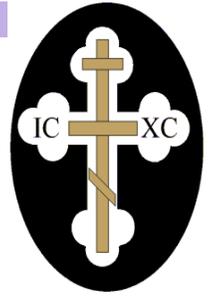


ST TIMOTHY

NEWSLETTER

March 1, 2013 Holy Lent

Volume 1, Issue 1



PASTOR'S NOTES/REFLECTIONS

To our lovely family of believers at St Timothy Orthodox Church, thanks be to God for your faithful devotion to our Community and to His Son Jesus Christ, who is in our midst. We also thank God for the All Holy and Life Giving Spirit, who has been a noticeable presence in our Services, and has intervened in so many miraculous ways in the lives of the Faithful. His Joy is written on your faces once again, and His peace has quieted the anxiety that rocked our community. Since the end of June we've all faced an uphill struggle, one that has tried the very fabric of our faith. All the while, although unseen, He has been visible, as

He daily meets our needs on the road of life, weaving us back together in Love, as a beautiful tapestry.

One is reminded of the words of the Apostle Paul as he writes to the Roman Christians, "that all things work together for good to those who love God, to those who are the called according to His purpose", and, "if God is for us, who can be against us?" This is not a flippant phrase, one that is uttered as a shallow response in times of trouble, from Bible verse memory; rather it's a promise from on High from the One who is above all

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YOUR COUNCIL IN ACTION

The council's work during 2012 was as normal as it gets for the first six months. Then our world was turned upside down beginning with the call I received from Sayidna on June 25, 2012.

The council members have put forth much effort and sacrifice in dealing with the issues none of us had ever experienced before. There were many meetings and challenges that have tested us, but with God's help, our priest Fr. John, along with your prayers, and your sup-

port we have persevered.

With Fr. John's energetic leadership we started our remodeling projects. Plans have been drawn and approved for our remodeled book store, choir room, priest office, and reception area. Also, the landscape plan for the field has been drawn and approved by PG&E.

There will be opportunities for all as we move forward with Fr. John.

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MARCH TEEN EVENT: MEAT FARE-WELL PARTY

Pascha is late this year, but Meatfare is already here! (How does that work?)

Why not bid meat goodbye in good ol' St. Timothy style. **HOT DOGS?** Yes. **HAMBURGERS?** Yes. **ICE CREAM?** Yes. (We can have ice cream for one more week, but why miss an opportunity, right?)

GAMES? Yes.

FUN? Yes. Yes. Yes!

WHERE: St. Timothy Orthodox Church.

WHEN: Sat, Mar 9 @ 7:30 (after Vespers)

WHAT'S INSIDE

- > Summary of visit with Metropolitan Kallistos Ware
- > Book Reviews of "Meditations for Great Lent" and "Christ in the Psalms"
- > March Calendar
- > "The Role of Women in the First Century Church, Part I"
- > Help us name our Newsletter!

EVENTS OF

INTEREST

- > Ladies Meeting on March 2 at 10:00am at St. Timothy. The first meeting of the year to plan events.
- > Men's Fellowship on March 2, 11:30am at the Pyramid Brewery in Berkeley (901 Gilman St)
- > Teen Soyo meeting Meatfare on March 10th

TREASURER'S

UPDATE (JAN)

Accounts:

Main\$13,181.12
 Rental\$13,043.30
 Bldg/Misc\$12,178.35
 Benevolence\$2,594.09

Income:

Tithes\$8,143.00
 Gifts to Bldg\$5,400.00
 Rental Income\$1,500.00

Expenses:

Budgeted Items\$8,725.73

“HOW SHALL WE KEEP LENT” by Metropolitan Kallistos Ware (Recording available from Father John)



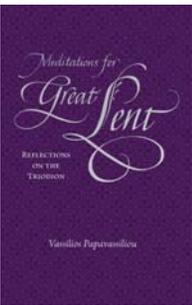
Several of us from St. Timothy had the privilege of hearing (in person) a talk on “How Shall We Keep Lent?” by Metropolitan Kallistos Ware (author of *The Orthodox Church*) at the Church of Christ’s Ascension in Sacramento on Wednesday, February 20. Metropolitan Kallistos spoke of Lent being a “time of decision and opportunity” – a decision to make the “Journey of Lent” our own personal journey, a time of spiritual spring cleaning, a journey of seeking a new vision of the

