

SS Peter & Paul Orthodox Church Newsletter

Volume 24, Issue 4

April 2024

March Council Highlights

- ✘ February's Operating Income was \$16,402.14 and Operating Expenses were \$17,061.73, resulting in a monthly deficit of **-\$659.59**.
- ✘ SS Peter & Paul will host Pan-Orthodox Vespers on April 21st.
- ✘ Parking situation discussed.
- ✘ Meatfare luncheon raised \$869: half for the church and the rest divided between the two monasteries.



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Concerning the Cross and Faith

St. John of Damascus
The word 'Cross' "is foolishness to those that perish, but to us who are saved it is the power of God."¹ For "he that is spiritual judges all things, but the natural man receives not the things of the Spirit."² For it is foolishness to those who do not receive in faith and who do not consider God's goodness and omnipotence, but search out divine things with human and natural reasonings. For all the things that are of God are above nature and reason and conception. For should any one consider how and for what purpose God brought all things out of nothing into being, and aim at arriving at that by natural reasonings, he fails to comprehend it. For knowledge of this kind belongs to spirits and demons. But if anyone, under the guidance of faith, should consider the divine goodness and omnipotence and truth and wisdom and justice, he will find all things smooth and even, and the way straight. "But without faith it is impossible to be saved."³ For it is by faith that all things, both human and spiritual, are sustained. For without faith nei-

ther does the farmer cut his furrow, nor does the merchant commit his life to the raging waves of the sea on a small piece of wood, nor are marriages contracted nor any other step in life taken. By faith we consider that all things are brought out of nothing into being by God's power. And we direct all things, both divine and human, by faith. Further, faith is assent free from all meddlesome inquisitiveness.

Every action, therefore, and performance of miracles by Christ are most great and divine and marvelous, but the most marvelous of all is His honorable Cross. For no other thing has subdued death, expiated the sin of the first parent, despoiled Hades, bestowed the resurrection, granted the power to us of contemning the present and even death itself, prepared the return to our former blessedness, opened the gates of Paradise, given our nature a seat at the right hand of God, and made us the children and heirs of God, save the Cross of our Lord Jesus Christ. For by the Cross all things have been made right. "So many of us," the apostle says, "as were bap-

tized into Christ, were baptized into His death,"⁴ and "as many of you as have been baptized into Christ, have put on Christ."⁵ Further, "Christ is the power of God and the wisdom of God."⁶ Lo! The death of Christ, that is, the Cross, clothed us with the enhypostatic wisdom and power of God. And the power of God is the Word of the Cross, either because God's might, that is, the victory over death, has been revealed to us by it, or because just as the four extremities of the Cross are held fast and bound together by the bolt in the middle, so also by God's power the height and the depth, the length and the breadth, that is, every creature visible and invisible, is maintained.

This was given to us as a sign on our forehead, just as the circumcision was given to Israel: for by it we believers are separated and distinguished from unbelievers. This is the shield and weapon against, and trophy over, the devil. "This is the seal that the destroyer may not touch you,"⁷ as saith the Scripture. This is the resurrection of those lying in death, the sup-

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Message From Our Rector

For the whole month of April we will be immersed in The Great Fast, and The Great Fast, is the most important fasting season in the church year. It is stricter than all the others to help us Orthodox Christians prepare for the greatest feast of the church year, Pascha or as it is mostly known as The Resurrection of Christ. The Great Fast prepares us to not only commemorate the Passion and Resurrection of Jesus, but to relive it, and to participate in His journey to the Cross. We have to understand that as Orthodox Christians we are to live our life with Christ at the center, that we are to fulfill His Holy will in all that we do. We have been given examples of the need to attain a higher level of holiness, we heard of Zacchaeus who climbed the tree to see Christ, the four friends who carried the paralytic up on the roof so he could be healed by Christ, all to be in Christ's presence, and on the



