

SS Peter & Paul Orthodox Church Newsletter

Volume 12, Issue 4

April 2012

March Council Highlights

- ✘ February's Operating Income was \$13,129 and Operating Expenses were \$10,888, resulting in a positive balance of \$2,241 for February. On a Y-T-D basis a deficit of \$1,207.45 is shown due to a beginning of the year one time accounting adjustment.
- ✘ Construction of new parking lot addition is finally underway. The "goal" is to be able to park there for Pascha services. Note the wider sidewalk for the processions.
- ✘ Church Council approved a new Lease Agreement for Dan Perrotto to return to living in the



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On the Services of Holy Week

As we approach the great solemn days of Holy Week, we call to mind how our Lord Jesus Christ was betrayed and seized, tortured and crucified, died and was buried, and arose from the dead. The services of Holy Week, beginning with Lazarus Saturday, show us in symbols, readings and chants the account of our Saviour's love and sacrifice "unto death, even the death of the cross" for our sake (Phil. 2:8).

On Palm Sunday we shall stand with branches in our hands and listen to the "Hosannas," like the multitudes in Jerusalem, welcoming "Him Who cometh in the Name of the Lord," and, like the children, waving palms and shouting for joy. In the Gospels of the first three days of Passion Week we shall hear Christ's final teachings to his disciples and the people; His stern rebukes to the proud, self-righteous Pharisees and scribes; His prophecy of His resurrection and second coming. In the house of Simon the Leper, where Jesus was having a meal, we shall see the sinful woman enter to anoint His head and feet in love and repentance, and we shall contrast her to Judas, the disciple whose greed incited him to betray his Master for a paltry sum of money. Then we shall follow Jesus to the "upper chamber" where He and his disciples partook of his Mystical Supper, that is, the first celebration of the Eucharist of his Most Holy Body and Blood, and then to the Garden of Gethsemane. There our

Lord and God Jesus Christ prayed in agony.

Concerning our Saviour's prayer before his Passion, Saint John Chrysostom says:

"By saying, 'If it be possible, let it pass from me,' He showed His humanity; but by saying, 'Nevertheless not as I will, but as Thou wilt,' He showed His virtue and self-command, teaching us even when nature pulls us back to follow God." (Homily 83 on the Gospel of Matthew)

Together with Christ's grieving Mother and John, the disciple He loved best, and with the other women, we shall stand watch by His Cross. We shall follow as His body is carried to the grave in the garden, and there leave his Body to rest till the Resurrection's glorious morning.

This is why through all Passion Week's mournful services there runs the strain of bright hope of forgiveness, of triumph over sin and death, and of our Saviour's victory over Satan, Hades, and mortal corruption.

Lazarus Saturday

On this Saturday we remember how our Lord Jesus Christ raised His friend Lazarus from the dead. He knew Lazarus was grievously ill, but

He waited till he died before He answered Martha and Mary's call for Him. Jesus knew that His own death on the Cross was near. He knew how terrified and bewildered His disciples would be, how they might doubt that He was indeed the Christ. Only after four days did He bring Lazarus back to life, so that His disciples would see that He had power over life and death and was indeed "the Resurrection and the Life." It was this miracle that prepared Christ's triumphant entry into Jerusalem and gave us the certain assurance of the physical resurrection of all the dead.

Entry into Jerusalem—Palm Sunday



This day celebrates Christ's triumphal entry into the holy city of Jerusalem. When the people heard of His coming, great crowds rushed to the

city gates to meet Him. They spread their cloaks on the road and strewed palm leaves in His path. Children waved green boughs and all sang, "Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord! Hosanna in the highest!" At Palm



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Message From Our Rector

Dear Brothers and Sisters in Christ,

I don't believe that anyone would argue that, at this time of the year, Arizona is at its most beautiful. Spring lifts our minds and spirits as we come out of the winter months—not so bad in themselves—and look ahead to the warmer months of summer.

It's at this time of the year that we also celebrate the gift of the new and everlasting life that is offered to us through the Passion, Death, and Resurrection of Our Lord Jesus Christ. Before this month is out, we will once again join together to celebrate the solemn and beautiful services of Pascha, the Passover of our Lord: his passing over from death to life, from bondage to freedom, from darkness to light.