Lord, a time of attaining a new hope, an unexpected joy. Metropolitan Kallistos noted that Lent comes in Spring-time and that Lent is a time of when in our life we also can attain what we see in nature – new life and increased light. It is a time of love, a time of fasting, self-denial, prostrations (of which we are all aware), but also, a season of joy and gladness, not gloom (Zechariah 8:18-19). The Metropolitan noted that Lent is a season of Repentance, a change of mind – a new way of looking at myself, at God, at others; a reverse perspective not to look down

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FROM THE BOOKSTORE FOR LENTEN READING

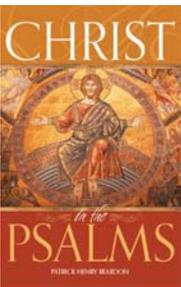
Meditations for Great Lent by Archimandrite Vassilios Papavassiliou



“There is more to Lent than fasting, and there is more to fasting than food,” begins Archimandrite Vassilios in this small but powerful book. He uses hymns from the Tridion and the Scripture readings appointed for the season to show us how to make our fast acceptable: to fast not only from food but from sin; to fast with love and humility, as a means to an end and not an end in itself.

Archimandrite Vassilios Papavassiliou is a British priest of the Greek Orthodox Archdiocese of Thyateira and Great Britain. His *Meditations for Great Lent* will inspire you as you begin the Fast and encourage you during your Lenten journey.

A Review of Christ in the Psalms by Fr. Patrick Henry Reardon



David wrote the Psalms in the first person: “To you O Lord, I cry.” But when you read the Psalms, do you think each “I” refers to the psalmist? Or does it mean you? Or is it Jesus’ voice?

Christ in the Psalms is Father Patrick Reardon’s book of essays on each of the 151 Psalms. In each Psalm, he shows the prophetic picture of Christ, marvelously revealed by the psalmist.

Fr. Patrick gives two pages to each psalm; each essay is a gem of insight and inspiration. He includes pertinent

quotes from the Fathers, elucidates the subtleties of original Hebrew words (and the Greek, when he shows the New Testament’s connection with the Old), and explains how and why we use certain psalms in the Liturgy.

The book is easy to read—suitable for teens and adults—but full of challenge and “meat.” The actual text of the psalms are not included, but it’s no trouble to read the book in tandem with your Bible. In fact, you can get plenty out of some of Fr. Patrick’s essays without even referring to the actual Psalm!

This is not a slight book to read once; you’ll grow as you read it and find more to savor each time you re-visit a psalm and its essay.

Fr. Patrick is pastor of All Saints Antiochian Orthodox Church in Chicago; his writing is thoroughly grounded in Orthodoxy. However, non-Orthodox Christians would find spiritual nourishment in his writing.

I bought the book for myself because I was having difficulty with some of the “angry” Psalms— such as 35, 83 and 94—and wanted an Orthodox viewpoint. *Christ in the Psalms* proved to be the reference book I needed. If you too are often perplexed by the seeming harshness in the Old Testament, read *Christ in the Psalms*: Fr. Patrick shows that the Old Testament clearly and rightly prefigures the New Testament.

Christ is, was, and always will be—and we can find Him in the Psalms.

The Bookstore also has:

Services of Great Lent, Holy Week and Pascha

Great Lent, by Father Alexander Schmemmann

The Lenten Spring, by Fr Thomas Hopko

And cookbooks to help you plan your fast-worthy meals.

