



RECIPES FOR LENT

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It should come as no surprise that we are now in the swing of Lent, though there are still many of us who are staggered when it comes to figuring out just what meals to make. After an evening of prostrations, perhaps, we find ourselves staring dumbly into our refrigerators, oscillating between the daily specials: *bean burrito*, *PB & J...* Well, for those of you wanting to add a wholesome and nourishing option to your Lenten intake, feel free to peruse the following recipes (courtesy of Matushka Theresa).

**And for those of you content to live on PB & J's alone, pray for the rest of us...*

Lentil Soup from Moosewood Cookbook (4-6 servings)



Simmer, covered for 3-4 hours [or follow instructions for Instant Pot]:

3 cups raw lentils
7 cups water or veg stock
2 tsp. salt

Steam or sauté the following and add to lentils after they have simmered 3-4 hours. Continue to simmer on low heat after adding:

2 tsp minced garlic
1 cup chopped onion
1 cup minced celery
1 cup chopped carrots

Add to soup about 30 minutes before serving:

Lots of black pepper
1 1/2 cups of chopped fresh tomatoes
2 Tbs. dry red wine (for flavor ☺)
2 Tbs. lemon juice
1 1/2 Tbs. molasses or brown sugar
1 Tbs. wine vinegar

Sprinkle extra vinegar and freshly chopped scallions onto each serving

Shrimp Curry

Ingredients:

2 Tbs. Oil (or butter if not fasting)
1-1/2 pound Peeled And Deveined Raw Shrimp
(Any Size Is Fine)
1 whole Medium Onion, Finely Diced
4 cloves Garlic, Minced
1 Tbs. Curry Powder
1 can (13 1/2 Oz. Size) Coconut Milk (organic is best)
2 Tbs. Honey, More To Taste
1/4 tsp. Kosher Salt (more To Taste)
1 whole Lime, Juiced
Hot Sauce, Optional
12 whole Basil Leaves, Chopped, Plus More For Garnish
2 cups Basmati Rice--cooked According To Package Directions



Instructions:

Heat the oil in a large skillet (I used non-stick) over medium-high heat. Add the shrimp and cook for 2 to 3 minutes, turning them over halfway through, until fully cooked. Remove to a plate and set aside.

Add the onion and garlic to the skillet and stir to cook for 2 minutes. Sprinkle the curry powder over the onions and continue cooking the onions, stirring, for another couple of minutes. Reduce the heat to medium-low and pour in the coconut milk, stirring to combine. Add honey, salt, and lime juice and allow the sauce to heat up until bubbling gently. Add shrimp into the sauce, tossing to coat, and allow it to simmer for 2 to 3 minutes or until slightly thickened. Taste the sauce and add more salt, lime juice or honey depending on your taste. Stir in the basil. (Add hot sauce if you want a little kick.)

Serve shrimp and sauce over a bed of cooked basmati rice, garnishing with more basil. Delicious!

Minestrone from Moosewood Cookbook (serves 4-6)

Ingredients:

3 Tbs. of oil
1 cups chopped onion
4-5 cloves garlic
1 cup minced celery
1 cup cubed carrot
1 cup cubed zucchini
2 tsp. salt
¼ tsp. black pepper
1 tsp. oregano
½ cup fresh-chopped parsley
1 tsp. basil
2 cup tomato puree
3 1/2 cup water or veg stock
(3 Tbs. red wine)
1 1/2 cup cooked (canned) garbanzo beans
½ cup dry pasta
1 cup fresh-chopped tomatoes (romas are cheaper and they are fine)



Instructions:

In a soup kettle, sauté garlic and onions in olive oil until they are soft and translucent. Add 1 tsp. salt, carrot, and celery and mix well. Add oregano, black pepper and basil. Cover and cook over low heat 5-8 minutes. Add stock, puree, cooked beans (and wine).

Cover and simmer for 15 minutes.