4th Sunday we will commemorate St John of the Ladder, who in his book Ladder of Divine Ascent describes the steps we need to take to ascend to holiness, to climb the spiritual ladder, to climb the spiritual tree all to be closer to Christ. We live in the days of unbelief and a time that evil is considered good and good is considered evil. It can be a very confusing time, but the Great Fast is here to help us not be confused, to guide us into holiness, to help us climb to new spiritual heights of holiness. As we fast from foods and things of this world we should take the time to pray, to forgive, to repent and confess, and to give alms, so that we can seek that which is beneficial to our soul. We should read Holy Scripture and the church Fathers, but most importantly we should learn to apply the spiritual goodness into our lives and live it. Everything

centers around this Feast of Feasts, the Resurrection of our Lord, Jesus Christ. When we begin Holy Week we are journeying with our Lord to the Cross, we should be dedicating and committing our life to Him, to be His good and faithful servant. The prayers, fasting and almsgiving that we should do during the fast should intensify our faith so that we become those true servants of Christ. Not giving in to sin is also the main rule for the servant of Christ, as we battle with the evil spirits of this world. But Christ, as our King and Leader in this battle, has given us everything that we need to do battle, and He is always there when we call upon Him. So let us use the fast to give us the strength and wisdom that we need to withstand the fiery darts of the evil one, and come to Holy Week with a pure heart and glorify our God who overcame death with His glorious resurrection. May the peace of the Lord be with us all

Fr. Mikel Bock

Orthodox Holy Week

ST. LAZARUS SATURDAY

On the day before Palm Sunday, we commemorate the resurrection of Jesus' good friend Lazarus. Lazarus lived with his sisters Mary and Martha in the town of Bethany near Jerusalem. Jesus receives the news that his friend is sick, and declares to His disciples: "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it" (John 11:4). Jesus later announces to Martha: "I am the resurrection and the life. He who believes in me, though he may die, he shall live" (John 11:25). Jesus brings his friend back from



the dead to "reveal the universal resurrection." This is considered Christ's greatest miracle, the fact that we will all rise from our tombs (see the troparion below). This miracle leads many to faith, but also prompts Jesus' enemies to begin plotting His death (11:45-54).

PALM SUNDAY: THE ENTRANCE OF OUR LORD INTO JERUSALEM

Our Lord rides into Jerusalem on a donkey, while the crowds greet him with palm branches, crying "Hosanna!" (a Hebrew exclamation from Psalm 117:25, "O Lord, save us!"). The people hail Jesus as their conquering king, not yet realizing that His Kingdom is

"not of this world" (John 18:36). We wave palm branches, proclaiming Jesus as our Lord, Savior, King, and Messiah. The palms are our reaffirming of our Baptismal pledge to Christ that we are willing to follow Him, even to the Cross.

HOLY MONDAY

The Bridegroom (Greek Nymphios) services of Monday, Tuesday, and Wednesday are so named after the wedding imagery in the Parable of the Ten Virgins (Matthew 25:1-13), and the Parable of the Wedding Feast (Matthew 22:1-14). Christ our Lord is the "Bridegroom," coming to destroy death and welcome us to the great heavenly banquet, but not all people are prepared to receive Him. The message to us is clear: Be ready to

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Preparing a Pascha Basket



First you start with a straw basket (it doesn't have to be elaborate) and then you fill it with traditional food and cover it with a white embroidered cloth. It is also customary to have a blessed candle in it to be lighted at the Blessing. Then bring the basket to church to be blessed.

PASCHA. The large round loaf of bread, made of white flour, eggs, milk and raisins, symbolizes our Lord Himself, who is the Living Bread, He has come down from heaven to give eternal life in the Eucharist. Just as bread is the "staff of life," Christ is our spiritual nourishment for eternal life.



COLORED HARD BOILED EGGS were always considered a symbol of The Resurrection, the emergence of new life. At Pascha our Savior came forth from the tomb just as the chick emerges after breaking the shell at birth. The eggs are colored because of a tradition that says that Mary, the Mother of Jesus, wanted to take something to Pilate so that he would not let Jesus be crucified. All that she had were some eggs and her gift did no good. When Mary saw that Jesus was condemned, she began to weep and her tears dyed the eggs into many colors. After our Lord's Resurrection these eggs were a sign of joy, reminding Mary that her son lives forever.