Lindsay Gower

March 2013

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Regular Weekly Schedule Saturday: Great Vespers 6:00pm Sunday: Matins 8:45am Divine Liturgy 10:00am Agape Fellowship 11:45am			<i>Shaded squares note a Fast Day</i>			1 Paraklesis 6:30pm 2 Ladies Mtg: Church, 10:00am Men's Mtg: Pyramid, 11:30am <i>Confessions Heard</i>
3 Prodigal Son	4	5	6	7	8	9
10 Sunday of Last Judgment (Meatfare)	11 <i>fast from meat</i>	12 <i>fast from meat</i>	13 Fast	14 <i>fast from meat</i>	15 Paraklesis 6:30pm <i>fast from meat</i>	16 <i>fast from meat</i> <i>Confessions heard</i>
17 Forgiveness Sunday (Cheesefare)	18 Clean Monday	19	20	21	22	23
Forgiveness Vespers 6:00pm † Grover George Kenney	Compline and Canon of St Andrew 6:00pm <i>Lenten Meal</i>	Compline and Canon of St Andrew 6:00pm <i>Lenten Meal</i>	Liturgy of Presanctified Gifts 6:00pm <i>Lenten Meal</i>	Compline and Canon of St Andrew 6:00pm <i>Lenten Meal</i>	Akathist Hymn 6:00pm <i>Lenten Meal</i>	<i>Confessions heard</i>
24 Sunday of Orthodoxy	25 Annunciation of the Theotokos Fish Allowed	26 † Carolyn Small	27 St Matrona of Thessa- <i>lonika</i>	28	29 Akathist Hymn 6:00pm <i>Lenten Meal</i>	30 St John Climacus <i>Confessions heard</i> † Yaacoub Yaser
31 St Gregory Palamas	Birthdays/Patronal Feasts/Anniversaries 4 Yvonne Liid (B) 6 Osama Abughazaleh (B) 10 Selina Teklu (P) 17 Mike Haskins (P) 18 Tom Bennett (B) 20 Mary Abudawood (B) 20 George Fritch (B) 21 Lana Arons (B) 21 Martin Esquivel (B) 21 Linda & Tom Bennett (A) 23 Lula Ehtuuego (Kassa) (B) 25 Grace Mary Bezzerides (P) 26 Gabrielle Boubonis (P) 27 Lilia Boubonis (P) 29 Gene and Shitu Debele Kebera (A) 30 John Boubonis (P) 31 Timothy Flood (P)					
For evening liturgies, do not eat after having a light, fast-worthy lunch. <i>Events are subject to change based on instruction of the Archdiocese, the Diocese, or the needs of the Parish.</i>						

PASTOR'S NOTES/REFLECTIONS *(Continued from page 1)*

and fills all things from the Eternal Fount of His Blessings. God is Real, and is very much Alive and active here at St Timothy's, and He means to heal and bring into full stature all of us who trust in His Holy Name.

Earlier this week on the History Channel there was a documentary recounting the survival of the stricken crew of the British 1914 Trans-Antarctic Expedition of Ernest Shackleton. Their ship the 'Endurance' became trapped and frozen solid in an ice floe. Ultimately the ship sank leaving the entire crew of men, sled dogs, and salvaged equipment stranded on the ice floe drifting helplessly hundreds of miles from land. It's an amazing story of survival, and only through sheer determination, courage in the midst of overwhelming odds against survival, and Divine intervention that ulti-

mately, "saves the day" and sees all the men rescued. Stories of high adventure like the Shackleton Expedition empowers the spirit of man to step out, pushing the limits of survival and exploration to sometimes Super Human levels. Our God squarely meets us at those times of uncertainty in our lives, when the odds are stacked against us, and success seems all but hopeless. He meets us on the 'Road of Life', and though a tiny grain of faith is all we have; it's enough for Him to "move the mountain or part the sea" that stands before us. Christ truly is in our midst!

Anticipating the great joy of the Lenten Spring, I remain your servant;

Father John

YOUR COUNCIL IN ACTION *(Continued from page 1)*

If anyone has a question regarding the council please feel free to contact me or one of the council members.

Please continue to pray for Fr. John, our parish, and the council.

