

**Antiochian Women~ A Sisterhood Serving  
Christ Through Serving Others ~**

**~ Diocese of Los Angeles and the West ~**

**~ Diocese of Eagle River and the Northwest ~**

*April 2013*

# Spring 2013 Newsletter

The Most Reverend  
Metropolitan Philip  
(Saliba), Founder  
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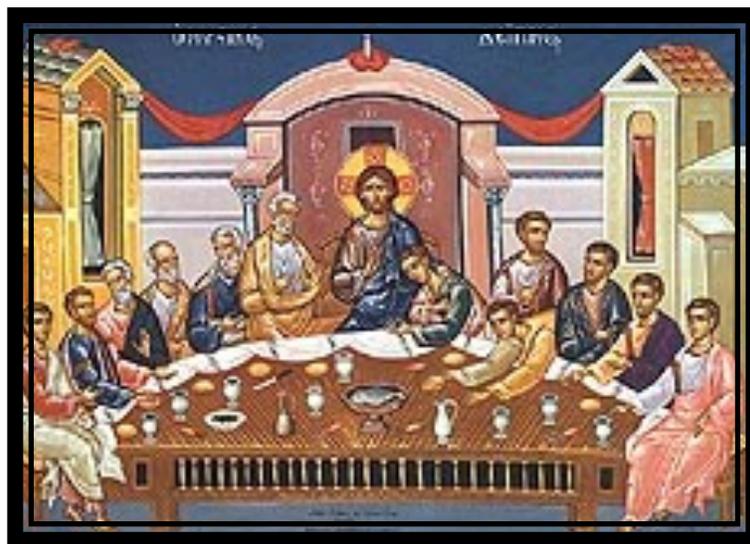
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**The Mystical Supper**

*Please copy and  
distribute or  
otherwise make  
this newsletter  
available to the  
women in your  
parish.*

## Antiochian Women's Prayer

In the Name of the Father and of the Son and of the Holy Spirit. O Christ our God, we are all pledged to serve Thee with our whole being. Help us to continue to work for Thee through our Church, without seeking praise, without seeking personal gain, without judging others, without a feeling that we have worked hard enough and now must allow ourselves rest. Give us strength to do what is right and help us to go on striving and to remember that activities are not the main thing in life. The most important thing is to have our hearts directed and attuned to Thee.

Amen

**ANTIOCHIAN ORTHODOX CHRISTIAN WOMEN OF NORTH AMERICA  
DIOCESE OF LOS ANGELES AND THE WEST  
DIOCESE OF EAGLE RIVER AND THE NORTHWEST 2011-2013**

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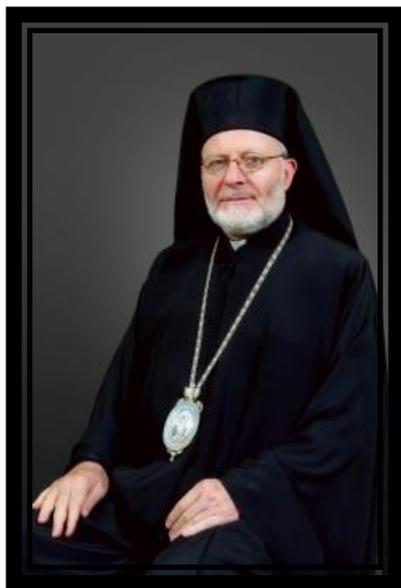


## Antiochian Orthodox Christian Archdiocese of North America

The Diocese of Los Angeles and the West

His Eminence, Archbishop JOSEPH

### On the Feast of the Annunciation



God the Word is conceived and becomes man by the Holy Spirit and the all-pure Virgin. The mystery of salvation, the cancellation of the curse, the setting up of the Ladder from heaven to earth, the investment of the living Ark takes place on this great feast of Annunciation. The feast draws into view, and is fulfilled on March 25. Mary saw the angel and in all humility she listened and pondered. She makes no wild display, no sudden outburst. The Virgin is full of prayer and her heart keeps silence before the declaration of the angel. She conceives the Life within her through receiving the implanted Logos “through the ear” as St Proklos (5th century) said in his homily on this mystery. God weaves the woof of divinity into the warp of humanity. God becomes man and the Virgin Mother holds silence, as she keeps the mystery stored up for its manifestation in its time.

Our Lady was perplexed. Her mind could not hold this new category: the mingling of motherhood and virginity cannot be grasped. “How shall I conceive who am a virgin-maid?” (Canon of Annunciation, 1st Ode, 3rd troparion). But she does not judge nor settle for something inadequate. “She considered what kind of greeting this might be.” The Virgin teaches us through her silence; she instructs the children of the Church by her reticence and repose. She does not talk much but rather she “considers.” We may well learn from her good example in all things. When something new and different confronts us, how often we begin chatting with one another as we try to smash meaning out of it! We do violence with our speech, we do not take the time needed for reflection, for prayer, for sorting things out. We do not pause to “consider.”