Add tomatoes and remaining salt. Keep at lowest heat until 10 minutes before you serve. Then, heat the soup to a boil, add pasta (or leave out), and boil gently until pasta is tender. Serve immediately, topped with parsley.

Thai Cucumber Salad

Ingredients:

- 1 English cucumber OR 2 field cucumbers (wash with a light coating of dish soap and rinse, then skin can be left on)
- 1 shallot, minced OR 1/4 cup minced purple onion
- 2 green onions, finely sliced
- 1 fresh red chili, de-seeded and minced, OR 1/4 cup diced red bell pepper
- 1/2 cup fresh coriander/cilantro, roughly chopped
- 1/4 cup roughly chopped dry roasted peanuts



Dressing:

- 2 Tbs. fish sauce (vegetarians: see alternate recipe link below)
- juice of 1/2 lime
- 1 Tbs. soy sauce
- 1-2 cloves garlic, minced
- 1/4 to 1/2 tsp. cayenne pepper (to taste)
- 1+1/2 to 2 tsp. sugar or more, to taste

Instructions:

Cut cucumber in half lengthwise, then repeat with each half until you have a number of long strips. Now slice the other way to create bite-size rectangular chunks. Place in a salad bowl. Add the shallot, green onion, chili/red pepper, and coriander to the salad bowl (keep back a little extra coriander for a garnish).

Combine the dressing ingredients together in a cup, stirring to dissolve sugar. Taste-test it for sweet-sour balance, adding more sugar if it's too sour for your taste. Tip: Note that the dressing will taste quite salty and pungent now, but will be perfect once combined with the salad.

Pour dressing over the salad and toss well.

To serve, top with chopped peanuts, plus extra coriander. If desired, garnish with a slice of lime. Serve immediately, or cover and refrigerate up to 3 hours.

Mujadara (moo-jha-dra) (4-6 servings)

The key to this dish is the onions: they must be browned well, and with patience. Caramelize them to within an inch of their lives. Heck, burn them a little, even. In cases like this, it's almost impossible to overcook them. Their intense, deeply toasty flavor is the main player here, so don't rush it.

As for serving, mujadara is often presented with a green salad. I like mine with a chopped romaine salad, something similar. It would also be nice with some labneh on the side, and flatbread.



¼ cup olive oil
2 medium yellow onions (about 1 ½ lb.), finely chopped
1 cup brown or green lentils, picked over for stones and other debris
½ cup basmati rice
Water
1 tsp. salt, plus more for serving

In a large (12-inch) sauté pan or skillet or a Dutch oven, warm the olive oil over medium heat. Add the onions and cook, stirring occasionally, until they are deeply caramelized, a rich shade of amber. If they're burnt and blackened in spots, even better. This is a fairly slow process. Depending on your pan and your stove, this could take between 30 minutes and 1 hour in total. On my stove, it takes about 50 minutes.

While the onions are cooking, place the lentils in a medium saucepan, add water to cover by an inch, and bring to a boil over medium-high heat. Reduce to a simmer and cook, undisturbed, for 20 minutes. Drain the lentils, and set them aside.

When the onions are ready, stir in the rice. Then add the cooked lentils, along with 2 cups of water and the salt. Stir to mix well, and bring the pan to a boil. Reduce the heat to keep the pan at a slow simmer, cover, and cook. Depending on the size and shape of your pan, this last stage – cooking the onions, rice, and lentils together – could take from 20 to 40 minutes. Basically, the dish is done when the rice is done. I use a 5-quart sauté pan, which is wide and flat, so the rice cooks pretty quickly, in about 25 minutes. I used to use a Dutch oven, however, which was narrower, and the rice took 30-40 minutes to cook.

After about 20 minutes, remove the lid, and give the pot a gentle stir. If there is still some liquid visible, replace the lid and keep cooking until it is fully absorbed. On the other hand, if there is no obvious liquid, take a taste. If the rice is tender, the mujadara is ready. If the rice is not yet ready, add another splash of water, replace the lid, and cook until the liquid is absorbed and the rice is cooked. The mujadara is ready to eat when the rice is tender and there is no liquid left in the pan.