In His service,
Mike Haskins, Chairman

Editor's Note:

Current council members include:

Mike Haskins (Chairman)
Dale Liid (Educational Director)
Steven Allen (Treasurer)

Mike Abughazaleh (Comptroller)
Juliana Yaser (Secretary)
Steve Bishop (Choir)
Debbie Bishop (Church School)
Lindsay Gower (website/Bookstore)
Samer Awwad (replaces John Boubonis)
Matthew Marinos (Choir)

Council meetings are held the first Wednesday of every month at 7:00pm. These meetings are open to anyone who would like to attend. If you have a topic that you would like to address with the council, please contact Mike prior to the meeting .

"HOW SHALL WE KEEP LENT?" *(Continued from page 2)*

with disappointment but to look up with new hope, a "denial of despair". Waking up like the prodigal son to see where I am; with the goal of re-centering and reconversion, he said that Lent is a time of love - a time to renew our love for God and each other. The Metropolitan reminded us that each of us is unique and God loves each of us in a unique way. He spoke of the three facets of Lent:

1. Fasting – Remembering that our body is a temple of the Holy Spirit; keeping the fast physically (diet) and spiritually (abstinence from sin and sloth).
2. Prayer – Praying more and in new ways (e.g., The Great Canon of St Andrew of Crete), and that fasting without

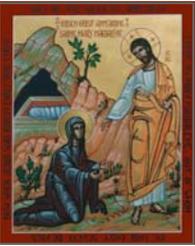
prayer will only make us tense and irritable.

3. Almsgiving – Acts of mercy, love, and practical compassion.

He encouraged us to take advantage of the opportunity of confession with renewed seriousness during Lent because in the context of the Sacrament of Confession, words become words of fire with great power. Metropolitan Kallistos exhorted us to love Christ right now, from this moment, and with joy to enter into the Lent.

Yvonne Liid

THE ROLE OF WOMEN IN THE FIRST CENTURY CHURCH ... by Presbytera Valerie Bockman



Part I: The Remarkable Women Saints of the First Century

In the first century Church the role of women was much more extensive than it is today. Not only is this fact exemplified in the lives of the women saints of that period, but also in the historical accounts of the various orders for women.

Let us first consider the women saints, whose activities were truly extraordinary. In the next installment, we will examine the various orders for "ordinary" Christian women, including the order of widows, the order of virgins, and the office of deaconess.

The Acts of the First Century Women Saints

The lives of the first century women saints are remarkable from many points of view. We find that:

- they preached to both men and women
- they taught both men and women
- they counseled both men and women
- they baptized
- they prophesied
- they were deaconesses
- they provided hospitality and opened their homes as places of worship
- they cared for the poor
- they provided financial support for the apostles
- they were what we might call "personal friends" of the Savior
- they were the recipients of new revelations from Christ Himself about His Nature and salvific mission - they were even commissioned directly by Christ to carry the message of His resurrection to the apostles and the rest of the world
- they worked miracles, and
- they drove out devils.

In recognition of the evangelism of some of these holy women, they have been designated by the Church as "equal-to-the-apostles." We all know that there were no women among either the Twelve or the Seventy. Nevertheless, the Church recognizes that certain holy women did all the things done by the apostles, including traveling to far-flung lands by primitive, uncomfortable, and dangerous modes of transportation, by land and by sea, to preach Christianity.

Some borderline misogynists have claimed that the title "equal-to-the-apostles" is merely honorific, with no ecclesiastical significance. However, it is not merely honorific, any

more than the title "saint" is merely honorific. It means exactly what it says, that these women saints are equal to the apostles. There is no question but what the title honors the recipient, but to say or imply that it is merely honorific is a deprecation not in keeping with the intent of the Fathers of the Church. This is evident from the Church services which even have a special communion hymn for the women saints who have been designated equal-to-the-apostles:

"Her sound hath gone forth into all the earth,
and her words unto the ends of the world. Alleluia."

Holy Women Designated as Equal-to-the-Apostles

From the first century, there are two saints who have been designated equal to the apostles, St. Mary Magdalen and St. Thecla.

This writer finds the account of St. Mary Magdalen the most edifying, impressive, moving story of any of the accounts of the lives of the women saints, except of course for the Theotokos.