There is more for us to learn from this great feast. We call it “Annunciation”—this suggests the verb, “to announce.” Something important is announced: the angelic greeting,

*Cont'd.*

## On the Feast of the Annunciation

By: His Eminence, Archbishop JOSEPH

*Cont'd.*

“Hail, Mary, full of grace!” But the English name of the feast does not convey nearly enough. In the original Greek it is the Feast of Evangelism! The Gospel is announced, not just any announcement but a very special and unique one. The performative word, the word becoming deed, the word as WORD, as ACTION! God enters the human race as one of us. He who encompasses the universe will be encompassed in the womb and be born in time.

Mary is silent. The “Ark with a soul” as the feast proclaims it (9th katavasia) harbors the Life Himself! She is the fulfillment of the type shown in the ancient Ark of the Testimony which Moses had built according to God’s command. In the old order, they built a box of wood and covered it with pure gold, inside and out. This represented the presence of God; it was the Mercy Seat. Now in the new order, types are completed with substance: the immaculate Virgin is the “ark with a soul” made like us as human (the wood) and filled with God (the gold). She is silent, but her life speaks of holiness and purity.

In the Old Testament, the Ark was treated with great care and in all seriousness. The Bible gives one account which shows this seriousness. Once, when King David began to rule, when the Ark was being transferred from Gibeon to Jerusalem, it was placed in a wagon and drawn by Uzzah and his sons. It shook in its path and Uzzah “reached out and steadied it with his hand” (2 Kgdms 6:6) and he died! He was bold and overstepped his bounds, taking into his hands that which did not belong to him. The Ark then came into the house of Obed-Edom the Gittite. Would he die as well, before the Presence of the Lord? No; for the Ark stayed there “for three months... and the Lord blessed all his house”! What was the difference? The first man died due to arrogance; the second was blessed due to humility.

“Let not the hand of the uninitiated touch the Ark-with-a-soul”! (9th katavasia of the Feast) Mary receives the implanted Logos, the fire of the divinity, but she is blessed—“all generations shall call me blessed.” She has no arrogance. She keeps silence and “considers all these things.” Later, after the presentation of her new-born Son in the Temple of God, Mary heard the prophecies of Symeon and Anna, and she “pondered all these things in her heart.” In the Orthodox Church, we keep the inner traditions in humility, the holy in silence, pondering all with humble hearts.

So, we can draw lessons and wisdom for the right ordering of our lives. Let us live in prayer as the Theotokos does. Let us speak less. Indeed, let us hold our tongues and ponder

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## On the Feast of the Annunciation

By: His Eminence, Archbishop JOSEPH

*Cont'd.*

everything in silence. We should be in fear lest we sin with our tongue. There is a proverb: “Words fitly spoken are like apples of gold in pitchers of silver.” Gold and silver are valuable due to their rarity. Are our words rarities? Isn’t it true that we talk too much and so water everything down? We make commitments too quickly and find we do not perform them: “do not let your mouth cause your flesh to sin, and do not say in the presence of God, “it was a mistake.” Why should God be angry at your voice and destroy the works of your hands?” (Eccl 5:5) Uzzah arrogantly reached out his hand and touched the Ark and died bodily; we arrogantly reach out with our tongue and defile the mystery of silence and die spiritually. St James teaches us, “the man who controls his tongue is a perfect man, who holds the whole body in check.”

Often we speak about fasting when we start Great Lent. We become concerned about diet and food and how to manage the Fast. But what about holding our tongue? Would it not be a better strategy to pray more, speak less, listen more, and attend to “the weightier matters of the law?” By so doing we will find ourselves in the company of our all-pure Lady and ready to obey the opening of the Mystery of Evangelism as it discloses itself to us. Let the atmosphere around us be one of a pregnant silence in the midst of which the wordless Word may sound forth in a holy way of life.



# The Shortest Road to Salvation

Father David Hovik, Spiritual Advisor

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## Christ is Risen!

A short story to help us avoid a most common post-Pascha pitfall.

A young novice was sent to a small monastery (a Skete) and while there, he used to pray a lot. He actually said all sorts of additional prayers to those he had been blessed to say by the Abbot. He would add psalm readings, akathists, hymns, & paraklesis services.

In the village, near this small Skete, lived a man named John, who was married and had many children. He had to work hard from morning to night to feed them. Twice a week John gave food to the Skete. In part, this was given in gratitude because he had a special respect for the Elder (the Abbot of the monastery) whose prayers had resulted in his daughter being healed.

This novice was sent to John's home to collect the small gift of food and the entire way there he was saying the Jesus Prayer. It started to pour down rain while the novice was picking up the food and John asked him to spend the night. At dinner the kids dug into the food without any prayer of thanksgiving or blessing and this novice was scandalized – so he stood up & prayed.

He also observed John making the sign of the cross (before getting into bed) and simply saying "Lord!" When he awoke the next day, he observed this man, again making the sign of the cross and only saying: "Lord!" before heading out the door to work.