Serve, with additional salt, if needed. [Note: Mujadara is even better on the second day, so if you can, make it ahead. Reheat before serving. I like to eat the leftovers for lunch, with a grapefruit for dessert.]

Vegan Ramen with Miso-glazed carrots and baby bok choy
(a bit work intensive, but worth it!)

Serves 4

Ingredients:

RAMEN and BROTH

1 Tbs. (15 ml) grape seed oil
5 cloves garlic (2.5 Tbs.) roughly chopped
1 3-inch piece ginger, peeled and diced
1 medium yellow onion, coarsely chopped
6 cups vegetable stock
2 Tbs. Tamari or soy sauce, plus more to taste
0.5 oz dehydrated shiitake mushrooms
1 Tbs. white or yellow miso paste
1 tsp. sesame oil (for flavor), plus more to taste
8 ounces ramen noodles* (ensure vegan friendliness on package)

TOPPINGS optional

1/2 cup chopped green onion, for garnish
10 ounces extra firm tofu
Miso-glazed carrots*
Miso-glazed baby bok choy*



Instructions:

Heat a large pot over medium-high heat.

Once hot, add oil, garlic, ginger and onion. Sauté, stirring occasionally for 5-8 minutes, or until the onion has developed a slight sear (browned edges).

Add 1 cup of the vegetable broth to deglaze the bottom of the pan. Use a whisk (or wooden spoon) to scrape up any bits that may have stuck to the bottom to enhance the flavor of the broth.

Add remaining 5 cups vegetable broth, tamari or soy sauce, and dehydrated mushrooms - stir.

Bring to a simmer over medium heat, then reduce heat to low and cover. Simmer on low for at least 1 hour, up to 2-3, stirring occasionally. The longer it cooks, the more the flavor will deepen and develop.

Taste broth and adjust seasonings as needed, adding more soy sauce or sesame oil if desired. Add the 1 Tbs. miso paste at this time.

When you're 30 minutes from serving, prepare any desired toppings (see notes for miso-glazed carrots, baby bok choy, and quick-seared tofu).

(Instructions continued on following page)

Ramen Instructions (cont.)

NOODLES: Fill a large saucepan or pot with water and bring to a boil. Once boiling, add ramen noodles (depending on size of pan you may need to do this in two batches) and cook according to package instructions - about 4-5 minutes. Drain and set aside.

Strain broth and reserve mushrooms for serving. (Save onions and ginger for serving as well, if desired).

To serve, divide ramen noodles between four serving bowls. Top with strained broth and desired toppings, such as carrots, bok choy, green onion, or seared tofu. Serve with chili garlic sauce for added heat.

Best when fresh, though the broth can be stored (separately) in the refrigerator for up to 5 days, and in the freezer for up to 1 month.

Notes:

*If you can't locate ramen noodles, you can also sub a similar-shaped noodle, such as angel hair pasta.

*For the miso-glazed carrots, preheat oven to 400 degrees F and line a baking sheet with foil. Chop 1 cup carrots into 1/4-inch thick pieces on an angle (see photo). To a small mixing bowl add 1 Tbs yellow miso paste, 1 Tbs maple syrup, 1 Tbs tamari, 1 tsp rice vinegar (or sub lime juice), and 1 tsp sesame oil. Whisk to combine, then add carrots and toss. Arrange on a foil-lined baking sheet in an even layer and roast for 20-25 minutes, stirring once at the halfway point, or until tender when pierced and deep golden brown.

* For the miso-glazed baby bok choy, slice bok choy in half lengthwise and heat a metal or cast iron skillet over medium heat. Prepare the same miso mixture as above (for carrots). Brush mixture over bok choy. Once pan is hot, lay down bok choy cut-side down and sear for 1-2 minutes. Flip and sear on other side.