BUTTER shaped into the form of a lamb (or just a stick of butter) represents the Lamb of God who was offered on the altar of the Cross for the life of the world.



MEAT (Ham, Sausage, Veal or Lamb): Small portions of any or all of these meats are put in the basket. The meat products symbolize the sacrificial animals of the Old Testament, foreshadowing the true sacrifice of our Savior. He became for us "A Lamb of God" and took away the sins of the world. As we learn from the prayer of blessing, the meat products also symbolize the fatted calf that was preprepared for the Prodigal Son (representing fallen mankind) on his return to his Heavenly Father. Thus, at Pascha, we celebrate our return to God and our joyous participation in the blessings of our Savior, who promised to be our "true food."

EGG, CHEESE, SIRETZ HRUTKA is a special cheese made from eggs and milk and is usually only made at Pascha time. This cheese, and all the dairy products, remind us of the peace and prosperity of the Messianic age which had been foretold by the Prophets. Metaphorically, the milk and honey in the Bible signify wealth, especially the spiritual wealth of God's kingdom. Therefore, as he blesses the dairy products the Priest prays: "as we partake, may we be filled with your generous gifts and unspeakable goodness."



SALT symbolizes the Truth of the message of Jesus Christ. Just as salt preserves food, so the Teachings of Christ preserve our eternal life.

HORSERADISH: A reminder of the bitter drink given Our Lord on the Cross. Take a can of whole red beets, grate finely and add 1/2 bottle of commercial horseradish. Add sugar to taste (about 2 tablespoons) and a tablespoon of lemon juice. Refrigerate.



CHOCOLATE EGGS AND CANDY: Children also share in the joy of Resurrection. The Church takes ordinary food and blesses it as an aid in making us holy. God's blessings change us from children of natural descent into sons and daughters of the Kingdom of God.

Sunday of Saint Mary of Egypt

The fifth Sunday of Lent, the Lenten Sunday dedicated to reflecting upon the life and example of Saint Mary of Egypt, the great sinner whose life was transformed by the power of God. We are blessed to have a beautiful icon of Saint Mary displayed in our church for veneration and for contemplation of the life of this great model of Christian life. Below is a sermon for the fifth Sunday of the Fast by Metropolitan Anthony of Surozh (+2003). May Saint Mary intercede for us all.

In the In the Name of the Father, the Son and the Holy Ghost.

On the fifth Sunday in Lent we remember Saint Mary of Egypt, and she can teach us a great deal of what we need to know. She was a sinner, publicly known, a temptation and a scandal to men. How she became a sinner - we do not know; whether there was evil in her, whether she was seduced or raped, how she became a harlot, we shall never know. What we know for sure is that one day she came to a church of the Mother of God - the image of perfect wholeness - and she suddenly felt that she could not enter it. We need not imagine a miraculous force preventing her from crossing the threshold; the force was probably - certainly - within herself. She felt that the realm was too sacred, and the person of the Mother of God too holy for her to dare walk into Her presence and stand in the precincts of the church.

This was enough for her to realise that all the past was darkness, and that there was but one way out of it: to shake off all evil and to start a new life. She did not go for advice, she did not go for confession; she walked out of the city into the desert, into the scorching desert where there was nothing but sand and heat and hunger, and desperate loneliness.

She can teach us something very great. As Saint Seraphim of Sarov repeated more than once to those who came to see him,

the difference between a sinner who is lost and a sinner who finds his way to salvation lies in nothing but determination. The grace of God is always there; but our response is not. But Mary responded; through the horror of her new perception of herself she responded to the holiness, the grace, the wholeness and sanctity of the Mother of God, and nothing, nothing was too much for her to change her life.

Year after year, in fasting and prayer, in the scorching heat, in the desperate aloneness of the desert she fought all the evil that had accumulated in her soul; because it is not enough, to become aware of the evil, it is not enough even to reject it in an act of will, it is there, in our memories, in our desires, in our frailty, in the rottenness which evil brings. She had to fight for her whole life, but at the end of that life she had conquered; indeed, she had fought the good fight, she had become pure of stain, she could enter the realm of God: not a temple, not a place but eternity.