The Novice was so scandalized that when he returned to the monastery he told the Abbot that they should not accept these gifts from John because he doesn't pray. "All he says is: 'Lord!' with the sign of the cross." They were having this conversation in the church and the Abbot handed this young monk a vigil lamp (filled to the brim with oil) and a floating wick that was lit.

He then gave him an obedience: "You will perform prayers around the entire village, carrying this lamp, without spilling one drop of oil and never allowing the flame to go out." "How can I possibly do that, Elder." To which the Elder replied: "God bless you!" and he sent him out.

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# The Shortest Road to Salvation

Father David Hovik, Spiritual Advisor

*Cont'd.*

When he goes outside with his votive lamp he encounters wind, an angry dog, mosquitoes biting him (and all the while he is continuously focusing on his obedience of not spilling a single drop of oil). He returns to the monastery and tells the Abbot exactly that: "I did not spill a single drop of oil."

To which the Elder replies: "Tell me, did you remember God at any time?" The novice said: "No! I was concentrating on keeping the lamp lit and not spilling a single drop of oil." "You didn't remember God and you didn't say a single prayer?"

"No! How did that happen, Elder? I didn't say a single prayer." Then he falls to his knees: "Lord, I didn't say a single prayer." The Elder looks at him and says: "Do you see? Just a little lamp, and yet it preoccupied you so much that you didn't remember God. John, however, has to support himself and his entire family and us at the monastery, with a great deal of toil and pain, yet, he doesn't forget God (as he begins & ends his day). So, you lost your prayer because you condemned him. Always remember," he said, "when you condemn someone for something, the same thing will befall you. That's how it is, my brother."

"Do not criticize your neighbor. You might be aware of his sin, but you cannot be aware of his repentance. To avoid criticizing, you must avoid those who criticize others, and guard what your ears hear.

Concentrate on your own weakness and not on others." That is the road that is not as tiring as Fasting, Vigils & Hardship." The SHORTEST ROAD to Salvation is the avoidance of criticism.

The Elder then imposed a penance, which the Novice had to obey! "NEVER believe the words of those who criticize and NEVER speak ill of someone behind their back."

"Do not accept bad thoughts about anyone, because that is how YOU will become BAD. This is the surest way to salvation! We must never criticize anyone."

**Christ is Risen!**

May God grant all of you a blessed Pascha!  
Unworthy Archpriest David



**THE MOST REVEREND  
METROPOLITAN PHILIP  
(SALIBA)**  
FOUNDER  
358 MOUNTAINROAD  
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# ANTIOCHIAN WOMEN

☞ A SISTERHOOD SERVING CHRIST THROUGH SERVING OTHERS ☞

∨ DIOCESE OF LOS ANGELES & THE WEST ∨

∨ DIOCESE OF EAGLE RIVER & THE NORTHWEST ∨



## President's Letter

Dear Archbishop JOSEPH, Rev. Fathers and Sisters in Christ,

I greet you in the name of our Lord & Savior Jesus Christ. I pray your Lenten journey has been a time of increased spiritual awareness and a time of drawing nearer to our Lord. As we join together for our Annual Spring Retreat, may this be a time of renewal and a respite preparing us for the remainder of the fast leading us to the services of Holy Week and a glorious Pascha.

Please join me in thanking Beth Krammes for her tireless work in finding a new retreat center for this year's spring retreat. She has done an amazing job of overcoming the various challenges which came her way as the retreat coordinator. It has been a strange 2 years that we have not been able to have our retreat at Camp St. Nicholas. Many of you will be pleased to know we are booked for next year at Camp St. Nicholas in Frazier Park. We do, however, look forward to your feedback on this weekend at Camp Loch Leven.

As a sisterhood serving Christ through serving others, it is our joy to raise funds in support of the rebuilding of the cabins destroyed at Antiochian Village. Many parishes have additional charities, monasteries, and causes that we support at our local level and this is encouraged. It is vital that while we address needs close to home, we also support our NAB project. Funds are due 2 weeks after Pascha. Please ensure your ladies have done something in support of our project. Since 1975, the year of our founding, the ladies across this Archdiocese have raised over \$2.5 million for various projects. When asked to support a worthy cause, united as a sisterhood we have answered the call and have made a difference in so many lives. I know we will do so again and help provide new cabins for our youth who attend camps at Antiochian Village. Your support is a blessing to our youth and future generations.

So as we continue our Lenten journey, let us lift each other in prayer. Let us not look to the faults in others but instead look to see the good in each other. The prayers of mothers, sisters and daughters lifting our parishes, families and clergy to the Lord are a beautiful gift. The most comforting words are simply "I am praying for you." I am reminded of the tradition at St. Andrews of the ladies praying for the children of their parish. It is this protective veil of prayers which strengthen our families and parishes. As Antiochian women we are more than a fundraising organization, we are called to serve others through prayers and good works. Through the intercessions of our most Holy, Blessed Theotokos, may we finish the fast in peace and rejoice in the beauty of Pascha.