*To flash "fry" tofu, press extra firm tofu until most moisture is removed, then cut into rectangles and add to a plastic bag. Add 1 heaping T cornstarch and a pinch each salt and pepper. Toss to coat. Heat a metal or cast iron skillet over medium heat. Once hot, add 1 T grape seed or sesame oil and tofu. Brown on one side for 4-5 minutes, then flip and brown on other side until light golden brown and crispy.

*Ramen method adapted from Chow.

*Miso-glazed carrots adapted from Food52.

ON FUNDRAISING FOR SUMMER PILGRIMAGES

from Oscar David Johnson



Youth Group Seeks Fundraising Support for Summer Pilgrimages

The Church of Annunciation Youth Group entered this Lenten season blessed with the continued prayers and support of the entire church community. Thank you! As a result—by the grace of God—our slow-rolling fall restart is beginning to blossom.

Interest and participation from our youth and families are up. Support and encouragement from the community at large is strong. Fellowship deepened on recent trips to St. John's Monastery in Goldendale, Wash., and St. Brendan's Mission in Astoria, Ore. And we're planning to help the Agia Sophia Coffeehouse mission prepare its launch in Bend, Ore., this spring. As we reflect on Great Lent with an eye toward Holy Pascha, our Youth Group engages in these activities with an eye toward two summer pilgrimages. June 23-29, we'll help build St. Peter's Monastery at its annual youth camp in Harrison, Mont. In the summer of 2020, we make our signature trip to Spruce Island, Alaska—this time, for the 50th anniversary of St. Herman's canonization.

Just as Lent precedes Pascha, however, the youth group must raise the funds necessary for these pilgrimages. That's where you come in. Here is a working list of some fundraising events and activities—and *suggestions for ways you can help*—that the youth group has composed and is planning to roll out in the coming months (pending parish council/rector approval):

Events:

- **Bright Friday (May 3) Babysitting Bonanza** (plan that post-Lenten night out now and reserve babysitting at the church)
- **Bright Saturday (May 4) Youth Group Bonanza after Liturgy! Car wash and baked good sale along with hotdogs, burgers and lemonade** (*attend, bring friends, purchase, volunteer*)

Upcoming Youth Group Services:

- **Yardwork/Housework Service** (*sign up to have youth work, then donate generously to the youth group Alaska/summer trip fund*)
- **Possible Public Car Wash Event in Milwaukie** (*attend, bring friends, purchase, volunteer*)

Ways to Support the Youth Group:

- **Formal Sunday Brunch Prepared by Chef Roberto** (*help solicit/donate ingredients, attend, feast, donate generously*)
- **Sponsorship** (*sponsor a youth, partially or in full, for the 2020 Alaska pilgrimage*)

Youth Group Partnership with Annunciation Community:

- **Craft Fair** (*Do you have a craft to donate that could be used for an upcoming event?)*
- **Silent Auction** (*Do you have an item or items of value, to donate for an upcoming event?)*
- **Raffle** (*Do you have an item or items of value to donate that could be used for a raffle prize for an upcoming event?)*

If you would like to support the youth group by attending or helping with any of these events; purchasing any of these services; donating airline tickets and mileage, auction, raffle or craft items; or sponsoring youth for the Alaska 2020 trip, let us know. We'd also appreciate your suggestions about these ideas—or your own.

Reach out to a Youth Group member, or contact the Youth Group coordinator, Oscar David, via (503) 724-2807 or oscar_johnson@journalist.com.

ANNUAL MEETING

On January 27th, Church of the Annunciation held its annual meeting. For those of you unable to attend, the highlights have been recorded below (courtesy of Lois Herring, Parish Secretary):

Two candidates were re-elected to **Parish Council** for three-year terms:
Reader Seraphim Waidelich and Abu Senge.

Four candidates were elected to the **Audit Committee** for one-year terms:
Lori Jensen, Roxy Mary Rohan, Debra Dietch, and Craig Sayre.



