical Solos, Duets and Trios". These are sung by an ensemble from St. Barbara Greek Orthodox Church in Orange, CT. All CD's are a delightful mix of several different Orthodox traditions. \$18 each.

And finally...recent restocks to the bookstore include: "Orthodoxy and Catholicism: What are the differences" \$4, The Divine Liturgy in English/Russian \$12, "If We Confess Our Sins" \$4. May your Lenten journey be a blessed and fruitful one!

MARK YOUR CALENDARS NOW!

Lenten Retreat with Father Alexander Rentel
On Saturday, March 20, Father Alexander Rentel will visit our parish to lead us in a Lenten Retreat. The theme of Father Alexander's talks will be the liturgical spirituality of Lent and Holy Week. This day will assist us all in preparing for a spiritually-enriching celebration of Holy Week and Pascha. Mark your calendars and plan on participating in this retreat as a means of assisting all of us to share the fullness of joy in the Lord's Resurrection. The Retreat will begin with prayer at 9:00 am and end at approximately 4:00 pm, prior to Vespers; lunch will be provided. Father Alexander will also preach at the Divine Liturgy on Sunday, March 21.

NEW SET OF VESTMENTS

Thank you and Many Years! to the members of the Myrrh Bearers Altar Society for the donation of a new set of black priestly and diaconal vestments. The color black is traditionally worn on the weekdays of Lent and in Holy Week. These new vestments are a worthy addition to our parish's Divine Services and assist us in glorifying the Most Holy Trinity through the beauty of our worship.

PAN-ORTHODOX LENTEN VESPERS SERVICE AT SAINTS PETER AND PAUL

The Lenten Sunday Vespers Services, sponsored by the Phoenix Area Orthodox Clergy Council, will be hosted by our parish on Sunday, March 14, at 6:00 p.m. Please mark your calendars and plan on attending.

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.

FOCA

Thank you for helping make Pierogi on Saturday February 27th. Our next scheduled workshop will be May 1. The goal is to make between 50 and 100 dozen per workshop. See Pat Starkey to place your orders.

A luncheon is being planned for April 25th so



mark your calendars. Thank you!
MYRRH BEARERS ALTAR SOCIETY

The Myrrh Bearers Annual Luncheon was well attended and was enjoyed by everyone. It was a time to socialize with one another. We were delighted to have Father David and Protodeacon Alexis join us. Thank you Rita and Jane for chairing the Cheese Fare luncheon, the set up of tables, making the fruit salad and the pancakes for the young ones. To Pat Starkey, Barbara Harp, Nina Kinney and Elizabeth for the preparation of the the blini, and to the members of the Myrrh Bearers for their donations of cookies.

Proceeds of \$585. went to the church. Congratulations to the newly elected officers for 2010: Marty Gala, President; Jane Evans, Vice-President; Betsy Began, Secretary; and Dorothy Yost, Treasurer. Our next meeting is scheduled for Sunday March 21st.

The decorated cross for the Veneration of the Precious Cross, Sunday, March 7th, was donated by Mr. & Mrs. Robert Lazor in memory of their daughter Robin Lazor.

Our thoughts and prayers go out to the family of Margie Jones (a member of the Myrrh Bearers). Memory Eternal.

Thank you to all my chairpersons, committees, and parish family who helped and supported the Myrrh Bearers and made it a successful year in 2009.

*Past President
Elizabeth Michel*

A NOTE OF THANKS

To all my friends and "FAMILY" at Sts. Peter & Paul. My heartfelt thanks to all—Father David, Protodeacon Alexis, the Myrrh Bearers Altar Society, and all parishioners for all your caring words, concerns, thoughts and prayers, letters, cards, visits and telephone calls during my latest (and I hope my last for a long time to come) hospital stay.

I am so appreciative to all of you for taking Elizabeth and I into the wonderful family of Sts. Peter & Paul.

Dorothy Yost

RUSSIAN BUFFET

Mark your calendar for March 28th for a wonderful buffet of lenten Russian foods. There will be a charge for the luncheon with the proceeds going directly to the church's operating fund. Contact Svetlana Fleenor for more information.



March 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6 Memorial Saturday Czestochowa Icon
 <p>Pascha Celebration April 4, 2010 Following Paschal Vespers and Easter Egg Hunt Please see Pat Starkey to sign up.</p>			6:00pm Liturgy of the Presanctified Gifts Lenten Meal	<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>		4:30pm Panikhida 5:00pm Vespers
7 Veneration of the Precious Cross 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers St. Sava Serbian	8 Venerable Icon	9 Holy Holy Martyrs of Sebaste 6:00pm Council Mtg Meeting	10 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	11 12 Join us for a light lenten meal and discussion following Liturgy of the Presanctified Gifts. Please contact Marty Gala to sign-up to bring soup, fruit, or bread.		13 Memorial Saturday 4:30pm Panikhida 5:00pm Vespers
14 St. John Climacus 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 6:00 Lenten Vespers SS Peter and Paul Orthodox Church	15 16 Beholding the Beauty of the Lord Lenten Retreat With Father Alexander Rental Saturday, March 20, 2010 9:00 am to 4:00 pm		17 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	18 6:00pm Canon of St. Andrew of Crete	19 Our Lady of Tenderness Icon	20 Akathist to the Most Holy Trinity 9:00 am—4:00 pm Beholding the Beauty of the Lord Lenten Retreat Fr. Alexander Rental 5:00pm Vespers
21 St. Mary of Egypt 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 6:00 Lenten Vespers St. John Romanian Orthodox Church	22 23 Easter Egg Hunt Sunday, April 4th following Paschal Vespers at noon. Please join us!		24 Forefeast Annunciation 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	25 Annunciation to the Theotokos 9:00am Vesperal Divine Liturgy	26 Leavetaking Annunciation	27 Lazarus Saturday 9:00am Divine Liturgy 5:00pm Vespers Blessings of Palms and Pussy Willows
28 Palm Sunday 8:30am Hours 9:00am Divine Liturgy Church School Russian Lenten Luncheon 6:00pm Bridgegroom Matins	29 Great and Holy Monday 6:00pm Bridgegroom Matins	30 Great and Holy Tuesday 6:00pm Bridgegroom Matins	31 Great and Holy Wednesday Repose St. Innocent 7:00pm Holy Unction Service	1 Great and Holy Thursday 9:00am Vesperal Divine Liturgy 6:00pm Matins and Passion Gospels	2 Great and Holy Friday 3:00pm Vespers and Burial Service 6:00pm Matins and Lamentations at the Tomb	3 Great and Holy Saturday 9:00am Vesperal Divine Liturgy 11:30pm Nocturnes 12:00am Pascal Matins & Divine