Your servant and sister in Christ,  
Melinda Bentz 661.435.1659 cell

## Humanitarian : Madeline Heffelfinger

*Dear Clergy and Sisters in Christ,*

The Lord said to His Disciples: if you forgive men their trespasses, your heavenly Father also will forgive you, but if you do not forgive men their trespasses, neither will your Father forgive your trespasses...

As we pray the Lord's Prayer daily we also say ...Give us this day our daily bread and forgive us our trespasses, as we forgive those who trespass against us...

In this prayer when we ask forgiveness from God it depends on our forgiveness of others. When we think of the church as a hospital for souls, for those who are sick and need healing, then forgiveness is an essential medicine for our salvation, and unforgiveness is a deadly poison. If we are right with one another then we are on a path toward our salvation, but if we have anger, bitterness, frustration, *carry grudges*, then we are not only unforgiving, but we are separating ourselves from God and His Kingdom.

By not forgiving and allowing our emotions to overcome us we are keeping ourselves away from God and destroying our own salvation. We become our worst enemy and Satan's job is done for him. When we can reach a point in our salvation journey when minor offenses by others no longer distract us from God then we can begin to move toward salvation and we recognize His presence in our lives.

Our salvation is made up of two main things as we see in scripture and in the lives of the Saints. One is forgiveness and the other is love.

*With each of these, we may be imperfect, our love for one another and our forgiveness comes not from our own strength, but only through the grace of God. It is not always easy to forgive, and there are times when it is a daily struggle, but it is a struggle that we must make. We can learn to say, "Lord I forgive, help me to forgive," at times that we have trouble forgiving.*

We are called to forgive and love one another and we do not get off the hook for either one. I love the quote **"If we really want to love we must learn how to forgive."** –Mother Teresa

In closing I will read a quote from Tikhon of Zadonsk: Do we forgive our neighbors their trespasses? God also forgives us in His mercy. Do we refuse to forgive? God, too, will refuse to forgive us. As we treat our neighbors, so also does God treat us. The forgiveness, then, of your sins or unforgiveness, and hence also your salvation or destruction, depend on you yourself, man. For without forgiveness of sins there is no salvation. You can see for yourself how terrible it is."

-- Journey to Heaven. Tikhon of Zadonsk

*Madeline Heffelfinger*, Humanitarian Coordinator

## Update on the 2010-2011 NAB Antiochian Women's Project:

### Antiochian Archdiocese Purchases Property for the Establishment of the Convent of St.Thekla

The Antiochian Orthodox Christian Archdiocese of North America has completed the purchase of property and buildings in York County, Pennsylvania for the establishment of the Convent of St.Thekla, a female monastic community. The property is located in Glenville, Pennsylvania and consists of 51 acres of land which includes a four-bedroom "move-in-ready" house, a two-story barn, and a three-car garage with an attached workshop. The property also has a pond, and includes 30 acres of farmland and seven acres of woodland.

The original plan for the Convent called for it to be built on a parcel of land which is on the main property of Antiochian Village. However, it became clear that the cost of doing this would be too high, especially given that it would have required that all the infrastructure (road, water, electricity, and sewage) be made available at the site. There was also the risk that environmental concerns (such as the discovery of endangered plant life or animals) could have seriously impacted the building plans. ***The purchase was funded by a combination of the money that had been raised by the Antiochian Women through their multi-year fundraising effort,*** an endowment fund that had been set aside many years ago for this purpose, and generous donations from individual members of the Archdiocese Board of Trustees.



## Announcing the 2012-13 NAB Antiochian Women's Project: "The Antiochian Village Tornado Relief Fund"



His Eminence Metropolitan Philip has tasked the Antiochian Orthodox Christian Women of North America (AOWNA) with a new fundraising project for 2012-2013, "The Antiochian Village Tornado Relief Fund." Between 2010 and 2012, the AOWNA women in chapters across the U.S. and Canada raised over \$315,000 for the Convent of St. Thekla at the Village, and will now turn their attention towards another project to benefit the Archdiocese's "Holy Mountain."

In the late afternoon of June 1, 2012, a tornado with winds of 110 mph cut a wide swath through the Village grounds in Bolivar, PA, damaging over fifty acres. Thankfully, no camp counselors or staff received injuries, and no outside groups were using the Village at the time. However, the tornado damaged 600 trees and twenty-two buildings; four of the buildings were completely new cabins set to house sixteen girls each. The remaining buildings incurred extensive damage requiring varying degrees of repair, from new roofs to collapsed walls. Because of the destruction, sixty-four of the girls who attended Summer Camp bunked at the nearby Conference and Retreat Center.

The damages, according to the archdiocese's insurance adjuster, totaled over one million dollars, and while the Archdiocese has an excellent policy, extra funds are still needed, since the insurance will fall short of total coverage for all the necessary repairs. Explained Vice President/NAB Project Coordinator Dianne O'Regan, "We have been informed that the priority is to rebuild the four girls' cabins followed by the other buildings that were destroyed...everyone in the parish—men, women and children—should know about the project, and be reminded that every woman who is a member of the Archdiocese is an 'Antiochian Woman.'"

