

SS Peter & Paul Orthodox Church Newsletter

Volume 25, Issue 4

April 2025

March Council Highlights

- ✘ February's Operating Income was \$22,916.72 and Operating Expenses were \$15,434.24, resulting in a monthly income of \$7,482.48.
- ✘ Hall roof repairs completed.
- ✘ Council approved repainting of molding and fascia around the front doors of the church.
- ✘ Contract with cleaning service cancelled; Barbara Harp will assume responsibility for cleaning.



SS Peter & Paul Orthodox Church
 1614 E. Monte Vista Rd.
 Phoenix, AZ 85006
 602.253.9515

www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Archpriest Mikel Bock,
Rector

907-444-8545
fmikel@sspeterpaulaz.org

Archpriest David Balmer, Attached
Retired

frdavidbalmer@sspeterpaulaz.org
 480-213-7631

Deacon John Weiss
deaconjohn@sspeterpaulaz.org

Deacon Rodion Pfeiffer
deaconrodion@sspeterpaulaz.org

John Bushko
Council President
 614.204.0413

Barbara Harp
Choir Director
barbaraharp.2030@gmail.com

Stephanie A. Homyak
Church School Director
Newsletter Editor
 602.432.7473
stephanie_homyak@yahoo.com

Matushka Elizabeth Pfeiffer
Myrrhbearers Altar Society
flagstaffred@gmail.com

Easter Sunday: The Holy Pascha

A little before midnight on the Blessed Sabbath the Nocturne service is chanted. The celebrant goes to the tomb and removes the winding-sheet.

He carries it through the royal doors and places it on the altar table where it remains for forty days until the day of Ascension.

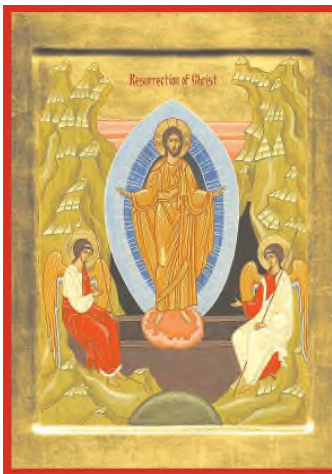
At midnight the Easter procession begins. The people

leave the church building singing:

The angels in heaven, O Christ our Savior, sing of Thy resurrection. Make us on earth also worthy to hymn Thee with a pure heart.

The procession circles the church building and returns to the closed doors of the front of the church. This procession of the Christians on Easter night recalls the original baptismal procession from the darkness and death of this world to the light and the life of the Kingdom of God. It is the proces-

sion of the holy passover, from death unto life, from earth unto heaven, from this age to the age to come which will never end.



Before the closed doors of the church building, the resurrection of Christ is announced. Sometimes the Gospel is read which tells of the empty tomb.

The celebrant intones the blessing to the "holy, consubstantial, life-creating and undivided Trinity." The Easter troparion is sung for the first time, together with the verses of Psalm 68 which will begin all of the Church services during the Easter season.

Let God arise, let his enemies be scattered; let those who hate him flee from before his face!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life (Troparion).

This is the day which the Lord has made, let us rejoice and be glad in it!

The people re-enter the church building and continue the service of Easter Matins which is entirely sung.

The canon hymns of Christ's resurrection, ascribed to Saint John of Damascus, are chanted with the troparion of the feast as the constantly recurring refrain. The building is decorated with flowers and lights. The vestments are the bright robes of the resurrection. The Easter icon stands in the center of the church showing Christ destroying the gates of hell and freeing Adam and Eve from the captivity of death. It is the image of the Victor "trampling down death by his own death." There is the continual singing and censuring of the icons and the people, with the constant proclamation of the celebrant: Christ is risen! The faithful continually respond: Indeed He is risen!

It is the day of resurrection! Let us be illumined for the feast! Pascha! The Pascha of the Lord! From death unto

(Continued on page 3)

Message From Our Rector

For two weeks in April we will be immersed in The Great Fast, and then we will enter into Holy Week. These next few weeks will help us Orthodox Christians prepare for the greatest feast of the church year, Pascha or, as it is more commonly 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.