The brightness of these days is our own participation in the "true life" spoken of by Saint Gregory Nazianzus (+390). We can see this life all around us in nature. In his homily on Pascha, St. Gregory describes many things in nature that reveal to us this new life springing up all around us. He says that everything is "conspiring together, rejoicing together, for the beauty of this feast." Everything all around us is hymning Christ who has sprung up from the tomb in order to bestow life on the whole world. He begins, "Now the heaven shines more brightly, the sun stands higher and glows more golden; now the moon's orb is more radiant, the chorus of stars gleams more clearly. Now the sea's waves make their peace with the shores, the clouds with the sun, the winds with the air, the earth with the plants, the plants with our eyes. Now the springs gush forth with a new sparkle; now the rivers flow more abundantly, released from the bonds of winter's ice. Now the meadow is fragrant, the shoots burst forth, the grass is ready for mowing, and the lambs skip through the rich green fields... All things sing God's praise, and give Him glory with wordless voices. For God receives my



thanks for all these things: so each of their songs becomes our hymn, for I make their hymns my own!... Now is the world's spring, the spiritual spring, spring for our souls, spring for our bodies, spring visible, spring invisible." How beautiful are these words that express even creation's response to Pascha.

In celebrating Pascha, there are really two Paschas that we celebrate. The first is our Lord's and the second is our own. And ours is rooted in and made possible by the Lord's: our pass-over from death to life is made possible by Christ's glorious resurrection. We are those in the tombs whom Christ has come to free and release. Like Adam and Eve portrayed in the icon of the Descent into Hades, we are being yanked out of the slumber of death. It is during the radiant days of Pascha that we must continue to shine forth the glory of Christ's resurrection by a radiant life. What we also celebrate is our own passing from the tyranny of sin and death to victory and joy in the Kingdom. Just as during Great Lent we learn to fast and prepare ourselves to meet Christ, so must we learn how to truly celebrate the feast. Feasting is not just about eating meat and dairy products. True Christian feasting, especially at Pascha, is a continual offering of ourselves to Christ. It is a feast of renewal where we put off the old man, and walk in newness of life (Ephesians 4:22). "Let your old person become new! Celebrate the renewal of your soul!" says St. Gregory, stressing to us how we can continue to celebrate the Resurrection. He urges us to, "Put restraints on everything that is the source of death, train all your members, develop a hatred for all the evil fruit of the tree... This is the way a human person is renewed, this is how the Day of Renewal should be honored: with this kind of finery, with a banquet such as this!... Bring this as your offering to the festival: be changed for the better... Scripture does

not wish you to remain always as you are, but to be constantly in motion, beneficially in motion, even 'a new creation'—if you are a sinner, turning towards the good, and if you are upright, holding to your course."

May the remaining days of our Lenten fasting lead us to true feasting and may the Lord receive our Lenten efforts as an acceptable offering. Be assured of my prayers that the upcoming celebration of the Lord's Pascha will be bright and joyous for you, your loved ones, and all our parish family

With love in the Lord,

CHRIST IS RISEN! INDEED HE IS RISEN!

Albanian: Khrishti unjal! Vertet unjal!

Aleut: Khristus anahgrecum! Alhecum anahgrecum!

Armenian: Kristos haryav ee merelotz! Orhnia eh harootyunuh kristosee!

Bulgarian: Hristos voskrese! Vo istina voskrese!

Byelorussian: Khristos Uvoskros! Zaprowdu Uvoskros!

Coptic: Christos anesti! Alithos anesti!

Czech: Kristus vstal a mrtvych! Opravdu vstoupil!

Eritrean (Tigre): Christos Ten-si-OU! Ba-Ha-ke Ten-si-OU!

Greek: Christos Anesti! Alithos Anesti!

Portuguese: Cristo ressuscitou! Verdadeiramente ressuscitou!

Romanian: Cristos a inviat! Adevarat a inviat!

Serbian: Cristos vaskres! Vaistinu vaskres!

Slavonic: Christos Voskrese! Voistinu Voskrese!

Slovak: Kristus vstal zmrtvych! Skutočne vstal!

Spanish: Cristo ha resucitado! En verdad, ha resucitado!

Tlingit: Xristos Kuxwoo-digoot! Xegaa-kux Kuxwoo-digoot!

Ukrainian: Khristos voskres! Voistinu voskres!

On the Services of Holy Week (cont'd)

(Continued from page 1)

Sunday Matins, after the Gospel lection about the entry into Jerusalem, the priest blesses palm leaves or other appropriate branches, which the people hold during the canon. Palm Sunday is one of the twelve great feasts of the Church.