***Diocese deadline will be April 15, 2013 so that all monies  
can be turned in to the NAB by May 15th.***

# Treasurer : Michelle Baba

To: Chapter Presidents or Representatives

From: Michele Baba, Diocesan Treasurer, Antiochian Women

Re: Local Chapter Dues Reminder

This is a reminder that dues for 2013 were due November 1st, 2012. Annual dues for each parish are \$200.00, of which \$75.00 go to the North American Board Treasury. All churches are expected to have an active Antiochian Women chapter and to contribute to the diocese by paying these dues. Dues help cover administrative costs and most importantly, fund our charitable works. Missions are not required to pay dues, but any donations by missions will be appreciated.

**Thank You** to all of the churches and missions who have already paid your 2013 dues! If you have not submitted your chapter's dues yet, please make your checks payable to:  
Antiochian Women-Diocese of Los Angeles and the West

Please complete and return the form below along with your check to:

Michele Baba  
23041 El Caballo  
Lake Forest, CA 92630

Parish \_\_\_\_\_

City \_\_\_\_\_

Parish Contact \_\_\_\_\_

Contact's Phone # \_\_\_\_\_

Contact's e-mail \_\_\_\_\_

Amount Enclosed \$ \_\_\_\_\_

## St. Michael -- Van Nuys, CA

The Antiochian Women of St. Michael, Van Nuys have been joyfully busy in 2013! On January 13<sup>th</sup>, as part of our celebration of our Fr. Timothy Baclig's 30<sup>th</sup> Anniversary in the Holy Priesthood, our Ladies hosted a beautiful reception after Divine Liturgy that included the combination of delicious Arabic food and wonderful Hawaiian Christian music performed by Randy & Gay Hongo, dear friends of Fr. Timothy, who joined them in the singing of several songs.

A special event of our Ladies is our annual Annunciation Tea of which all proceeds are donated to St. Barbara Monastery. We begin with Morning Prayer and then proceed to enjoy our "tea time" together with an amazing buffet of Lenten delicacies. Ladies volunteer to host or decorate a table and each one is uniquely beautiful! Each year we have a featured speaker, this year it was one of our own ladies, who as a certified nurse practitioner, spoke on "Embracing the Habits of Health." As an added blessing this year Mother Victoria and the Sisters of St. Barbara joined us, and that meant the added bonus of hearing & learning from Mother Victoria. Our Annunciation Tea is a wonderful opportunity for ladies of all ages in our parish family to come together in fellowship, and to invite ladies from our sister parishes as well as other guests of our ladies.



*Charmaine Darmour*

*President Antiochian Women*

## St. George — Phoenix, AZ

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Greetings to our Beloved Archbishop JOSEPH, Rev. Fathers, and Sisters in Christ from St. George Antiochian Orthodox Church in Phoenix, Arizona, host to the 2016 Annual Parish Life Council.

My name is Donna Beauchamp, and I am the secretary for our ever-busy AOWNA group. Sandy Hasbany is our president, Alyssa Jones is our vice-president, and Beverly Showah is our treasurer. And although they are not at every meeting, we have hundreds of members!

Our Church's Royal Doors had been bare for awhile and our Beloved Priest, V. Rev. Fr. Christopher Salmay, asked if we could rectify the problem. We ladies jumped to the challenge, and thanks (almost entirely) to Nadia Simon, the Royal Doors are now adorned with beautiful red velvet curtains.

Also new to St. George are our kitchen supplies. After renovation of our Fellowship Hall (now, The Legacy Ballroom), we realized in what beat-up condition all our dishes, pots and pans, and equipment were in -- if they weren't just plain missing all together! We ladies organized a "kitchen shower", where pictures of the items on our want-list were placed in envelopes for parishioners to take home. They were able to donate any amount they chose toward any item they may favor. We were able to collect a large sum of money which we used to purchase all new kitchen items. On the big day of our "shower", all the new purchases were laid out during coffee hour, and our church was able to see what they had done for their church!

On the closest Sunday to the Feast Day of St. George, our precious Mary Najm and her brother, Elia, traditionally honor their parents and our Patron Saint by hosting a home-made luncheon during coffee hour. Mary and Elia buy everything, and only "allow" us ladies to help prepare. Each year, it is a delicious meal. Tickets are sold to this highly-anticipated event, and it has proven to be a great fundraiser for us.

Other fundraisers that have done well for us are an annual Fashion Show around Mother's Day, a lovely Christmas Tea in early December which includes our teens and younger girls, and a Bunko/Whist Night with an ice-cream social that takes place in June. The week before Thanksgiving, we always have a bake sale of pies, cakes, and other items more appropriate for a Thanksgiving dinner. A huge money-maker for our ladies group is our "First Sunday Zataar Bread"; as the name implies, the first Sunday of each month we gather in our kitchen and use our nice, new equipment to make fresh zataar bread to sell during our coffee hour. This is truly well-received, and we always sell out.