One thing that happens quite often is that after Pascha we relax, the strictness of the



fast and all the services come to an end. We relax so much that we forget all that we went through and all that Christ went through for our salvation.

Pascha is not a one day feast in the Orthodox Church. The Paschal Festal season lasts 40 days until the day before the Ascension of Christ. All the services begin with the Tropar Christ is risen, the greetings we say to one another throughout the Paschal time is "Christ is risen!", with the response being "Indeed He is risen!"

When we leave the church on Pascha we should not return to our normal routine but we should try to keep the feast alive in all that we do, especially in our homes. Singing

the Troparion of the feast at our morning and evening prayers, maybe saying the Paschal Hours, reading Holy Scripture on all 40 days of the feast so that we will understand all that took place after Christ resurrection, reading the church Fathers on the Resurrection of Christ, are all good ways to keep Pascha alive in our hearts.

Everything centers around this Feast of Feasts, the Resurrection of our Lord, Jesus Christ. We should not think of this feast as a one day feast, but we should bask in the joy of all that Christ has done for us. We should make the best of the 2 weeks of the Great fast and try to fully participate in Holy Week so that we all will have a blessed Pascha.

Fr. Mikel Bock

Body and Soul

On April 13 the Church honors the martyr Crescens. He was the son of a nobleman, and came from Myra in Lycia, a familiar name because it's also the home town of the great Saint Nicholas.

Crescens was respected because he was a member of an eminent family. He was also well-known as a Christian who was not afraid to talk about his faith. So it isn't surprising that one day, seeing a group of pagans on their way to the temple to honor the gods, he started a conversation with them. He asked them

why they bothered to offer worship to idols made of stone that couldn't even hear them, let alone respond to them somehow. He told them about the life that Jesus Christ lived among us, and urged them to follow His way.

There is no record of any conversions taking place that day, but someone disapproved of Crescens' action enough to report him to the local prefect, a pagan, who took it very



seriously. Crescens was arrested.

However, as the son of a prominent citizen, Crescens could not be treated like some common criminal. In addition to that, the prefect knew his father and was aware that the father was a good, decent man. He tried hard to get Crescens to worship the idols, but when that failed he decided to give the young man a suggestion that would save both of them a lot of trouble, rather than keeping him under arrest.

The prefect said, "If you insist that your soul must cling to this God of yours, so be it. But then just bow to the gods with your body—the outward show of respect will be enough."

But Crescens couldn't possibly have been convinced to do such a thing. He answered, "The body can never do something independently of the soul. It is the soul that gives guidance to the body." He was martyred for his refusal.

The Lenten services of the Orthodox Church reflect this direction of the body

by the soul. As we go through Great Lent we use our bodies to bow before God, making our physical movements consistent with the prayers we offer and the repentance we feel in our souls. Crescens' answer to the prefect puts this into words.

Of course it's possible to offer outward signs of love for God that are not really directed by the soul. Some of those who greeted Jesus Christ with shouts of "Hosanna" as He entered Jerusalem, remembered on this Palm Sunday, were ready to demand His crucifixion not much later.

Also on this day we read about the man most notorious for saying with seeming sincerity what he didn't inwardly believe. John 2: 4-6 records Judas' pretended concern for the poor and then bluntly tells us that he didn't care for the poor at all, but was a thief.

As the Feast of the Resurrection approaches, we can look to the martyr Crescens as an example of how body and soul can work together to glorify God.

Easter Sunday: The Holy Pascha

(Continued from page 1)

life, and from earth unto heaven has Christ our God led us! Singing the song of victory: Christ is risen from the dead! (First Ode of the Easter Canon).

Following the canon, the paschal verses are sung, and at the conclusion of the Easter Matins, the Easter Hours are also sung. In general, nothing is simply read in the Church services of Easter: everything is fully sung with the joyful melodies of the feast.