She can teach us a great deal. She can teach us that only if one day we become aware that in the realm into which we walk so freely: the church, or simply the world created by God and which has remained pure of evil although subjected, enslaved to evil, because of us - is so holy that we alone have no place there, we might in response to this sense repent, that is turn away from ourselves in horror, and turn against ourselves with stern determination. Then we could follow her example.

This example of hers is presented to us as a crowning moment of this spring of life, which is Lent. A week before we heard the teaching and call of Saint John of the Ladder, the one who has established a whole ladder of perfection for us to overcome evil and come to right. And today we see one who from the very depth of evil was

brought to the heights of saintliness, and as the Canon of Saint Andrew of Crete says: 'Be sure that God Who could heal the leprous could heal the leprosy which is yours'.

Let us therefore see in her a new encouragement, a new hope, indeed, a new joy, but also a challenge, a call, because it is in vain that we sing the praise of saints if we do not learn from them and emulate them. Amen

Metropolitan Anthony of Surozh

YOUTH CORNER

COLLEGE BOUND

Next year, Roman will be attending Loyola Chicago and participating in their Rome Start program. He is very excited for this opportunity to travel abroad and explore Italy while also studying in Rome.



BUDDING SCIENTIST

Dylan won 2nd place in the Hamilton Invitational Science & Engineering Fair in the Physics & Astronomy Division. His project was: The Effect of Mass on the Speed of Rotation. In gymnastics, Dylan just qualified for the Western National Championship!



CHURCH SCHOOL PLAY: LIVE FROM TEMPLE MOUNT



Orthodox Holy Week

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meet the Lord when He comes! The hymns and prayers of Holy Monday also refer frequently to Christ's cursing of the fig tree (Matt. 21:18-19). The fig tree becomes a symbol of all who hear the Word of God but do nothing with it, who are not prepared through love and good deeds to meet their King and Maker when He comes. **HOLY TUESDAY** After Palm Sunday, Jesus spends the next three days teaching and preaching in the Temple. Holy Tuesday's hymns zero in on the content of His teaching, particularly the theme of watchfulness and readiness in The Parable of the Ten Virgins (Matthew 25:1-13) and the Parable of the Talents (Matt. 25:14-30). Five of the ten virgins think ahead and bring extra oil; this extra oil represents all the good works we do in this life to prepare ourselves and others for the next. The talent (a large sum of money) likewise symbolizes good works: Jesus praises those who use their talents to make more talents, while the one who buries his talent is condemned as "wicked and lazy." Again, the message for us is watchfulness: Be ready—the time is short! Hear the Word of God, and do what it says. And let us live every moment of our lives serving God and serving each other with the blessings, talents, and abilities God has given us.

HOLY WEDNESDAY

According to St. Matthew's Gospel, Holy Wednesday (also known as Spy Wednesday) is the day the chief priests, scribes, and elders of Israel plot to put Jesus to death (26:1-5), a woman anoints Jesus' head with expensive oil (26:6-13), and Judas conspires to turn Jesus over to the chief priests (26:14-16). The hymns movingly contrast the betrayal of Judas with the simple faith of the woman who anoints Jesus. While the disciples are "indignant" at the woman's wasteful act, Jesus praises her and treats it as an act of devotion: "She has done it to prepare me for burial."

HOLY THURSDAY

On Thursday of Holy Week (Maundy Thursday, from the Latin *mandatum*, "commandment"), we reflect on the many events immediately before the Lord's crucifixion: the Last Supper, Jesus washing the disciples' feet, St. Peter's denials, the Garden of Gethsemane, Judas' betrayal, and Jesus' arrest and trial. The Church begins Holy Thursday appropriately with a Divine Liturgy commemorating the Last Supper: "This is my body which is given for you; do this in remembrance of me" (Luke 22:19). "For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes" (1 Corinthians 11:26). Priests also consecrate extra Holy Communion on Holy Thursday, to serve throughout the coming year to the sick and shut-ins. In the evening Matins is served with the 12 Passion Gospel readings.