In the past, we have tried using cheese and meat; but the zataar was the real star, so now we just make that. Throughout the year, the Ladies collect food and deliver it to our local food bank. We also collect clothing and blankets that are delivered to a local homeless shelter. We put together several Thanksgiving baskets each November for our Priest to deliver to those in need; this is also done on an as-needed basis for any family at any time. We offer Meals of Mercy and make Memorial Wheat for those grieving/honoring a departed soul. We visit shut-ins and give rides to those who need them. We are always busy, and we like it that way. We are on call for anyone's needs -- and I am certain we are no different than any of you!

With Love, and in Christ,

*Donna Beauchamp*, AOWNA Secretary

## St. Stephen — Campbell, CA

Greetings, Sisters in Christ,

St. Stephen News:

We are pleased to share the arrivals of several children into our Parish; First the Births of Samuel Harris and recently Eleanor Bauman. We have received Samuel and Basil Carnes from a neighboring church. Melissa and Jake Soucek are expecting twins, boy and girl in July.

Families have hosted an in home All Church Potluck. These turn out very well, it is a wonderful way to get to know each other without the distractions of our post liturgy coffee time. For the Annunciation we joined Church of the Redeemer in Los Altos, a very moving event!

We are collecting funds for “Diapers for Romania” and “Food for the Hungry” and preparing for our Pascha picnic. This June, Our Church will celebrate 20 years.

May the mercies of our Lord be upon you and your families as we journey through Lent.

In Christ,

*Janelle Stroschein-Karengin*  
Myrrhbearer President

# St. Ignatius, Mesa AZ

## Archbishop JOSEPH Visits Mesa Arizona

By Jill K. Benza

The weekend of March 16 and 17 was an eventful time for the St. Ignatius of Antioch parish in Mesa, Arizona. The congregation purchased a former office building and converted it into a church just last fall. Archbishop JOSEPH'S visit on March 16-17 would be his first at the new location. Everyone was excited to welcome Sayidna and show him our new home. During the visit, Archbishop JOSEPH would tonsure Reader Christopher Purdef as a Deacon and elevate our beloved Father James Coles to an Archpriest. However, the elevation was kept a complete secret from Father James.

At Great Vespers on Saturday evening, Reader Christopher was elevated to Sub-Deacon and afterwards we hosted a reception for the entire parish to visit with Archbishop JOSEPH. For our festivities on Saturday, we served a vast assortment of appetizers, desserts and beverages. On Sunday, Subdeacon Christopher was made a Deacon and Father James was surprised by both his elevation to Archpriest and a beautiful pectoral cross as a gift from the entire parish. Sunday's menu was vegetable soup, salad, cheeses, olives, etc. With everyone working together we were able to host our esteemed guest and celebrate the tonsuring and elevation. It was a SUPER weekend. In a true celebratory manner, Archbishop JOSEPH even wore vestments with green on Sunday, which was St. Patrick's Day.

Now those of you who are or have been a mission status congregation can relate to what is coming next; we did everything without an equipped kitchen. We have a very small hand sink and that is it! Luckily we have plenty of electrical outlets, crock pots and roasters. Plus we have a very dedicated group that makes things happen. Everyone from little children to our oldest parishioner was involved in the success of the weekend. When the last item had been cleaned Sunday afternoon, people went home feeling tired, but fulfilled from the weekend of fellowship and worship. Someday we will look back on a weekend celebration such as this and say, "Remember when we did not have a kitchen or even a sink to use?" The answer will be "Yes! We remember the spiritual unity and hard work which we welcomed and called "fun" as we worked together for the common goal of building an Antiochian Orthodox church community in Mesa Arizona." When you are in Arizona, please come visit us.



# Lenten Recipes from St. Ignatius

## Hummus

by Silvia Ansara

1 can garbanzo beans	1 tbsp. tahini (ground sesame)
Juice from one whole lemon	1/2 tsp salt
1 clove garlic	

Drain half of the juice from the can of garbanzos. Dice up the garlic. Put all ingredients into blender and blend until smooth. Chill (the hummus and yourself). Enjoy with fresh pita bread or pita chips.

## Chili

by Melissa Skocypec

1 large onion, chopped	1/4 cup chili powder
2 12oz bags of Morningstar veggie crumbles	2 28oz cans chili beans
2 small cans green chiles	3 28oz cans of petite diced tomatoes
Salt, pepper, and garlic salt to taste	

Brown onion and veggie crumbles together. Add chiles, salt, pepper, garlic salt, and chili powder (don't oversalt!). In crock pot or large stock pot, add chili beans and tomatoes. Add extra chili powder to taste. Add meat mixture to pot and cook at least one hour. For added heat, add habanero sauce to taste. Be careful! If desired, add cheddar cheese and onion to chili before serving.

