

SS Peter & Paul Orthodox Church Newsletter

Volume 9, Issue 4

April 2009

January Council Highlights

- ✘ February's Operating Income was \$9,447 and Operating Expenses were \$8,544, resulting in a net income of \$902 for the month of January. We have a year-to-date deficit of \$1,137.
- ✘ Parish Council discussed the two vacant trustee seats on the council. Please contact Fr. David if you are interested in either position.
- ✘ Lenten Vespers were held at SS Peter & Paul on Sunday, March 29th. The Lenten meal following the services were hosted by St. John the Evangelist Mission. Marty Gala served as the church's liaison.



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A Desert Meeting

Saint Mary of Egypt immediately recognized the holiness of a man she'd never seen before—the monk Zossimas—when he encountered her in the desert. She had come a long, long way to achieve that recognition of holiness in a man. Mary ran away from her miserable home at age twelve, and took to the streets. She had been abused, neglected, and deprived of the



love that would have helped her see her own worth. Mary was strongly but darkly attracted to men. Unable to see the worth in others any more than in herself, she took perverse delight in enticing and then mocking men. For seventeen years she sold her body to any man who interested her. As Dr. Kyriaki FitzGerald has written, Mary convinced herself that she was free and living on her own terms. Yet she felt contempt and disgust for men, even as she avidly sought their embraces. Her Curiosity, and possible new customers, impelled Mary to join the crowd boarding a ship for Jerusalem. Once there, she continued to follow the crowd to the cathedral. It was the Feast of the Exaltation of the Cross. Mary tried to enter the church, but at the threshold found herself thrust back as if by powerful arms. Shocked and distressed, she suddenly confronted the emptiness of her life. But almost at the

same moment, she felt the loving gaze of the Theotokos in the icon. She begged the Mother of God to help her, to show her what her life should be. Approaching the threshold again, she felt herself drawn in rather than pushed out. Like other pilgrims, but now with her whole heart rather than idle curiosity, she worshipped at the foot of the cross.

And in the midst of the throng, the Theotokos spoke words directed only to her: "Cross the Jordan, and you will find peace." By sunset of that day, Mary had reached the Church of St. John by the Jordan, where she was baptized and received Holy Communion. The next day she crossed the Jordan, and then began her forty-seven solitary years of struggle and intense prayer. When the monk Zossimas came upon her in the desert, Mary knew who he was at once. A beautiful scene of mutual humility and respect followed. Zossimas pros-

trated himself and asked for her blessing; she in turn bowed down to him and asked for his. This went on until Mary said that he, as a priest, should bless her. He answered that it is not by one's rank but by the gifts of the Holy Spirit that grace is recognized. As recipient of those gifts, the monk said, Mary should bless him. So she finally did so. This woman who had once seen men only as objects of her lust was now able to recognize the holiness of a man she was seeing for the first time. By God's grace, Saint Mary of Egypt had, in the words chosen for this day, purified her conscience "from dead works to worship the living God". (Hebrews 9:14b)

Troparion (Tone 8)

The image of God was truly preserved in you, mother,
 For you took up the Cross and followed Christ.
 By so doing, you taught us to disregard the flesh,
 For it passes away, but to care instead for the soul,
 Since it is immortal.



Kontakion (Tone 3)

Having been a sinful woman,
 You became through repentance a Bride of Christ.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.

Message From Our Rector

Dear Brothers and Sisters in Christ,

This is the day of resurrection! Be illumined, O people! Let everyone embrace in joy! Let us warmly greet those we meet and treat them all like brothers, even those who hate us! Let all the earth resound with this song: Christ is risen from the dead, conquering death by death, and upon those in the tombs bestowing life!



With hearts and faces of radiant joy we will soon sing these words in celebration of the Lord's Resurrection — the brightest of all feasts, the most wonderful of God's miracles, and the greatest event in all of human history.

The Apostles, who were eyewitnesses of the Risen Lord Jesus, went out into the world as preachers of the Good News of the Lord's victory over sin and death through His life-giving death and resurrection. With this faith they willingly offered their lives, more often than not with martyrdom, "for we cannot keep from telling what we have seen and heard" (Acts 4:20).