HOLY FRIDAY

We mark the most solemn day of the Christian calendar with a strict fast, and a full day of prayer, meditation, and Bible reading. Mankind, both Jew and Gentile, lashes out against God by beating Him, torturing Him, and nailing Him to a cross, perhaps the most brutal form of execution ever invented. We walk with Jesus as He stands before Pontius Pilate, and as He is mocked and beaten by the soldiers. We also reflect on a few bright beams of light on this otherwise dark and tragic day: Simon of Cyrene carries the cross, the good thief repents, and a group of Jesus' female disciples follow and mourn. The first service of Good Friday is the Twelve Passion Gospels, celebrated on Thursday evening. On the morning of Good Friday we observe the Royal Hours, at which we hear the crucifixion narratives from each of the four Gospels. Then in the afternoon at Vespers, we, in solemn procession, place the burial shroud (epitaphios) of our Lord on a decorated tomb. This commemorates the loving act of Saints Nicodemus and Joseph of Ari-

mathea, who removed the body of Jesus and laid it in "a new tomb."

HOLY SATURDAY: THE SABBATH OF LIGHT

Holy Saturday prayers begin Friday night with the beloved Lamentations at the Tomb. We put ourselves mystically in the place of the Theotokos and the myrrhbearers, mourning the brutal death of the Savior. It begins in a dark, solemn manner, but never without at least a hint of the victory to come: "O Lord my God, I shall praise Thy burial with funeral dirges... O Thou through whose burial the entrance of life hath opened for me." By the end of the service, we are already joyfully anticipating Pascha morning: "The myrrh-bearing women mourned, as bearing spices, they drew near Thy tomb, O Savior. But the angel spoke unto them, saying: 'Why number ye the living among the dead? In that He is God, He is risen from the grave!'" On Saturday morning, we offer a Vespers Divine Liturgy. Fifteen Old Testament readings provide us with many Biblical foreshadows of the resurrection, from Moses' crossing the Red Sea, to Jonah and the whale, and to the Three Holy Youths in the fiery furnace, and many others. Jesus' victory in Hades is celebrated in the song that is sung from Psalm 81: "Arise O God; judge the earth, for Thou shalt inherit among all the nations!" Jesus has descended into the shadowy realm of the dead (Hebrew Sheol, Greek Hades) and His victory begins! In some traditions, Holy Saturday is even referred to as "the Resurrection in Hades," while Easter Sunday is "the Resurrection from the tomb."

Adapted from <https://allsaintsorthodox.org/wp-content/uploads/2021/04/2021-04-24-A-GUIDE-TO-HOLY-WEEK.pdf>

CARE MINISTRY

Help us establish a care ministry at SS Peter and Paul to better support one another and help extend God's mercies when an illness or crises arises within our church family. If you are interested, please contact Fr. Mikel or Stephanie Homyak (602.432.7473).

Concerning the Cross and Faith

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port of the standing, the staff of the weak, the rod of the flock, the safe conduct of the earnest, the perfection of those that press forwards, the salvation of soul and body, the aversion of all things evil, the patron of all things good, the taking away of sin, the plant of resurrection, the tree of eternal life.

So, then, this same truly honorable and august tree, on which Christ hath offered Himself as a sacrifice for our sakes, is to be worshipped as sanctified by contact with His holy body and blood; likewise the nails, the spear, the clothes, His sacred tabernacles which are the manger, the cave, Golgotha, which bringeth salvation, the tomb which giveth life, Sion, the chief stronghold of the churches and the like, are to be worshipped. In the words of David, the father of God, "Let us enter into His tabernacles, let us do reverence to the place where His feet stood."⁸ And that is the Cross that is made clear by what follows, "Arise, O Lord, into Your rest."⁹ For the resurrection comes after the Cross. For if of those things which we love, house and couch and garment, are to be longed after, how much the rather should we long after that

which belonged to God, our Saviour, by means of which we are in truth saved.