Note: During non-fast times, simply exchange ground beef or ground turkey for the Veggie crumbles. Be sure to drain the fat after browning.

## Lenten Cake

by Ana Wennberg

1 lb box raisins	2 cups sugar
3 cups water, divided	1-2 tbsp. cinnamon
1/2 cup Crisco	2 cups thinly sliced apples
1 tbsp. baking soda	1 tsp vanilla
4 cups flour	

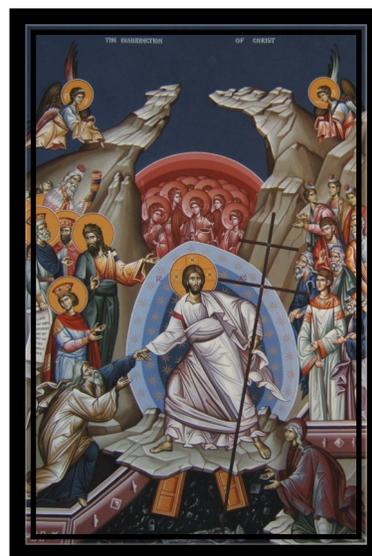
Preheat oven to 350 degrees. Bring raisins, 2 cups water, and Crisco to a boil in a large sauce pan and simmer 10 minutes. Turn off heat. Add 1 cup cold water and 1 tablespoon baking soda to the raisin mixture. In a large mixing bowl, add flour, sugar, cinnamon, and sliced apples. Add raisin mixture and vanilla to the flour mixture. Bake in a greased and floured 13x9 pan for 1 hour. Serve with Cool Whip if desired.

# Fasting and Great Lent

## FASTING AND GREAT LENT THE TRIODION

Great Lent is the 40-day season of spiritual preparation that comes before the most important Feast of the Christian year, Holy Pascha (*which means “Passover” and is commonly called “Easter”*). It is the central part of a larger time of preparation called the *Triodion* season.

The *Triodion* begins ten weeks before Easter and is divided into three main parts: three Pre-Lenten weeks of preparing our hearts, the six weeks of Lent, and Holy Week. The main theme of the *Triodion* is repentance—mankind's return to God, our loving Father. This annual season of repentance is a spiritual journey with our Savior. Our goal is to meet the risen Lord Jesus, Who reunites us with God the Father. The Father is always waiting to greet us with outstretched hands. We must ask ourselves the question, “Are we willing to turn to Him?” During Great Lent, the Church teaches us how to re-ceive Him by using the two great means of repentance— prayer and fast- ing.



## THE LENTEN FAST

The word “fast” means not eating all or certain foods. As Orthodox Faithful, we can fast completely at certain times of great importance, and especially each time before receiving Holy Communion. Usually, fasting means limiting the number of meals and/or the type of food eaten.

The purpose of fasting is to remind us of the Scriptural teaching, “Man does not live by bread alone.” The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully.

The first sin of our parents, Adam and Eve, was eating from the forbidden tree (*Genesis 3:1-19*). We fast from food, or a food item, as a reminder that we are to fast from sinning and doing evil.

There are several benefits of fasting. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need.

Fasting is more than not eating food. Saint John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must

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## Fasting and Great Lent

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control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother? The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil.

Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is called "ascetic." This refers to a ctions of self-denial and spiritual training which are central to fasting. Fasting is a spiritual exercise. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, for giving Father in Heaven.

### GENERAL RULES OF THE LENTEN FAST

The Lenten Fast rules that we observe today were established within the monasteries of the Orthodox Church during the sixth through eleventh centuries. These rules are intended for all Orthodox Christians, not just monks and nuns.

The first week of Lent is especially strict. On Monday, Tuesday and Wednesday, a total fast is kept. In practice, very few people are able to do this. Some find it necessary to eat a little each day after sunset. Many Faithful do fast completely on Monday and then eat only uncooked food (*bread, fruit, nuts*) on Tuesday evening. On Wednesday, the fast is kept until after the Presanctified Liturgy.

From the second through the sixth weeks of Lent, the general rules for fasting are practiced. Meat, animal products (*cheese, milk, butter, eggs, lard*), fish (*meaning fish with backbones*), olive oil and wine (*all alcoholic drinks*) are not consumed during the weekdays of Great Lent. Octopus and shell-fish are allowed, as is vegetable oil. On weekends, olive oil and wine are permitted.

According to what was done in the monasteries, one meal a day is eaten on weekdays and two meals on weekends of Great Lent. No restriction is placed on the amount of food during the meal, though moderation is always encouraged in all areas of one's life at all times.

Fish, oil and wine are allowed on the Feast of the Annunciation (*March 25*) and on Palm Sunday (*one week before Easter*). On other feast days, such as the First and Second Finding of the Head of Saint John the Baptist (*February 24*), the Holy Forty Martyrs of Sebaste (*March 9*), the Forefeast of the Annunciation (*March 24*) and the Synaxis of the Archangel Gabriel (*March 26*), wine and oil are permitted.