At the end of the Hours, before the Divine Liturgy, the celebrant solemnly

proclaims the famous Paschal Sermon of Saint John Chrysostom. This sermon is an invitation to all of the faithful to forget their sins and to join fully in the feast of the resurrection of Christ. Taken literally, the sermon is the formal invitation offered to all members of the Church to come and to receive Holy Communion, partaking of Christ, the Passover Lamb, whose table is now being set in the midst of the Church. In some parishes the sermon is literally obeyed, and all of the faithful receive the eucharistic gifts of the Passover Supper of Easter night.

The Easter Divine Liturgy begins immediately with the singing once more of the festal troparion with the verses of Psalm 68. Special psalm verses also comprise the antiphons of the liturgy, through which the faithful praise and glorify the salvation of God:

Make a joyful noise to the Lord, all the earth! Sing of his name, give glory to His praise.

Let all the earth worship Thee and praise Thee! Let it praise Thy name, O most High!

That we may know Thy way upon the earth and Thy salvation among all nations.

Let the people thank Thee, O God! Let all the people give thanks to Thee.

The troparion is repeated over and over again. The baptismal line from Galatians



replaces the Thrice-Holy Hymn. The epistle reading is the first nine verses of the Book of Acts. The gospel reading is the first seventeen verses of the Gospel of Saint John. The proclamation of the Word of God takes the faithful back again to the beginning, and announces God's creation and re-creation of the world through the

living Word of God, his Son Jesus Christ.

In the beginning was the Word and the Word was with God and the Word was God . . . all things were made through him . . . In Him was life and the life was the light of men. . . .

And the Word became flesh and dwelt among us full of grace and truth . . . we have beheld His glory, glory of the only-begotten Son of the Father, and from His fullness have we all received grace upon grace (Jn 1.1–17).

The Liturgy of Saint John Chrysostom continues, crowned in holy communion with the Passover Lamb at his banquet table in God's Kingdom. Again and again the troparion of the Resurrection is sung while the faithful partake of Him "Who was dead and is alive again" (Rev 2.8).

In the Orthodox Church the feast of Easter is officially called Pascha, the word which means the Passover. It is the new Passover of the new and everlasting covenant foretold by the prophets of old. It is the eternal Passover from death to life

and from earth to heaven. It is the Day of the Lord proclaimed by God's holy prophets, "the day which the Lord has made" for His judgment over all creation, the day of His final and everlasting victory. It is the Day of the Kingdom of God, the day "which has no night" for "its light is the Lamb" (Rev 21.22–25).

The celebration of Easter in the Orthodox Church, therefore, is once again not merely an historical reenactment of the event of Christ's Resurrection as narrated in the gospels. It is not a dramatic representation of the first Easter morning. There is no "sunrise service" since the Easter Matins and the Divine Liturgy are celebrated together in the first dark hours of the first day of the week in order to give men the experience of the "new creation" of the world, and to allow them to enter mystically into the New Jerusalem which shines eternally with the glorious light of Christ, overcoming the perpetual night of evil and destroying the darkness of this mortal and sinful world:

Shine! Shine! O New Jerusalem! The glory of the Lord has shone upon you! Exult and be glad O Zion! Be radiant O Pure Theotokos, in the Resurrection of your Son!

This is one of the main Easter hymns in the Orthodox Church. It is inspired by Isaiah's prophecy and the final chapters of the Book of Revelation, for it is exactly the New Creation, the New Jerusalem, the Heavenly City, the Kingdom of God, the Day of the Lord, the Marriage Feast of the Lamb with His Bride which is celebrated and realized and experienced in the Holy Spirit on the Holy Night of Easter in the Orthodox Church.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/easter-sunday-the-holy-pascha>*

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.