Great and Holy Monday

The week of our Saviour's Passion begins with Holy and Great Monday. The first three days of Holy Week recall Christ's last teachings with His disciples. These teachings inspire the readings and hymns. The services consist of Great Compline, Matins, Hours, and the Liturgy of the Presanctified Gifts with Vespers. Gospels are read at Matins and Liturgy. In addition, the whole Psalter is read in the services of the first three days of Holy Week; also, the four Gospels are read. The Psalms remind us how the coming and sufferings of Christ were awaited and foretold in the Old Testament. The Gospels tell of His life in the world; His teaching and miracles prove that He was indeed the Son of God, who of His own free will suffered for our sake though He was without guilt.

At Matins after the great litany we do not hear the usual joyous verses, "God is the Lord, and hath appeared unto us." Instead, a compunction-filled "Alleluia" is chanted. And to inspire us to watch and pray in these solemn days, this troparion is chanted:

Behold, the Bridegroom cometh in the middle of the night, and blessed is that servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be overcome with sleep, lest thou be given up to death, and be shut out from the Kingdom. But rouse thyself and cry: Holy, Holy, Holy art Thou, O God, through the Mother of God, have mercy on us.

After the canon, which speaks of Christ's coming Passion, another special hymn an *Exapostilarion* — is chanted. It is like a cry of our soul as if it saw from afar Christ's radiant mansions and felt how unworthy it was to enter them:

Thy bridal chamber, O my Saviour, do I behold all adorned, and a garment I have not that I may enter therein. Illumine the garment of my soul, O Giver of Light, and save me.

On Holy and Great Monday the Church tells us the parable of the barren fig tree. It is the symbol of those who think only of outward good-

ness which does not come from the heart. The Gospel also tells about Christ's prophecies about the fall of Jerusalem, wars and tribulations, and the end of the world.

Great and Holy Tuesday

On Holy and Great Tuesday we listen to our Saviour's replies to the wily questions of the Pharisees and scribes, who tried to trap Him; we hear His stern rebukes of their envy and deceit. The parables of the Ten Virgins and of the Talents remind us how we should always keep watch over our conscience and use in God's service any gift or talent we have received from Him. The Gospel then tells Christ's prophecy of His second coming and the Last Judgment. It ends with the awful warning: "Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified."

Great and Holy Wednesday

On Great Wednesday the Church commemorates the act of contrition and love of the sinful woman who poured precious myrrh-oil on our Saviour's head, and, though she did not know it, prepared Him for burial. And in contrast we hear of the dark act of Judas, whose greed led him to betray his Master. All the readings and hymns of the day warn us to beware of greed and love of money, which even tempted a disciple of Christ. We too can betray Him, if we let greed and selfishness get hold of us, while every deed of humility and love at once

Great and Holy Thursday

The Gospels of Holy and Great Thursday tell how our Saviour and His disciples came to Jerusalem to celebrate His last feast of the Passover, how He washed their feet. They tell the account of that Mystical Supper when our Lord ordained the Mystery of His Most Holy Body and Blood "for the remission of sins and life everlasting." They speak of Christ's instruction to the Apostles, and how He told them that they would all forsake Him that night; they speak of Peter's rash promise that he would always remain faithful; of Christ's vigil in the garden; of how He was seized and led away to the High Priest's court; of the scene in the courtyard; of

Peter's three-fold denial and his grief; of the High Priest's mocking questions; and of how our Saviour Christ God, wearing the crown of thorns, beaten and insulted by the soldiers, was led before Pilate.

The readings and hymns of Matins dwell on Judas' betrayal, on 'the dark night' which settled in his soul. We pray that we may keep ourselves from greed and deceit, and be made pure by partaking of the holy Mysteries of Christ's Body and Blood. The *Troparion* after the "Alleluia" at Matins speaks of this:

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly one was stricken and darkened with the love of silver. And unto the lawless judges did he deliver Thee, the righteous Judge. O thou lover of money, behold thou him that for the sake thereof did hang himself, flee from that insatiable soul that dared such things against the Master. O Thou Who art good unto all, Lord, glory be to Thee.

On this day the Liturgy of Saint Basil the Great is celebrated together with Vespers.