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## Fasting and Great Lent

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### HOLY WEEK

The week before Easter, Holy Week, is a special time of fasting separate from Great Lent. Like the first week, a strict fast is kept. Some Orthodox Christians try to keep a total fast on Holy Monday, Holy Tuesday and Holy Wednesday. Most eat a simple Lenten meal at the end of each day before going to the evening Church services.

On Holy Thursday, wine is allowed in remembrance of the Last Supper. Holy Friday is kept as a strict fast day, as is Holy Saturday. Holy Saturday is the only Saturday in the entire year when oil is not permitted.

In short, these are the Lenten rules for fasting. Traditionally, the Church Fathers recommend that someone new to fasting begin by resolving to faithfully do as much as he or she is able during the Lenten period. Each year as one matures as a Christian, a fuller participation can be under-taken. However, it is not recommended that a person try to create their own rules for fasting, since this would not be obedient or wise. The Faithful are encouraged to consult with their priest or bishop regarding the Fast when possible.

Personal factors such as one's health and living situation need to be considered as well. For example, an isolated Orthodox Christian required to eat meals at their place of employment, school or in prison may not be able to avoid certain foods. The Church understands this and extends leniency.

It is important to keep in mind that fasting is not a law for us—rather, a voluntary way of remembering to not sin and do evil, and to help keep our focus on prayer, repentance and doing acts of kindness, for we “are not under the law but under grace” (*Romans 6:14*).

### EASTER, BRIGHT WEEK AND THE PASCHAL SEASON

The Lenten Fast is broken following the midnight Easter service. With the proclamation, “Christ is risen!” the time of feasting begins. The week after Easter is called Bright Week and there is no fasting. For the next 40 days, the Church celebrates the Paschal (*Easter*) season. Joy and thanksgiving are the fulfillment of our Lenten journey.

## Opportunity to assist the growing Filipino Missions through St. Peter's

The Antiochian Orthodox Church in the Philippines was born in 2009. It is the picture of a burgeoning Orthodox Church. Currently, there are six priests and three deacons leading this rapidly growing Church. Three parishes are based in Metro Manila, of which two parishes meet in the homes of priests, one meets in the neighborhood public courtyard. A parish south of Manila has a building acquired from a Catholic parish. Two parishes exist just north of Manila, one of which is situated on a lovely retreat-type property full of greenery, a proper formerly Catholic church, a chapel, and several other buildings. This center was gifted by an independent sect that found Orthodoxy and is now being catechized. There are pockets of this sect scattered around the country, they intend to donate other property, and they number about a thousand people.

So far, several of the faithful of St. Peter's have been able to collect and ship Orthodox spiritual reading books, Liturgical books (books that clergy use at the altar, an HTM Horologian, a set of HTM Menaia, 1996 spiral-bound Liturgy of St. John Chrysostom), children's books, some little red prayer books for laity use, some Orthodox New Testaments, and an OSB.

Continued needs include: Orthodox books, additional HTM Horologians & Menaia sets, prayer books (Blue HTM preferred) for both laity and clergy, psalters, vestments for clergy, deacons and subdeacons (size is not an issue), the rubles, Bibles, and of course icons. Please note only Orthodox materials in good condition will be sent. Please do not send outdated materials.

For contact information, please contact Chris Ioanna at St. Peter's in Pomona. Her email is: [happyelf7@gmail.com](mailto:happyelf7@gmail.com) Fr. Patrick is overseeing this ministry so he can also be contacted. Financial contributions to cover some of the expenses would be welcome (shipping and other related expenses, as well as to help the work of the Church in the Philippines more directly. St. Peter's has established a specific account for handling all monies donated and directed for the missions in the Philippines.



# About Antiochian Women

## History

The history of the Antiochian Women has been rich and varied. As the organization celebrated twenty eight years in July 2001, it had raised over \$1,273,000.00 towards its annual Projects, funding humanitarian programs and projects of the Antiochian Archdiocese and participating in the preparation of a legacy for the generations to follow. It has encouraged a new generation of women to explore the fullness of their ministry in the Orthodox Church, and has established a network of retreats and symposia providing a forum for the development of fellowship and the deepening of faith.

## Purposes

*The purposes of the Antiochian Women are:*

1. To develop among women throughout the Antiochian Archdiocese a spirit of Christian leadership, awareness and commitment as taught in the Holy Orthodox Church.
2. To foster among women throughout the Antiochian Archdiocese a genuine expression of love and service through works of charity, and
3. To instill among women throughout the Antiochian Archdiocese and the community at large a sense of fellowship and a deeper understanding of the heritage and traditions of the Antiochian Archdiocese and the Orthodox Church.

## 2013 Dates to Remember

**2013 Parish Life Conference:** July 3-7 hosted by St. Luke Church, Garden Grove, CA

**Archdiocese Convention:** July 21-28 hosted by St. George, Houston, TX

**Fall Gathering:** October 11-13 hosted by Holy Cross, Palmdale, CA

*Christ is Risen!*