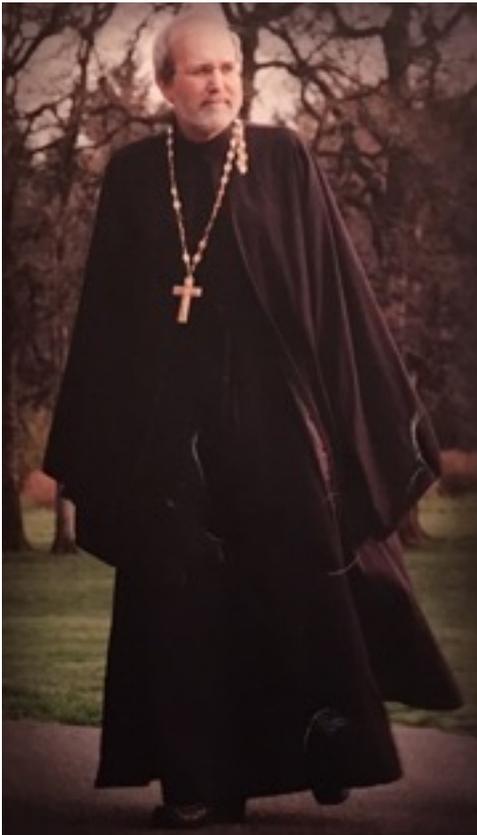
It was also reported that during the past year, we have spent money for the services of engineers and architects in preparation for **the building expansion**. We will be required to install a sidewalk between Rusk Road and the parking lot that meets ADA accessibility standards, and, in conjunction with doing this, we may put in a long pedestrian bridge that passes over part of the wetland. (This is how we will propose to meet the ADA requirements, but we do not know yet whether our plan will be approved.) A number of permit applications are being submitted. Our goal is to be able to begin construction after Pascha, though this will require our permit applications to be approved by then. Fr. Matthew asked us to be forewarned that a large construction project can, by its nature, bring daily frustrations and logistical difficulties. He asked all of us to make an effort to be patient and flexible.

Furthermore, **the parish budget** for 2019 was approved. *(If you have inquiries about the details of the parish budget, please contact Christopher Burkett, Parish Treasurer).*

DEATH, BE NOT PROUD

by Anne Dawson

March 3rd marked the 8th anniversary of Fr. David Shank's repose. Fr. David was an original member of the Church of the Annunciation and became a much loved Archpriest at the parish. Initially reflecting upon Fr. David's funeral services, Anne Dawson wrote the following piece, which is now shared here to commemorate Fr. David's memory eternal.



If you couldn't be there, in a nutshell it looked like this. The little wooden church was so full that attendants were seeking standing room up on the ambo. To say it was "standing room only" is a little superfluous as it's a Russian-style Orthodox Christian church and has no seating anyway, but true to its Russian roots people were crammed in elbow-to-elbow in severe violation of the typical American sense of personal space. This was made slightly less awkward by the lack of electric lighting - you couldn't see whose feet you were stepping on - and the intimacy of beeswax candlelight.

In the center of the church stood a bearded man with a tall black hat, white-and-gold Russian-style vestments, and a commanding presence softened by large, prayerful eyes. The Bishop was flanked by nine similarly-vested priests and two subdeacons, lining the sides of the simple wooden casket. Candle stands filled with sweet-smelling beeswax tapers haloed the casket's head and foot with soft light.

Being a priest also - and appearing like the fallen, missing tenth member of the priestly gauntlet - the face of the casket's occupant was covered by a white brocaded cloth adorned with a cross. This cloth, the aer, would usually cover the gifts of bread and wine upon the altar - the offering of first fruits from the harvest. As he was the offering of first fruits from Christ's people

themselves, his face in death was similarly covered, a gift to God. Upon his chest rested the Gospel book. His right hand comfortably, familiarly, grasped a blessing cross.

It was his hands that struck me. They looked the same, they felt the same, only cold. There was no doubting whose hands they were, and for an Orthodox priest, hands are important. Those hands held the chalice that contains the most important sacrament of an Orthodox Christian's life. Those hands blessed, they anointed, they comforted. When I confessed something particularly difficult, they rested gently on the top of my head and patted. On the last day I saw him alive, they held my hands firmly as he gave me a last word. That night, when I kissed the cross he held and then kissed his cold hand, it was the last enactment of a ritual I had repeated a thousand times.