The whole narration of our Lord's Passion is given at the Matins of Holy and Great Thursday. It is commonly called "the Service of the Twelve Gospels." A Crucifix usually stands in the middle of the church with many candles

lighted round it. After the Six Psalms and the Great Litany, the choir chants, "Alleluia" and the Troparion of Holy and Great Thursday. The priest and deacon come out of the sanctuary carrying the Book of Gospels. It is placed on a podium and the priest begins the reading. The whole story of the Passion is read from the four evangelists and is divided into twelve parts. It begins with the "Gospel of the Testament"



and the prayer at the Mystical Supper, in Saint John's Gospel, and continues through the four Gospels to the burial of Christ by Joseph of Arimathea. After each reading the choir chants, "Glory to Thy long suffering, O Lord, glory to Thee." Between the readings special antiphons and hymns are chanted. They speak of Judas' betrayal; of the cruelty of the Jews; of our Saviour's infinite patience and meekness; of the

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On the Services of Holy Week (cont'd)

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awe of all creation when the Lord of all was nailed to the Cross between two thieves. The canon has only three odes. All recount the Passion and foretell the glory of the Resurrection. Matins ends shortly after the twelfth Gospel.

Holy and Great Friday

Great Friday is the most solemn day of Holy Week. In awe and trembling, we stand before the Cross on which our Saviour died and we see the image of Him dead, lying in our midst, on the Plaschanitsa (the Winding Sheet or Burial Shroud).

During the Service of Matins, which by anticipation is chanted on Thursday evening, we will hear some of the most awe-inspiring hymns of the ecclesiastical year. The following is but a one example:

Today there is hung upon the Tree, He that suspended the earth upon the waters. A crown of thorns is placed upon Him Who is the King of the Angels. With false purple is He wrapped about, He that wrappeth the Heavens with clouds. Buffetings did He receive, Who freed Adam in the Jordan. With nails was He affixed, He that is the Bridegroom of the Church. With a lance was He pierced, He that is the Son of the Virgin. We venerate Thy Passion, O Christ. Show also unto us Thy glorious Resurrection.

The solemn Vespers of Great Friday is celebrated in the afternoon at the time of our Lord Jesus' death. Again all the readings remind us of the suffering Christ and His glory. After the entrance, lessons are read in which the Prophet Isaiah speaks of "the Lamb led to the slaughter," and an Epistle of Saint Paul on the power and wisdom of the Cross; again a Gospel is read describing our Lord's trial before Pilate, His Crucifixion and burial.

After the usual petitions, "Let us all say ...," "Vouchsafe ...," "Let us complete ...," etc., the choir slowly chants the *Aposticha*, during which the procession exits from the Sanctuary, with the priest and deacon bearing the Shroud of Christ, their heads uncovered, proceeded by candles and censer. All kneel with head bowed low before the image of our dead Saviour. A bier stands in the middle of the church, with candles lit round it. On it the Shroud is laid reverently and censed all round by the priest.

Then, after the Lord's Prayer, the dismissal hymns are chanted: "The noble Joseph ..." and "Unto the myrrh-bearing women ..." followed by the prayers of dismissal

Holy and Great Saturday

Holy and Great Saturday is a reverent vigil at the tomb of the Son of God, slain for our sins. By anticipation, the Saturday Matins is held on Friday evening.

After the Six Psalms and the Great Litany, the Royal Doors are opened clergy come out with candles and censer. The choir sings "God is the Lord and hath appeared unto us," and then the appointed *troparia*.

In the meantime, the priest and deacon cense the Shroud, then stand in front of it. The priest and the choir then chant the "Lamentations" with the verses of the 118th Psalm: "Blessed are the blameless in the way, who walk in the law of the Lord." Each verse of the Psalm is followed by a verse of the Lamentations. It is like a long poem depicting the Angels in Heaven and all creatures on earth overwhelmed by the death of their Creator, and their gratitude at being freed from death's power by Christ.



After the Lamentations, the Resurrection hymns are sung. Then, following the customary litanies, the choir chants the canon, where the note of joy and triumph is heard more and more clearly. At the end of the Great Doxology of Matins, the priest raises the Shroud, which is

then taken by four pall-bearers, the deacon walks in front, the people follow, all carrying candles, accompanied by the choir chanting, "Holy God, Holy Mighty, Holy Immortal, have mercy on us." This represents the burial of Christ. Then, the *prokeimenon* is chanted, and the glorious prophecy of Ezekiel is read about the dry bones of Israel, out of which arose "an exceeding great host" quickened to life by the breath of God. Then follows Saint Paul's Epistle about Christ our Passover, and the Gospel about the sealing of Jesus' tomb. Matins then ends as usual.