What's Happening at the Bookstore

Holy Week service books are fully in stock, but supplies are limited. In order to meet the demands of the parish, please check your bookshelves at home before purchasing a new copy. Prices range from \$6-\$10. Please refer to this list to help you determine which books you may need:

HOLY WEEK SERVICE BOOKS

Lazarus Saturday/Palm Sunday (combined book for Saturday/Sunday)

Bridegroom Matins (Sunday at noon, Monday 6pm, Tuesday 6pm)

Holy Friday Matins w/Passion Gospels (Thursday 6pm)

Vespers of Holy Friday (Friday 3:30pm)

Matins of Holy Saturday (Friday 5pm)

Great and Holy Saturday (Saturday 9am)

Paschal Matins/Liturgy (Easter service) (Saturday 11:30pm)

Vespers of Pascha (Sunday 1pm)

It is not too late to deepen your efforts into Great Lent. Here are two lovely choices available for purchase in our bookstore:

IN THY PRESENCE

This book has been a tremendous help to me in the past when struggling spiritually and emotionally. The author, Fr. Lev Gillet, was a former Roman Catholic who converted to Orthodoxy after noting the deep spirituality of Russian prisoners during WWI while imprisoned for three years. He served as the rector of the first French speaking Orthodox Church in France and in the world, he studied both mathematics and psychology.

From the SVS website:

These meditations are written in the form of God speaking to the reader as to His loved and valued child in order to reveal the nature of His love more clearly in its depth, splendor and tenderness. Some of them open our minds to the immense energy of Love in the universe. Others reveal the presence of Love in human tribulation and suffering, or illuminate the most commonplace actions of daily life. In all of

them, tenderness toward each created being touches the real hunger and hope of our lives for a relationship of loving communion with God, for a journey with a transcendent destination.

There are also meditations on the presence of Christ. Also considered one by one are the actions of our daily lives, which so often threaten to become a meaningless routine. Each is brought into the light of a related incident in the life of Christ. Each is considered as if carried out in His immediate presence. What for us has so often become dull or meaningless is shown to be capable of transfiguration, of being potentially the action of an heir of God, of someone who transmits the intention of God to this world.

ACQUIRING THE MIND OF CHRIST

I had purchased this book for myself a while ago, but was still sitting on my stack of "yet-to-be-read" until an inquirer into Orthodoxy asked me a question regarding the name of this book. Taking this question to heart, I picked up the book and began to read, and I am so glad that I did! Each essay can be read on its own, so no fear of feeling that you must get through the whole book in order to understand it.

Here is some more information from the St. Tikhon's Monastery Bookstore website:

Acquiring the Mind of Christ is an easy-to-read collection of essays by our revered abbot, Fr. Sergius, whose wise words, whether in confession or in sermons have been treasured by the monastery community. Contained in this little volume are reflections on the Divine Liturgy as life, prayer, beauty, monasticism, and the outline of a "ten-minute" prayer rule.

The right-reverend, Archimandrite Sergius serves as the 16th Abbot of St. Tikhon's Monastery. He is a graduate of St. Tikhon's Seminary, where he currently teaches spiritual formation. Fr. Sergius has traveled extensively for the Monastery and Seminary giving talks and retreats.

HAVING BEHELD THE RESURRECTION OF CHRIST

St. Symeon the New Theologian was a 10th century Byzantine monastic father and mystic theologian.

Most men believe in the resurrection of Christ, but very few have a clear vision of it. That most sacred formula which is daily on our lips does not say, "Having believed in Christ's resurrection," but, "Having beheld Christ's resurrection, let us worship the Holy Lord Jesus, who alone is without sin." How then does the Holy Spirit urge us to say, "Having beheld Christ's resurrection," which we have not seen as though we had seen it, when Christ has risen once for all a thousand years ago, and even then without anybody's seeing it? Surely Holy Scripture does not wish us to lie? Far from it! Rather, it urges us to speak the truth, that the resurrection of Christ takes place in each of us who believes, and that not once, but every hour, so to speak, when Christ the Master arises in us, resplendent in array and flashing with the lightnings of incorruption and Deity.