Moreover we worship even the image of the honorable and life-giving Cross, although made of another tree, not honouring the tree (God forbid) but the image as a symbol of Christ. For He said to His disciples, admonishing them, "Then shall appear the sign of the Son of Man in Heaven,"¹⁰ meaning the Cross. And so also the angel of the resurrection said to the woman, "Ye seek Jesus of Nazareth which was crucified."¹¹ And the Apostle said, "We preach Christ crucified."¹² For there are many Christs and many Jesuses, but One crucified. He does not say speared but crucified. It behooves us, then, to adore the sign of Christ. For wherever the sign may be, there also will He be. But it does not behoove us to adore the material of which the image of the Cross is composed even though it be gold or precious stones, after it is destroyed, if that should happen. Everything, therefore, that is dedicated to God we adore, conferring the adoration on Him.

The tree of life which was planted by God in Paradise pre-figured this honorable

Cross. For since death was by a tree, it was fitting that life and resurrection should be bestowed by a tree.¹³ Jacob, when He worshipped the top of Joseph's staff, was the first to image the Cross, and when he blessed his sons with crossed hands,¹⁴ he made most clearly the sign of the cross. Likewise also did Moses' rod, when he smote the sea in the figure of the cross and saved Israel, while it overwhelmed Pharaoh in the depths; likewise also the hands stretched out crosswise and routing Amalek; and the bitter water made sweet by a tree, and the rock rent and pouring forth streams of water,¹⁵ and the rod that meant for Aaron the dignity of the high priesthood¹⁶, and the serpent lifted in triumph on a tree as though it were dead,¹⁷ the tree bringing salvation to those who in faith saw their enemy dead, just as Christ was nailed to the tree in the flesh of sin which yet knew no sin. The mighty Moses cried, "You will see your life hanging on a tree before your eyes, and Isaiah likewise, I have spread out my hands all the day unto a faithless and rebellious people."¹⁸ But may we who worship this obtain a part in Christ the crucified. Amen.

Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

April 1 Deanna Hix
 11 Yuliya & John Keck
 15 Jerry Hix Jr.
 Robert Alexei Pfeiffer
 Michael Davis
 18 Antonia Adams Clement
 Julian Melendrez
 21 Zachary Delsante
 25 Rob Schaffer
 Lesley Zarembo
 28 John Blischak
 Sandra Hoff
 29 Sarah Gala

MANY YEARS! MNOGAYA LETA!

MEMORY ETERNAL!

To the newly-departed Servant of God
 Barbara Peterson. May she be granted
 rest with the Saints in the Kingdom
 of Heaven



PRAYER LIST

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

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

John Bushko
Matushka Lisa Bock
Lance Christiansen
Ann Carroll
Antonia Adams-Clement
Walter Booriakin
Jamie Arango
Tammy Horton

The suffering people of Ukraine

If you know of anyone else in need of our prayers, please contact Fr. Mikel Bock.

Bits and Pieces

PAN-ORTHODOX VESPER SS Peter & Paul is hosting the Pan-Orthodox Vespers on Sunday, April 21st. After the Vespers service, we will have a Lenten meal in the hall. Volunteers are needed to bring food for the meal and help with clean-up after the meal. Please see Heather Pfeiffer to sign-up for the meal.

PASCHA BAKE DAYS MBAS will be baking little Pascha rolls and larger Pascha Breads on Saturday, April 6 and April 13. The rolls are distributed after liturgy on Pascha. If you would be interested in learning about baking Pascha bread and would like to help, please join us at 8 am on either day in the church hall. To learn more or sign up, please see Heather Pfeiffer or Rita Mudrenko.

PREPARING PALMS AND PUSSY WILLOWS Volunteers are needed to put together palm branches and pussywillows on Saturday, April 27th after liturgy. The palms and pussywillows will be blessed at Vespers that evening and be distributed on Palm Sunday.

BLESSING OF PASCHA BASKETS It is our tradition to bless Pascha baskets after the celebration of the Midnight Paschal Divine Liturgy and also following Vespers on the Sunday of Pascha. Baskets are blessed in the parish hall.