If you have never before been to an Orthodox funeral service, you should know that it is like nothing you will see anywhere else. Every Orthodox funeral service is the same, and though the one for a priest is slightly different from the one for non-clergy, it has a set form and will also always be the same. We all walk the same road, we die, we face the same fears, the same judgment, and the same possibilities for eternity. In Christ there is perfect equality. As the readings in the service remind us, God is no respecter of persons. The music is the same, the casket is the same (wooden, modestly lined, simply constructed), the prayers are the same. No rich person will be exalted, and no poor one will be ashamed.

You will hear a great deal of choral music, without instrumental accompaniment, a great deal of chanting, and often a call-and-response (or antiphonal) exchange between the priest and the choir. All of the content can be found in these hymns, and in readings from the epistles and Gospels. Near the end, the presiding clergy - in this case, the Bishop - may give a brief eulogy. Repeatedly, you will hear this prayer:

O God of spirits and of all flesh, who hast trampled down death and overthrown the Devil, and given life to Thy world, do Thou, the same Lord, give rest to the soul of Thy departed servant, the Archpriest David, in a place of brightness, a place of refreshment, a place of repose, whence all sickness, sorrow, and sighing have fled away. Pardon every sin which he hath committed, whether by word or deed or thought, for Thou art a good God, and lovest mankind; for there is no man that liveth and sinneth not; for Thou only art without sin, and Thy righteousness is to all eternity, and Thy word is truth.

For Thou art the Resurrection, and the Life, and the Repose of Thy servant, David, who hath fallen asleep, O Christ our God, and unto Thee do we send up glory, together with Thy Father, who is without beginning, and Thine all-holy, and good, and life-creating Spirit, now and ever, and unto ages of ages. Amen.

All of the prayers and hymns heard focus on these things: our fallen sinfulness, supplications for forgiveness and mercy, and reminders of God's faithfulness, mercy and promise of the resurrection. For a priest, the canon of Holy Saturday - hymns lauding the death of Christ and reminding us of prophecies surrounding it - is sung. After all, the priest is Christ's iconographic presence among the people. This verse is particularly comforting and to the point:

Isaiah saw the never-setting light of Thy compassionate manifestation to us as God, O Christ.

Rising early from the night he cried out,

"The dead shall arise! Those in the tombs shall awake! All those on earth shall greatly rejoice!"

Friday night, you would have also heard the part of the Orthodox funeral service that I, personally, most appreciate. "It isn't sanitized" - those are the words I've heard most after people attend their first Orthodox funeral.



That's accurate. The

casket is open throughout, the body is not embalmed or made up, there's no talk of a "memorial" or "tribute" service. At the funeral's end, the family places the lid on the casket and nails it down. When the casket is placed in the ground, family and friends shovel in the dirt, themselves.

None of the hymns are sanitized, either. One states, in the voice of the dead, "with difficulty I proclaim these things, for your sakes I make lamentation; it may profit some. But when you shall sing these words, remember me who once was known. For often have we walked together, and in the house of God together we sang: Alleluia." This one pierces me to the heart.

The verses continue:

Let us all be consumed with tears when we behold the remains lying before us, and having drawn near to kiss them, let us all proclaim alike: Behold, thou hast left them that love thee. Thou speakest no more with us. O friend, why speakest thou not as once thou spoke to us? But thou art silent, unable to say with us: Alleluia.

Why these bitter words of the dying, O brethren, which they utter when they depart: I am parted from the brethren; I leave all my friends and depart? Whither I go, therefore, I know not, neither do I know what shall become of me there. Only God Who summons me knows. But commemorate me with the song: Alleluia.

Where, therefore, do the souls now go? How, then, do they now dwell there? I desire to learn the mystery, but none is able to teach me. Do they remember their own as we remember them? Or have they forgotten the rest of us who are weeping for them and making the song: Alleluia?