For the light-bringing coming of the Spirit shows forth to us, as in early morning, the Master's resurrection, or, rather, it grants us to see the Risen One Himself. Therefore we say, "The Lord is God, and He has given us light" (Ps. 118:27), and we allude to His second Coming and add these words, "Blessed is He that cometh in the Name of the Lord" (Ps. 118:26). Those to whom Christ has given light as He has risen, to them He has appeared spiritually, He has been shown to their spiritual eyes. When this happens to us through the Spirit He raises us up from the dead and gives us life. He grants us to see Him, who is immortal and indestructible. More than that, He grants clearly to know Him who raises us up (Eph. 2:6) and glorifies us (Rom. 8:17) with Himself, as all the divine Scripture testifies. These, then, are the divine mysteries of Christians. This is the hidden power of our faith, which unbelievers, or those who believe with difficulty, or rather believe in part, do not see nor are able at all to see. ✕

Pascha Recipes

CHEESE PASKHA

This recipe for a molded Easter cheese dessert is known variously as *paska*, *pasca*, *paskha*, and *pascha*. Russian, Ukrainian, and Polish cuisine all feature paska, a word that literally means "Easter" or "Paschal" for the holidays. Easter in a Russian Orthodox home isn't complete without *kulich* (a sweet yeast bread similar) and paskha blessed by the parish priest.

This dessert is traditionally pressed into a pyramid-shaped mold, known as *pasotchnitza* (пасочница in Cyrillic) and originally made of wood but now often made of metal or plastic with the sign of the cross and other religious symbols in relief. Paskha tastes somewhat like cheesecake without the crust and is often spread on slices of kulich.

CHEESE PASKHA (BOTTOM LEFT IN PICTURE)

2/3 c sweet butter
2 lbs pot/farmer's cheese
2 egg yolks
1/3 c golden seedless raisins
2/3 c granulated sugar
2/3 c heavy cream
1/8 tsp salt
1 egg
1 tsp vanilla

Cream butter and sugar until light and fluffy. Rub pot/farmer's cheese through a fine sieve or food mill into the butter mixture. Beat egg yolks until frothy and add to cheese mixture; mix until smooth and well combined. Add salt and raisins.

Beat whole egg until frothy. With same beater, whip cream. Fold egg and cream into cheese mixture.

Heat in saucepan over very low heat, stirring until small bubbles form around the edges of the pan. Remove from heat and stir until cool. Stir in vanilla.

Line mold or a container with holes with damp cheesecloth. Fill with cooled cheese mixture. Set a weight on top of cheese mixture in the mold and let drain overnight in refrigerator over a pan (to collect liquid).

Unmold and serve. Garnish with fresh fruit if desired.

NOTE: I typically make this Holy Thursday evening after church, or first thing Holy Friday morning, to allow time for the liquid to drain so the cheese will keep its shape.

If you can't find farmer's cheese, make your own from scratch. It's easy. Here's a recipe to try: <https://www.olgainthekitchen.com/homemade-farmers-cheese/>

EASTER HRUDKA (BOTTOM RIGHT IN PICTURE)

14 eggs
1/2 c sugar
1/2 tsp grated nutmeg
1 qt milk

In the top of a double boiler, crack eggs and beat with a whisk or egg beater. Whisk in milk, sugar, and nutmeg until well combined. Cook over low to medium-low heat, stirring constantly, until mixture fully forms curds and whey separates. This will take about 45 minutes.

Drain mixture into a colander lined with several layers of cheesecloth. Use the cheese cloth to shape into a ball and twist the top to remove excess moisture. Secure with a twist tie and hang for at least 8 hours.



Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

April 8 Sarita Rhodes
11 Yuliya & John Keck
15 Robert Alexei Pfeiffer
Michael Davis
18 Antonia Adams Clement
Alexander Voght
Julian Melendrez
19 Narmin Rolston
21 Zachary Delsante
24 Griffin Swan
25 Rob Schaffer
Lesley Zarembo
26 Marly Standley
28 John Blischak
Sandra Hoff
29 Sarah Gala

SUNDAY OF THE CROSS



A special thank you to Marty Gala for decorating the cross for the Sunday of the Cross.