Besides her virtues of faith, love, gratitude, and generosity, Mary Magdalen showed tremendous courage and faithfulness. In fact, she was far more courageous than the apostles, who fled and hid themselves in their locked lodgings during and after Christ's execution. She was the first to step forward to stand at the foot of His cross. She was present when His body was taken to the grave. She attended His burial. She purchased myrrh and spices, and fearlessly went to the tomb to anoint His body.

Upon finding His tomb empty, she went to get St. Peter and St. John. Later she courageously returned to the tomb by herself. There she had a conversation with the angels who appeared to her, and finally with the risen Christ Himself, although she failed to recognize Him at first.

But now comes the crux of the account: St. Mary Magdalen was sent by the risen Christ to announce to the apostles that He would not remain on earth for long, that soon He had to ascend to God the Father, that His Father is also their Father. On the morning of the resurrection she was counted worthy to behold the risen Lord before anyone else, male or female. She was the first messenger sent at His direct command to preach His resurrection. She was an apostle to the apostles!

In their lack of faith and discernment, the apostles did not believe Mary Magdalen when she told them what had happened. They still had the idea that Christ would establish an earthly kingdom in Israel, and that concept of Him did not allow for His death and resurrection and ascension into

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THE ROLE OF WOMEN IN THE FIRST CENTURY CHURCH ... (Continued from page 5)

heaven. Finally, as the eyewitness accounts increased in number, and the risen Christ had appeared to Peter, the apostles came to believe in His res-urrection.

Heedless of their personal danger from the enemies of Christ, Mary Magdalen and the other myrrhbearers went from house to house to proclaim to all of Christ's disciples that "Christ is risen!" Information about the rest of Mary's life comes to us from traditions, all of which tell of her apostolic activity. For a while she remained with the Theotokos and the apostles, and was active in spreading Christianity in Jerusalem. Later, St. Mary Magdalen went to Italy. Her preaching there coincided with the Apostle Paul's two-year first visit there, after which she stayed on for two more years. St. Paul greeted her in his letter to the Christians in Rome (Rom. 16:6) as "one who had labored much and dedicated herself to apostolic struggles. Her labors . . . were the struggles of the apostles and evangelists, and were consequently equal to those of the apostles . . . [She] fearlessly expose[ed] herself to dangers and difficult journeys, sharing all the labors of evangelization with the apostles" (Living Orthodoxy 32-33). According to the tradition of the Church, St. Mary Magdalen went from Rome to Ephesus, where she assisted St. John the Theologian in his evangelical labors until her repose.

St. Thecla is another woman saint of the first century declared by the Church to be equal to the apostles. When the Apostle Paul came to Iconium, her home city, to preach, she was converted to Christianity. Having broken off her betrothal and dedicated her virginity to God, she was subjected to much persecution. Thecla sought to follow Paul in his journeys, but he tried to discourage her. He said that her beauty would put her at risk with men, but she persisted in following him to Antioch.

St. Paul knew whereof he spoke, because an influential man of Antioch soon took a fancy to her. When she repulsed his advances, he had her sentenced to death, but she was miraculously delivered from all attempts to kill her. She then entered a deep lake to baptize herself.

Then followed another sequence of miraculous deliverance's from death in the arena. Thecla was finally released. For a while she stayed in Antioch preaching to and converting many. Then she cut her hair, donned men's clothing (for protection), and again set out to find Paul. A few days after she found him preaching in Myra, St. Paul commanded her to return to Iconium so that she would not become more dependent on him than on God.

Once in Iconium, she preached for a while, and then asked God to send her where He willed. She was led by a light-filled cloud to a mountain near Seleucia. There she lived in asceticism in a cave for many years. Eventually her

piety became so famous that many women sought her counsel and asked to join her life of asceticism. St. Thecla healed both the souls and bodies of the pilgrims who sought out her cave. The sick had only to approach it to be miraculously healed.

A rock in her cave opened to receive St. Thecla when, at age 90, she was attacked by would-be violators of her virginity, youths hired by local doctors who were jealous of her healing powers (The Spiritual Mothers 403-23).