The Liturgy of Holy and Great Saturday is that of Saint Basil the Great. It begins with Vespers. After the entrance, the evening hymn "O Glad-some Light" is chanted as usual. Then the Old Testament readings are recited. They tell of the most striking events and prophecies of the salvation of mankind by the death of the Son of God. The account of creation in Genesis is the first reading. The sixth reading is the story of Israel's crossing of the Red Sea and Moses' song of victory - over Pharaoh, with its refrain: "For gloriously has He been glorified." The last reading is about the Three Children in the fiery furnace of Babylon, and their song of praise with its repeated refrain: "O praise ye the Lord and supremely exalt Him unto the ages." In the ancient church the catechumens were baptized during the time of these readings. The Epistle which follows speaks of how, through the death of Christ, we too shall rise to a new life. After the Epistle, the choir chants, like a call to the sleeping Christ: "Arise, O God, Judge the earth, for Thou shalt have an inheritance among all the nations..." The deacon carries out the Book of the Gospels, and reads the first message of the resurrection from Saint Matthew. Because the Vespers portion of the service belongs to the next day (Pascha) the burial hymns of Saturday are mingled with those of the resurrection, so that this service is already full of the coming Paschal joy.

After the Gospel the Liturgy proceeds as usual. Instead of the Cherubic Hymn, a special Great Entrance Hymn is chanted:

Let all mortal flesh keep silence and stand with fear and trembling, and take no thought for any earthly thing, for the King of kings and Lord of lords cometh to be slain and given as food for the faithful. Before Him go the choirs of the angels with all sovereignty and power: the many-eyed Cherubim and six-winged Seraphim, covering their faces and crying out the hymn: Alleluia, Alleluia, Alleluia.

After the Liturgy the faithful take a traditional meal of bread, dried fruit, and wine, still observing the strict fast, to strengthen them to keep watch the rest of the day and evening. This is the only Saturday of the year on which a strict fast is kept. In the monasteries and convents, the refectory meal is taken in complete silence, out of reverence for the burial of Christ. The world awaits the proclamation of His Resurrection.✠

Mary, Mystery, Mission: Lenten Retreat

Father Chad Hatfield started the morning off by stating that it was a joy to be here; this retreat and visit have been 4 years in the making. He has been blessed to serve in a variety of places, including Alaska and Africa. He is a Professor of Missiology: how Orthodox evangelize and fulfill the great commission to go forward and baptize all nations. Retreat theme: Mary, Mystery, and Mission.

Fr. Hatfield gave a little background on today's retreat. We are now in the Great Fast, which we call the tithe of our Christian year; this period is a time we hand over to the Lord as we increase our focus on prayer, fasting and almsgiving. Over the years, the Saints have shown to us that this is a path that leads to purification. We are engaged in an aesthetical struggle. Our fast will cause us to hunger for God; God is the

only thing that will fill that empty space in our being. That means that the evil one has taken roll today. What we're doing today, the evil one despises. We made a conscious choice to

be here today, and that's what the evil one hates. We will hand the time over to the Lord today that we may make a little spiritual progress in our lives.

Father Chad noted that when an Anglo-Catholic person goes on retreat, they're quiet. When an Orthodox Christian goes on a retreat, we're noisy. It's difficult for the Orthodox Christians to be quiet in the presence of the Lord. We know that each of us was assigned a guardian angel during our baptism. We're too busy in our lives to hear the quiet whispers of angels to us. The Lord speaks to us if we just give him a chance to hear.

The person who truly bears our burdens is the Theotokos, the Virgin Mary; the mother who beacons to us, her lost children. Christ said "Behold, your mother." And we are called to do exactly that. And to Mary, He said "Behold your son." Who knows the agony of parenting more than the mother. At the foot of the cross stood His mother. Simeon said at the presentation:

And a sword will pierce your heart also." We're told that Mary is the one who shares that breaking of the heart. In our spiritual lives, we are loath to turn to her.

The Bible tells us that all generations will call her blessed. We are called to an intimate relationship with her. As Orthodox Christians, we should be balanced in our relationship with Christ and the Theotokos. The are both right there on

either side of the Royal Doors. Mary has blue underneath and a red overgarment. Why? Blue is the color of humanity in iconography. In the Savior, it is the opposite. Red underneath and blue overlay. He is divine, but has put on humanity. Ask yourself

this: Is my spiritual life in my relationship between the Savior and the blessed mother? When we come before the judgment throne we will have to give an explanation for the life we lived.