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:

*David Homyak
Robert Hoff
Gina Mudrenko
Jamie Arango
Marie Lobb
Ann Carroll
Antonia Adams-Clement
Walter Booriakin
The suffering people of Ukraine*

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

Bits and Pieces

PREPARING PALMS AND PUSSY WILLOWS

Volunteers are needed to put together palm branches and pussy willows on Saturday, April 12th after liturgy. The palms and pussy willows will be blessed at Vespers that evening and 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, April 20th, 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 Mat.Elizabeth Pfeiffer (Heather) to let her know what you would love to share with others.

MARK YOUR CALENDARS for Saturday, April 5th at 10am, when we receive 3 new members into the Church through Holy Baptism.

CONFESSIONS There's only 3 weeks until 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 6, 2025. Proceeds go to St. John the Baptist Monastery Building Fund.

BRIGHT MONDAY For those who will attend Bright Monday services on April 21st, there will be a potluck coffee hour after the Liturgy/Procession.

FUTURE U.N. AMBASSADOR? Over spring break, Alanna participated in the Montessori Model United Nations (MMUN) program, a collaboration between Montessori schools and the United Nations, which aims to inspire and empower youth by providing a global education simulation experience where students learn about the UN, debate global issues, and develop essential skills like critical thinking and leadership. While in NY, Alanna also toured the United Nations, went to the top of the Freedom Tower, paid her respects at the 911 pools, saw the sculpture exhibit "Wildlife Wonders" which focuses on animal extinction and endangered species, went to Wall Street and Trinity Cemetery, and went ice skating at Rockefeller Center.

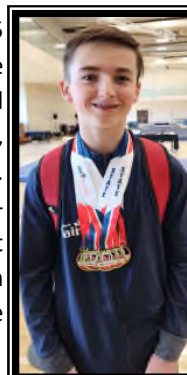


DELILAH received the Golden Eagle Award from the CTA Liberty school. Her award said, "Delilah tackles every challenge with curiosity and excitement, especially in Science and beyond. She is excelling as a reader and loves discovering new things through books. Her kindness and love for learning makes her a wonderful role model in the classroom."



The Golden Eagle is presented to the student, recognizing excellence in academics and showing respect and kindness to teachers and classmates.

DYLAN competed in the 2025 USAG Arizona Championships. He placed 1st on Vault, Parallel bars, High bars and All Around, 3rd Floor, and Pommel Horse. Dylan won the AZ Level 7 Championship. Dylan also earned a spot on the Level 7 AZ All Star Team where he will represent AZ in the Regional meet in California.



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.

THIS YEAR'S FOOD DRIVE is for FOCUS, Fellowship of Orthodox Christians United to Serve, here in Phoenix. A list of the items requested is posted in the Cultural Center. **The last day to donate will be April 6th.** If you would prefer to donate money, please see Marty Gala, she will do the shopping.

ROOF REPAIR COMPLETED Sunvek Roofing has completed the repairs to the roofs of the Cultural Center, which entailed the replacement of the shingles and repair of the foam roof. Prior planning over the years enabled us to fully fund this project.