The First Deaconess

St. Phoebe, the first deaconess, was introduced by St. Paul in his epistle to the Romans. He asks that the Romans receive her "as becometh saints" and that they assist her in whatever way she had need of them. One author says that Phoebe was the messenger who carried this epistle of introduction, and that in choosing Phoebe for this mission, Paul conferred a great honor on her (Deen 230).

Phoebe's home was in the seaport of Cenchrea. Hers is the only Christian woman's name recorded there. She must have been a woman of wealth and position, or she could not have traveled about as she did. How she traveled to Rome to deliver St. Paul's epistle is not known (Deen 230-32).

Holy Tradition regards St. Phoebe as the prototype of the deaconess. In the second of the ordination prayers for women deacons, the woman being ordained is compared to Phoebe. God is implored to help her fulfill the grace of her ministry, just as He gave the grace of His ministry to Phoebe, whom He had also called to minister.

A fifth century Byzantine tombstone on the Mount of Olives provides another example of Phoebe's significance as a prototype of the deaconess. The epitaph, which draws a parallel between Phoebe and the reposed deaconess, says: "Here lies the servant and bride of Christ, Sophia the deacon, a second Phoebe, who fell asleep in peace on the twenty-first day during the month of March" (FitzGerald 78).

Women Who Preached, Taught, and Baptized

St. Photini was the Samaritan woman who conversed with our Savior at the well of Jacob, as related in the Gospel according to St. John. After Pentecost, Photini and her two sons and five sisters were baptized. "They followed the Apostles and preached the Faith of Christ, thus converting many idolaters to the true faith" (Fochios 123).

When the great Christian persecutions by the Emperor Nero began in 66 AD, St. Photini was preaching in Carthage. Later she went to Rome to preach. Several days after her arrival, she and her followers (including her two sons and five sisters) were taken before Nero. He ordered several

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THE ROLE OF WOMEN IN THE FIRST CENTURY CHURCH ... *(Continued from page 6)*

tortures and mutilations, but in every case the Christians were miraculously spared from harm. When that didn't work, they were put in prison, where Photini and her sisters baptized Nero's daughter and her servants who had been sent to bribe them to renounce their Christianity. (Laymen are allowed to baptize in cases of emergency or extreme need.) After further attempted tortures and mutilations, from which the saints were miraculously spared, they were again thrown into prison and ignored for over three years. During this time many pagans came to them in prison to be taught the Christian religion and to be baptized.

When Nero found out what the saints had been doing, he ordered further unspeakable mutilations and executions, which finally succeeded in killing all but St. Photini. She was put back into prison, where she died after a few days. Another account has it that she died after being mutilated and thrown into a dry well. Her feast day also celebrates her five sisters and two sons.

Women relatives of the Apostle Philip included his sister, St. Mariamne, and his four daughters. St. Mariamne traveled with her brother and preached the Gospel with him at Hierapolis and elsewhere. At Hierapolis they were entertained by a believer named Stachys, whom Mariamne cured of blindness. As Philip spoke in Stachys's house, Mariamne sat at the entrance and preached to the passersby. Eventually Philip and Bartholomew were crucified. The people offered to set them both free, but Philip refused, asking that only Bartholomew be set free. Philip then told Bartholomew and Mariamne that after his death they were to build a church on that spot, establish a convent for virgins who would devote themselves to the care of the sick, and appoint Stachys a bishop. After they had accomplished these things, St. Bartholomew set out to preach in Lycaonia, and St. Mariamne continued preaching there until she reposed (Prologue 182).

The four virgin daughters of the Apostle Philip were with him when he preached and healed at Samaria, and they helped him distribute relief to the poor. The Apostle Paul and his company and the Apostle Luke stayed at their house in Caesarea. The daughters were all prophetesses, who became "illuminated expounders of God's words" (Deen 321). St. Hermione, who was chief among the sisters, is best known for her practice of medicine and the public hospice she operated (Eckenstein 128).

Other holy women who preached were Saints Xanthippe and Polyxene from Spain. Xanthippe was converted by St. Paul and later joined forces with her sister, Polyxene, to do missionary work. The two sisters not only preached and converted multitudes to the faith, but also performed countless miracles (Orthodox Life 18).