VESPERS OF PASCHA AND LUNCHEON It is an annual tradition in our parish to continue the celebration of the Pascha Midnight Liturgy with Paschal Vespers, this year on Sunday, May 5th, at 1:00pm. The Vespers service will be followed by an "Easter Egg Hunt" for the children and our Agape potluck luncheon. It is a beautiful celebration of our community life and an expression of our common joy in our celebration of the Lord's Paschal Victory. Please mark your calendars and plan on bringing something to share for the meal. Also, your generous help is needed for setup, serving, and cleanup. To help assist, please contact Pat Starkey at 623.512.2021 to let her know what you would love to share with others.

MARK YOUR CALENDARS for Saturday, April 20th at 10am, when we receive 10 new members into the Church through Holy Baptism.

CONFESSIONS There is just one month before the Great Feast of Pascha. Please have your Confession heard prior to Holy Saturday. Please do not wait until the last minute.

PARISH PASCHA CARD Fill out the forms in the hall or in the narthex to participate and return to Stephanie Homyak or the church office by April 21, 2024. Proceeds go to St. John The Baptist Monastery Building Fund.

PROJECT MEXICO PANTRY PARTNERS For the third year in a row, the faithful of SS Peter and Paul Orthodox Church have come through in an amazing way! The Project Mexico Pantry Partners Drive started February 12 and concluded on March 24. We collected 103 boxes totaling 2649 pounds total of food and other needed items! Many of you also donated to the Project Mexico basket, for which we are grateful. It is inspiring to see that this rewarding outreach continues to be so successful! The glory goes to God, but all of you who contributed deserve a big "Thank you" for making the Project Mexico Pantry Drive a success!

OVERFLOW PARKING Parking can be at a premium on Sundays and for the services of Holy Week and Pascha, We have arranged for overflow parking at Bamboo Bakery, directly across the street from the church. Please remember that the space between the back of the church and the hall is to be kept free for fire and emergency services. Please note that, as usual, police services have been retained for the Pascha services on Saturday night/early Sunday morning.

PASCHA FLOWERS Each year, our parish temple is beautifully decorated with flowers to beautify the Lord's Tomb and to adorn the celebration of the Lord's Glorious Resurrection. To donate toward the purchase of flowers, please mark your check or envelope with the words: "Pascha Flowers." Many thanks to all who donate and to all who arrange the flower and decorate the temple.

CHURCH CLEANING Volunteers are needed to clean the church and kitchen on Saturday, May 11th from 8:00am to 11:00am. With all the services and meals during Lent, Holy Week and Pascha, the church and kitchen get dirty and are in need of a deep cleaning. Since many hands make for light work, the more volunteers we get, the faster we'll be done. Please contact Matushka Elizabeth or Bill Weiss to volunteer.

BOOKSTORE Please stop by the bookstore to purchase your service books for Holy Week and Pascha. Supplies are limited! Prayer books have been pre-ordered from St. Tikhon's Monastery Bookstore and should arrive sometime this month. Prayer books are essential to the life of an Orthodox Christian and this version is a beautiful one for sure.

Also we are completely restocked in icons, with more coming towards the end of the month, and the monks of St. John the Baptist Monastery will be here later in April with more from their collection.

And finally, of course, we have a really full and interesting selection of titles in the bookstore. New titles this month include: *The Religion of the Apostles - Orthodox Christianity in the First Century*, *The Prayer of a Broken Heart - An Orthodox Christian reflection on African American Spirituality*, *I Live Again - A memoir of Ileana, Princess of Romania and Archduchess of Austria*.

Whether you are an inquirer or a cradle Orthodox, spiritual reading (in addition to the Holy Scriptures of course!) should be a part of your every day life. We have so many options and topics in both the bookstore and in the parish library, that there is truly something for every person.