April 2025

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|---|---|--|--|---|---|
| <p>30 St. John Climacus 8:40am Hours 9:00am Divine Liturgy</p> <p>CHURCH SCHOOL LENTEN SOUP AND PASCHA SALE MBAS MEETING</p> <p>6:00 Lenten Vespers St Ignatius Antiochan OC</p> | <p>31 Repose of St. Innocent</p> <p>PASCHA POTLUCK Sunday, April 20th, 2025 following Paschal Vespers Please contact Mat. Heather Pfeiffer.</p> <p>5:40pm 9th Hour 6:00pm Liturgy of the</p> | <p>1 Ven Mary of Egypt</p> <p>6:00pm Bible Study</p> | <p>2</p> <p>Food Drive for FOCUS Last day to bring in your food donations is Sunday, April 6, 2025</p> <p>5:40pm 9th Hour 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p> | <p>3</p> | <p>4 8:40am 9th Hour 9:00am Presanctified Liturgy</p> | <p>5 10:00am Baptisms</p> <p>5:00pm Vespers</p> |
| <p>6 St. Mary of Egypt 8:40am Hours 9:00am Divine Liturgy</p> <p>CHURCH SCHOOL FOCA MEETING</p> <p>6:00 Lenten Vespers Holy Trinity Greek Orthodox Cathedral</p> | <p>7 Repose of St. Tikhon</p> <p>Easter Egg Hunt April 20, 2025 Following Paschal Vespers</p> <p>5:40pm 9th Hour 6:00pm Liturgy of the Presanctified Gifts</p> | <p>8</p> <p>6:00pm Council Meeting</p> | <p>9</p> <p>5:40pm 9th Hour 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p> | <p>10</p> <p>Pascha Card Deadline April 6, 2025 Proceeds to benefit St. John the Baptist Monastery Building Fund</p> | <p>11 8:40am 9th Hour 9:00am Presanctified Liturgy</p> | <p>12 Lazarus Saturday 8:40am Hours 9:00am Divine Liturgy</p> <p>5:00pm Vespers <i>Blessing of Palms</i></p> |
| <p>13 ENTRANCE of the LORD INTO JERUSALEM</p> <p>8:40am Hours 9:00am Divine Liturgy</p> <p>CHURCH SCHOOL</p> <p>12:00pm Bridegroom Matins</p>  | <p>14 Great and Holy Monday</p> <p>8:40am 9th Hour 9:00am Presanctified Liturgy</p> <p>6:00pm Bridegroom Matins</p> | <p>15 Great and Holy Tuesday</p> <p>8:40am 9th Hour 9:00am Presanctified Liturgy</p> <p>6:00pm Bridegroom Matins</p> | <p>16 Great and Holy Wednesday</p> <p>8:40am 9th Hour 9:00am Presanctified Liturgy</p> <p>6:00pm Matins</p> | <p>17 Great and Holy Thursday</p> <p>8:40am 9th Hour 9:00am Vespersal Liturgy</p> <p>6:00pm Matins with 12 Passion Gospels</p> | <p>18 Great and Holy Friday</p> <p>8:00am Royal Hours</p> <p>3:30pm Vespers</p> <p>5:00pm Matins w/ Lamentations</p> | <p>19 Great and Holy Saturday</p> <p>8:40am 9th Hour 9:00am Vespersal Divine Liturgy <i>Blessing of Bread, Wine & Dried Fruit</i></p> <p>11:30pm Nocturnes</p> |
| <p>20 HOLY PASCHA 12:01am Procession, Hours & Divine Liturgy <i>Blessing of Baskets</i></p> <p>1:00pm Paschal Vespers Easter Egg Hunt Agape Potluck</p> <p>CHRIST IS RISEN! INDEED HE IS RISEN!</p> | <p>21 Bright Monday</p> <p>8:50am Paschal Hours 9:00am Divine Liturgy</p> <p>Procession Potluck Lunch</p> | <p>22 Bright Tuesday Repose of St. Alexis Toth</p> | <p>23 Bright Wednesday Great Martyr George</p> <p>8:50am Paschal Hours 9:00am Divine Liturgy</p> | <p>24 Bright Thursday</p> | <p>25 Bright Friday</p> | <p>26 Bright Saturday</p> <p>5:00pm Vespers</p> |
| <p>BRIGHT WEEK—FAST FREE</p> | | | | | | |
| <p>27 Antipascha St. Thomas Sunday 8:40am Hours 9:00am Divine Liturgy</p> <p>CHURCH SCHOOL</p> | <p>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.</p> | | | | | <p>3</p> <p>6:00pm Bible Study</p> <p>5:00pm Vespers</p> |