None of them who have gone there live again to tell us how they fare, who once were brethren and kinsmen, having gone before us to the Lord. Therefore, many times we say: Shall we see each other there? Shall we see our brethren there? Shall we say together there the psalm: Alleluia?

These words voice all the distress that comes from an honest, grieving human heart, and has issued from the lips of bereaved people everywhere since humans began to be human. There is no glossing over the loss, no promises that things will get better. Though we are reminded again and again of the promised resurrection, we are not chided for having the questions and uncertainties we have - they are acknowledged. On Friday night, when the Bishop encouraged the entire church together to sing, "Alleluia," there was comfort in the shared voice of a hopeful, but accepted, grief.

Overnight, the body remained in the church, surrounded by candles, and always accompanied by at least one person, reading the Gospels over him. It was my privilege to do this for an hour at 2 am. The church was dark except for those candles, and I read by candlelight. A strange sense of his presence warmed me. I was tremendously comforted by the chance to talk with him one last time, to touch his hand and simply be with him. The most painful thing, to me,

is the moment at which the casket is closed, and someone goes physically out of my life forever. It's not very spiritual of me, I'm sure, but physical presence - touch, warmth, the sight of a face - means so much.

After the Divine Liturgy, with the fallen priest present for one last time, the lid was finally nailed onto the casket by family members. Ten priests carried and accompanied it, with all the faithful, in a procession around the church. As it is placed in the car to be taken to the cemetery they sang this song to the Theotokos, which means God-bearer, the Virgin Mary:

*The angel cried to the Lady full of grace,
"Rejoice! Rejoice, O Pure Virgin!
Again I say "Rejoice!" Your Son is risen
From His three days in the tomb.
With Himself He has raised all the dead!
Rejoice, rejoice all ye people!
Shine! Shine! Shine!
Shine O New Jerusalem!
The glory of the Lord has shone on you!
Exalt now, exalt! And be glad O Zion!
Be radiant, O Pure Theotokos!
In the Resurrection
The Resurrection of your Son.*



After this comes the Paschal troparion,

*Christ is risen from the dead
Trampling down death by death
And upon those in the tombs bestowing life!*

Though he [Fr. David] has died, and though we acknowledge the hurt and the uncertainty and the fear, though we plead with God for our dead loved one that He be merciful, the real focus - and the conclusion - returns us to the promise of the resurrection. We are reminded that we are not alone in finding death intolerable and bereavement an insufferable affront. God, too, found that separation intolerable, and came to trample down death by dying Himself, and then rising. Though we put our beloved in the ground, and do the abhorrent task of covering him with dirt, and we leave him there - all so painful - we are reminded that we do this in the way we would plant a seed, and he will rise and we will see him again. Death, be not proud.

AROUND THE PARISH

- Doing Theology with the Fathers -

A big thanks once again is due to Jon Robertson (pictured right) for offering his insightful and practical miniseries “Doing Theology with the Fathers” at our parish. The class was held on three consecutive Sundays in February and focused on the teachings of St. Gregory the Theologian (Nazansius), St. Athanasius the Great, and St. Maximos the Confessor and their direct application for modern Orthodox Christians. Each lecture was met with a large attendance, which is only a small indication of the true and rare blessing the series was for parishioners.



- New Catechumen -

(or: I Think We're Gonna Need a Bigger Pond...)

Church of the Annunciation still continues to be blessed with catechumen! The number of current catechumen, as of March 3rd, is now at 41 persons. May Christ have mercy on them and bless them as they make their journey into the Church!

(Catechumen pictured on following page)

The Salinas Family:
Patrick (Isadore),
Emery (Martyr Marina),
Echo (Juliana),
and Finely (Finnian)



From left to right:
Kathryn,
Larissa,
Elitza,
and Cyrus

|| If you have submissions for the newsletter, please contact Moses Ziegenfus (evanziegenfus@gmail.com) ||