If we are going to build our relationship with the Theotokos, we need to go to the beginning. In Genesis, we find out who we are and why we are made. When looking at Genesis, it's not a story about Adam and Eve; it's our story. We can take science and parallel it with Genesis as to how creation came into being.

God creates out of nothing. God begins to move through this nothingness to create. We need the warm breathe of God to reflect life and the presence of God. As God moves through creation, everything He creates is good. Humanity is created last; we are at the pinnacle, created in His image and likeness. Science tells us that we're created from elements. Science has only tapped a little bit about the brain. Yet, we can reflect the image of God. God playing in the

mud forms us and breathes life into us. Even the angels look at us with a sense of awe and envy.

Adam gives names to all the creatures. God sees that it is not right, and He puts Adam to sleep and creates Eve, the mother of all living things. He creates woman so that man is not alone. All is good; they are in paradise. Just one rule: they are forbidden to take of the fruit of one tree. Adam and Eve are created like teenagers. Teenagers are not quite ready for adult re-



Father Chad Hatfield



Orthodox Christians came from all over the valley.

Olga, Matushka Elizabeth & Tom listen attentively.



Old friends take a moment to catch up.

sponsibilities and yet are not a child. They like their independence, but they learn there are consequences to their decisions. Eve's mistake was not to turn from the temptation of the fruit. Why were they not allowed to partake of it? They were not ready for it. She entertains the idea of the fruit, and partakes of it. When she gives it to Adam, he also partakes of the fruit. They were clothed in the glory of God, the light of the creator, but all that dimmed in the fall. They are simply the dirt and water that God made them from. The disobedience involved food. That's why we fast two days a week throughout the year. The temptation is always

there-just like for Adam and Eve. Adam and Eve hide from God when they recognize their nakedness. God calls out, "Where are you?" They did what they were forbidden. The con-

sequence is the expulsion from Paradise. We all are born with the memory of what we had and what we lost: Paradise. The prodigal sons realizes this. He returns to the father and falls to the ground and seeks forgiveness for what he has done. That's what we need to do. As the children of Eve, our lives will be hard, and

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Mary, Mystery, Mission: Lenten Retreat

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there will be a struggle. We see who we are and why we are made. We are made for perfect union with Christ, but because of the fall, that relationship is broken. The relationship between man and God is broken, the relationship between man and women is broken, and the relationship between mankind is broken. In the fall, things are completely out of whack. Our new mother, the new Eve, brings us the possibility of life that is eternal. Mary is the new Eve. All generations are to call her blessed.

Who is Mary? In Eve's disobedience we have death, and when Mary said "yes" at the annunciation, we have life. She is the one who bears our burden. She is the model for humanity. At the wedding in Cana, Mary is the encourager to Christ. God has come to find us a give to us the path to salvation for that perfect union with the Creator. St John Chrysostom says there a very few priests in heaven. They must answer before the throne of God to account for how

they have cared for their flock. Without the central place of Mary in our daily lives, we forget where we are; we go astray and lose our way. There should be images of the



Father David chats with our guests.

Mother of God around us. We are incarnational Christians: God had entered into our realm. Matter matters. It is through Mary that our salvation is possible. During confession, people are brought to tears over their children. Have you brought this to Mary in your prayers? She waits for us, but we often we chose to ignore her. Mothers are the priest of the household. The tradition of Saturday night incensing of the household creates a sense of sanctity. Mothers make the sign of the cross on their children-to keep them under the protection of the cross during the day. The Mother of God should be prominent in our lives to help us recover Orthodox parenting.

Next we turn to mysteries-focusing on Baptism and the Eucharist. It is a natural extension from Mary to the

mysteries-the living out of an incarnational life. When Christ says, "It is finished" it means that his work is done that needs to be done for us to be saved. He has provided us this path to full participation in His life, His death, and His resurrection.

Additional notes from the retreat on Mary,

CHILD CRISIS CENTER

The Church School is collecting items to benefit the Child Crisis Center. A Wish List in posted on the bulletin board in the hall, along with a collection box. We ask for your generous support for this worthy cause.

FROM THE TREASURER

If you would like a box of church contribution envelopes, please see David Homyak in the church office. He will be happy to provide you with a box.

PARKING LOT UPDATE

Work is progressing on our new parking lot addition.



The parking lot addition is taking shape!

Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

- Eugenio Golowatsch
April 1
- Lisa Formica
April 8
- Mary Maul
Michelle Golowatsch
April 14
- Pauline Vinay
April 15
- Julian Melendrez
April 18
- John Mark and Nina Kinney
April 20
- Zachary Delsante
April 21
- Matushka Elizabeth Kachur
April 27
- John Blischak
April 28
- Sarah Gala
Valentina Sedor
April 29

LENTEN VESPER SERVICES THANK YOU

Thanks to the Myrrh Bearers Altar Society and everyone who helped out with the food and clean-up for the Lenten Vespers hosted by SS Peter and Paul on March 25th.



PRAYER LIST

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

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

- Nick Enoch
- Olga Potapenko
- Mary Maul
- Dan Perotto
- Pauline Vinay
- Rose and Bill Koval

May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants.

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

Bits and Pieces

FLOWERS

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

PASCHAL LUNCHEON CELEBRATION

Plan to celebrate Pascha with a luncheon on Sunday, April 15th after the Agape service and Easter Egg Hunt. Your guests are invited to be with us. Each family will be asked to bring a dish to share. For information call Pat Starkey, 623.512.2021.

PRESANCTIFIED LITURGIES

In the period of the Great Fast, the Holy Orthodox Church supports and strengthens its members with the weekly celebration of the Liturgy of the Presanctified Gifts. As is our custom, our Wednesday evening (6:00 p.m.) Presanctified Liturgies will be followed by a Lenten meal and a short presentation or discussion.

COFFEE HOUR

Thus far the coffee hour has been successful. We have had good participation from our congregation in volunteering to host the coffee hour on Sundays. Thanks to all who hosted coffee hour in March. We still need volunteers to help out during April and May. Whoever wants to help, please contact Tania Booriakin either in church or by phone (480.585.9560).

PARISH PASCHA CARD

Instead of sending individual Pascha greetings, why not list your name(s) on a beautifully designed Orthodox Pascha card and support SS Peter and Paul at the same time? If you would like to participate, please fill out a form and return to Stephanie Homyak by April 1. Forms are available at the back of the church. The suggested minimum donation is \$10. Proceeds will benefit the parking lot project.

WELCOME

We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship. It's also a great time to take a look at our bookstore. Katrina can help you find whatever you need!

BLESSING OF PASCHA BASKETS

Baskets will be blessed in our parish hall **after** the Divine Liturgy of Pascha as well as after the Paschal Vespers at 12:00 noon on the Sunday of Pascha.

Paschal baskets have been carefully prepared with many of the foods from which we've been fasting for the past month and a half during Great Lent. Baskets are often covered with a decorative linen and a lighted candle during the service of blessing. There are several foods traditionally included in the basket. These are: a yeast bread, a bitter herb, cheese, meat, butter, salt, and a red egg. Each item in the basket has symbolic significance.

Pascha: The Easter Bread, a sweet, yeast bread, rich in eggs and butter. Symbolic of Christ Himself, who is "the Bread of Life." John 6:35. This bread is usually a round loaf baked with a golden crust and decorated with a cross.

Cheese and Butter remind us of the Promised Land, which has been reopened to us by Christ's Resurrection and which we find in the Church, is "a land of milk and honey." Exodus 3:17

Meats: Usually ham or lamb (lamb was always offered in the Temple and eaten on the Passover), meat comes as a rich reward after our season of fasting. Lamb reminds us of Christ, whom John the Baptist calls, "the Lamb of God" John 1:36. The meat is usually cooked ahead of time so the festivities of the day will not be burdened with preparation.

Sausage: a spicy, garlic sausage of pork products is indicative of God's favor and generosity. Smoked and fresh kielbasa are customarily included in the basket.

Hard Boiled Eggs: As the chick emerges from the confinement of the shell, so Christ resurrects from the tomb. St. Mary Magdalene appeared to Tiberius Caesar and greeted him with a red egg and the words, "Christ is Risen!" As we crack our hard-boiled eggs on Easter, it is traditional for two people to crack together. The first says, "Christ is Risen!" and the second replies, "Indeed, He is Risen!" Those who are able often include psanki (Ukrainian-decorated eggs) in their baskets as well.

Horseradish, often colored with red beets is symbolic of the passion of Christ, still in our minds, but sweetened with some sugar to remind us of the Resurrection.

Bacon: A piece of uncooked bacon cured with

spices, the fattest of foods, symbolizes the super-overabundance of Him who says, "I came that they may have life, and have it abundance." John 10:10

Salt. Christ calls His disciples "the salt of the earth." Matthew 05:13. To be followers of Christ, we, too, must spread the 'seasoning of Christ', the good news of His Resurrection throughout society.