Another woman who preached was St. Lydia, the first Christian convert in Europe, a business woman - a "seller of purple"² from Philippi. Not only did she spread the Gospel, but she opened her home in hospitality to the Apostles Paul, Silas, Luke, and Timothy when they were in Philippi. As a business woman of relative wealth, she contributed financially to the work of the Apostles, as well. She helped to spread the Gospel through Europe and then farther and farther westward (Deen 221-26).

St. Priscilla (or Prisca) and her husband, the Apostle Aquila of the Seventy, are perhaps best known for their apostolic work with St. Paul in Ephesus. They not only provided hospitality for the Apostles, but they had a church in their home. In Romans 16:3-5, Paul says:

"Greet Priscilla and Aquila, my helpers in Christ Jesus . . . Likewise greet the church that is in their house."

It has been noted that in his epistles St. Paul puts Priscilla's name before Aquila's three times out of five. Some authors deduce from this that Priscilla was the more important of the two, since St. Paul chose to break the convention of naming the husband first (Deen 227-30). Priscilla was well schooled in the Gospels. One of her first services was not only to teach, but to "expound" to a man, Apollos, who was learned in Old Testament Scriptures but a new convert to Christianity.

Women Who Helped the Poor

St. Tabitha³ of Joppa was an affluent woman who devoted her life to hospitality and to helping the poor by sewing for them. She is said to have had the gift of prophecy (Eckenstein 65). One day she became ill and died. The saints and widows of the community sent two men to Lydda, where the Apostle Peter was preaching, to plead with him to come to Joppa. When he arrived, he prayed over Tabitha's body and commanded her to arise (Acts 9:40), whereupon she arose. Nothing is known of her life after her having been raised from the dead. Out of her work grew the now worldwide Dorcas Sewing Societies (Deen 218-21).

Another Woman Who Worked Miracles

St. Junia was the wife of St. Andronicus of the Seventy. Andronicus became the Bishop of Pannonia, and preached the Gospel throughout the country. Both had the gift of wonder-working, driving out demons, and healing disease.

In Romans 16:7, St. Paul makes a remarkable statement. He says: "Greet Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apos-

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THE ROLE OF WOMEN IN THE FIRST CENTURY CHURCH ... (Continued from page 7)

cles, who also were in Christ before me." St. Paul thus includes Junia among the apostles, recognizes her seniority in Christianity, and acknowledges their blood relationship.

Women in a Class by Themselves

Saints Martha and Mary apparently enjoyed a personal friendship with the Savior. Mary was supported in her attention to Jesus and lack of attention to the household chores as being the one who had chosen that good part which shall not be taken away from her (Luke 10:42), and it was she who anointed Jesus before He went to His crucifixion, and who received His approval for having done so. She showed every evidence of sensing and knowing more about His power and wisdom than His disciples did.

Yet it was to Martha that Jesus first revealed new information about His identity, His very being, and His salvific mission (Deen 176):

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:25-27)

Martha's response indicates that she understood the full implications of His divinity from what He had told her.

If you would like to read the rest of this 3-part article, we have posted it on the St Timothy Website:

<http://www.sttimothy.us/>

HELP US NAME OUR NEWSLETTER

Calling all Youth, Teens, and Young Adults! Now is the time for you to get creative! Come up with a catchy title by the end of March and you might find yourself in the money, well, at least with an extra \$20 bucks. So go ahead, roll those sleeves up, earn the admiration of your peers and win some cold, hard cash! Submit your entries to Father John by March 28.

Father John's Parsonage Information:

306 Paseo Arboles
Fairfield, CA 94534
(707) 863-7725 (Parsonage)
(831) 566-8861 (Cell)

Father is usually available during the following days/times:
Mon, Tue, Wed, Sat
8:00am— 4:00pm

Please call before coming.

Father looks forward to your visit!

Arise, O my soul, and reveal the evil things you have done. Ponder them well and allow your tears to flow. Then confess your deeds and thoughts openly to Christ, and He will make you righteous.

Canon of St Andrew