GET YOUR TICKETS for a viewing of "Sacred Alaska" and "Amphilochios Saint of Patmos" on April 20th at 6:30 pm at Pollack Cinema in Tempe. Go to <https://www.eventbrite.com/e/sacred-alaska-and-amphilochios-saint-of-patmos-double-feature-tickets-864623430957>

April 2024

Sun	Mon	Tue	Wed	Thu	Fri	Sat
31 St. Gregory Palamas 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL 6:00 Pan Orthodox Vespers St George Antiochan OC	1 Ven Mary of Egypt PASCHA POTLUCK Sunday, May 5 th , following Paschal Vespers Please contact Pat Starkey at 623.512.2021 to let her know what you would love to share with others.	2	3 5:40pm 9th Hour 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	4 April Bible Study/Class will be on Mon and Tues evenings at 6pm: 1st & 2nd, 8th, 15th & 16th, and 22nd & 23rd. No class on April 9th.	5 8:40am 9th Hour 9:00am Presanctified Liturgy	6 Soul Saturday 8:00am PASCHA BAKE 5:00pm Vespers
7 Veneration of Cross Repose of St. Tikhon 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL FOCA MEETING 6:00 Pan Orthodox Vespers St. Sava Serbian OC	8  Easter Egg Hunt May 5, 2024 Following Paschal Vespers	9 6:00pm Council Meeting	10 5:40pm 9th Hour 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	11	12 8:40am 9th Hour 9:00am Presanctified Liturgy	13 Soul Saturday 8:40am Hours 9:00am Divine Liturgy 8:00am PASCHA BAKE 5:00pm Vespers
14 St. John Climacus 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL MBAS MEETING 6:00 Pan Orthodox Vespers St. Katherine GOC	15 Join us for a light lenten meal following Wednesday evening Presanctified Liturgy. Please sign up to bring soup, fruit, or bread.	16	17 5:40pm 9th Hour 6:00pm Presanctified Liturgy Lenten Meal	18	19 8:40am 9th Hour 9:00am Presanctified Liturgy	20 10:00am Baptisms 5:00pm Vespers
21 St. Mary of Egypt 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL 6:00 Pan Orthodox Vespers SS Peter & Paul	22	23 Great Martyr George	24 5:40pm 9th Hour 6:00pm Presanctified Liturgy Lenten Meal	25 Apostle and Evangelist Mark	26 8:40am 9th Hour 9:00am Presanctified Liturgy	27 Lazarus Saturday 8:40am Hours 9:00am Divine Liturgy <i>Decorating Church</i> 5:00pm Vespers <i>Blessing of Palms</i>
28 ENTRANCE of the LORD INTO JERUSALEM 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL 12:00pm Bridegroom Matins 	29 Great and Holy Monday 8:40am 9th Hour 9:00am Presanctified Liturgy 6:00pm Bridegroom Matins	30 Great and Holy Tuesday 8:40am 9th Hour 9:00am Presanctified Liturgy 6:00pm Bridegroom Matins	1 Great and Holy Wednesday 8:40am 9th Hour 9:00am Presanctified Liturgy 6:00pm Matins	2 Great and Holy Thursday 8:40am 9th Hour 9:00am Vesperal Liturgy 6:00pm Matins with 12 Passion Gospels	3 Great and Holy Friday 8:00am Royal Hours 4:00pm Vespers 6:00pm Matins w/ Lamentations	4 Great and Holy Saturday 8:40am 9th Hour 9:00am Vesperal Divine Liturgy <i>Blessing of Bread, Wine & Dried Fruit</i> 11:30pm Nocturnes
5 HOLY PASCHA 12:01am Procession, Hours & Divine Liturgy <i>Blessing of Baskets</i> 1:00pm Paschal Vespers Easter Egg Hunt Agape Potluck CHRIST IS RISEN!	6 Bright Monday 8:50am Paschal Hours 9:00am Divine Liturgy	7 Bright Tuesday <i>Repose of St Alexis Toth</i>	8 Bright Wednesday Apostle & Evangelist John the Theologian	9 Bright Thursday	10 Bright Friday All Holy Lady Theoto- kos of Lifegiving Font	11 Bright Saturday SS Cyril & Methodius 8:00am-11:00am CHURCH CLEANING 5:00pm Vespers
BRIGHT WEEK—FAST FREE						
We welcome all of our guests and visitors. Please join us in the Church Hall behind the church for Coffee Hour following Divine Liturgy each Sunday.						