While this is generally what is contained in the traditional Slavic basket, an Easter basket may contain your own preferred items—especially those favorite foods from which you have abstained throughout the Great Fast.

FOCA

F.O.C.A. had its first meeting of the year and elected its new officers. Congratulations to president, Pat Starkey; vice president, John Blischak; secretary, John Hecht and treasurer, Peter Radjenovich. We welcome five new members, Dan and Trish Sieckman, Stephanie Sedor, and Joe and Marty Gala. So far this year we've sent \$100 to St. Herman's Seminary in memory of Father Joseph Kreta and with the parishioners help we've sent \$1500 to St. Tikhon's Seminary for the Sexton family relief fund. This year's activities will be planned at the next meeting of April 1st. One of the activities will be a bowling for the young and young in heart. More activities to follow.

Pat Starkey

BOOKSTORE

Service books for Holy Week and Pascha are available in limited quantities at the bookstore. Prices range from \$3 - \$7.

Not only are they helpful in following along during the services, but they are also beautiful to read on their own. The hymns and prayers during this extraordinary time raise the mind and heart to marvelous heights. There is no other time during the year that can match the depth and magnificence of Orthodox Christian worship during Holy Week and Pascha. Check your bookshelves at home and make sure you have what you need

Katrina Delsante

REMINDER

If you've been given a sturdy plastic container to take home food from the hall please remember to bring it back to the kitchen. We have several Tupperware pitchers along with other containers that we would like to have returned so they can be used again. Thank you

April 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 St. Mary of Egypt 8:30am Hours 9:00am Divine Liturgy Church School FOCA Meeting 6:00 Lenten Vespers St. Haralambos Church 7950 W. Pinnacle Peak	2  Pascha Celebration April 15, 2012 Following Paschal Vespers and Easter Egg Hunt Please see Pat Starkey to sign up. Details to follow.	3 Icon "Unfading Bloom"	4 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	5	6	7 Lazarus Saturday Repose of St. Tikhon 9:00am Divine Liturgy 5:00pm Vespers Blessings of Palms and Pussy Willows
8 Entrance into Jerusalem 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 6:00pm Bridegroom Matins	9 Great and Holy Monday 6:00pm Bridegroom Matins	10 Great and Holy Tuesday 6:00pm Bridegroom Matins	11 Great and Holy Wednesday 9:00am Liturgy of the Presanctified Gifts	12 Great and Holy Thursday 9:00am Vespers Divine Liturgy 6:00pm Matins and Passion Gospels	13 Great and Holy Friday 3:00pm Vespers and Burial Service 6:00pm Matins and Lamentations at the Tomb	14 Great and Holy Saturday 9:00am Vespers Divine Liturgy 11:30pm Nocturnes 12:00am Pascal Matins & Divine Liturgy
15 HOLY PASCHA 12:00am Paschal Mat- ins & Divine Liturgy 12:00pm Vespers Easter Egg Hunt Pot Luck Luncheon CHRIST IS RISEN! INDEED HE IS RISEN!	16 Bright Monday 	17 Bright Tuesday Iveron Icon	18 Bright Wednesday	19 Bright Thursday	20 Bright Friday Icon "Lifegiving Spring"	21 Bright Saturday 5:00pm Vespers
<div style="border: 1px solid black; border-radius: 20px; padding: 5px; display: inline-block;"> BRIGHT WEEK—FAST FREE </div>						
22 ANTIPASCHA St. Thomas Sunday 8:30am Hours 9:00am Divine Liturgy Church School	23 Holy Greatmartyr, Victorybearer and Wonderworker George	24 Day of Rejoicing	25 Holy Apostle and Evangelist Mark	26	27	28 5:00pm Vespers
<div style="border: 1px solid black; padding: 10px; display: inline-block;">  Easter Egg Hunt Sunday, April 15th following Paschal Vespers. Please join us! </div>						
29 Holy Myrrhbearing Women 8:30am Hours 9:00am Divine Liturgy Church School	30 Holy Apostle James, Brother of St John	1 Icon "Unexpected Joy"	2	3 Svenskaya Icon	4 Starorusskaya Icon	5 Icon "Inexhaustible Cup" 5:00pm Vespers
<div style="border: 1px solid black; padding: 10px; display: inline-block;"> We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday. </div>						