The resurrection of the Lord Jesus has been the basis and foundation of all of the Church's faith and of its preaching from the very beginning. Without this faith in the Lord's victory, how could the Church have come into

existence? How else could it have survived the initial years—centuries—of horrible persecution? St. Paul penetrates even deeper into the mystery when he writes: "And if Christ did not rise, our preaching means nothing, and your faith means nothing" (I Corinthians 15:14). Thus, we see that the resurrection of Jesus Christ is inseparably linked with the Christian message and its proclamation. Our preaching and faith would be empty indeed, were it not for the life-giving resurrection of our Savior. The preaching of the Apostles was not founded upon trickery or clever myths, upon philosophical ideologies or well meaning individuals, but upon an historical fact. "We didn't follow any clever myths when we told you about the power of our Lord Jesus Christ and His coming. No, with our own eyes we saw His majesty" (II Peter 1:16)

Jesus "showed Himself alive... by many infallible proofs" (Act 1:3); for forty days and nights speaking to His Apostles, appearing to them, allowing them to touch Him, eating with them, walking with them, and teaching them. They felt His presence so vibrantly that their hearts were aflame. Who ever saw or heard of a dead man exerting such influence on the living; arming them with such power and wisdom; emboldening and enlightening such

simple, uneducated men. St. John Chrysostom writes, "A great proof of the resurrection of Christ is the great power He manifested after His death. His resurrection convinced the living to abandon their country, their homes, their friends, their relatives, their wives, children and parents, and to take little thought of the danger to their own lives. All these are the achievements, not of a dead man who remained in his grave, but of a resurrected God."

The resurrection of Christ as a miracle is not only an historical event, but something which we live every day. It defines who we are. The resurrection is the source of our hope and the source of our joy. Not only in apostolic times, but even in modern days, there are people who would rather die than deny the Lord's resurrection. The Gospel's proclamation that the Lord is risen is a witness to the historic faith of the Apostles, the martyrs, the righteous; it justifies all of their struggles, even the blood which they shed for the mysteries of the faith. The Apostles knew that their Lord was risen—as do we.

May our celebration of the Lord's resurrection be bright and joyous. May each one of us feel the Lord's victory in our own hearts and lives and in the hearts and lives of all who are dear to us.

Youth News

As we continue our journey to Pascha, we encourage you to bring your child(ren) to the services of Holy Week:

Lazarus Saturday: Mary and Martha plead with the Lord to come quickly to heal their brother Lazarus. Jesus delays his return until Lazarus is dead four days. Martha confesses her belief in Jesus as the Christ, the Son of God. Jesus says: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live..." Jesus has the power to raise the dead. Jesus raises Lazarus from the dead.

Palm Sunday: Jesus enters Jerusalem and is honored as a King. The children greet Jesus waving palms and branches, crying out "Hosanna!" The people shout their praises to Him: "Hosanna! Blessed is He who comes in the Name of the Lord! Hosanna in the highest!" In our celebration of the feast, the palms we hold are a sign of our allegiance to Christ.

The Bridegroom Matins: God made us stewards of His world, to serve and care for it. Jesus warns us of the Day of Judgment, the time of the "End," when we will appear before God and have to account for our deeds. Christ will come to judge the world. He will

come at Midnight, at an hour when we least expect Him. He will come as a Bridegroom, to take us, the Church, as His Bride. God calls us to be prepared, for only those who are ready will enter His Kingdom.

Holy Thursday: A woman anoints Christ's feet with oil, as a sign of love, as well as a preparation for His burial. The Jews seek to kill Jesus and Judas agrees to betray his Master. Jesus shows the disciples how they must serve others, by washing the feet of His own disciples. Jesus shares a Passover meal with His disciples. He blesses bread and a cup of wine, saying "do this in remembrance of Me." Jesus teaches the disciples about love, and promises to send them a Comforter, the Holy Spirit, after He is gone. The Mystical Supper.

Holy Friday: Jesus takes the disciples to a place to pray and tells them that one of them shall betray Him and the others will deny Him and run away. Jesus is arrested and brought before the chief priests and scribes who sentence Him to death for equating Himself with God. He is brought before Pilate, the Roman governor, and then to Herod, to be sentenced to death and killed. Jesus is put to death on a Cross,

along with two thieves. Mary, Jesus' mother, and the women followers who served Him stood by the Cross until the end. Joseph of Arimathea and Nicodemus take Jesus' body down from the Cross, prepare it for burial and lay Him in a new tomb. The Death & Burial of Christ.

Holy Saturday & Pascha: Jesus died in order to give us new life! Through His death on the Cross, Jesus defeated the power of death. Having died as a man, Jesus descended to Hades, the place of death, to destroy death and bring life to those in the tombs. Jesus' life was more powerful than death. At the moment of His death, the earth shook, the tombs were opened, and many bodies of the saints were raised. By His Resurrection from the dead, Jesus, who is the Christ-God, gives new life to all who believe in Him and do His will. Although we will die, we know that "death can no longer hold men captive," for when Christ comes again, all those in the tombs will be raised from the dead. Christ the Lord of all will come to judge the living and the dead, and grant life eternal in the world to come, to all who believe in Him as King and as God. "Christ is Risen!"

From the Depths of Hell

Very Rev. John Breck

The final Old Testament reading for Holy Saturday vespers—Daniel 3:1-57, the story of the three young men in the fiery furnace in Babylon—is composite, drawing upon both Aramaic and Greek (Septuagint) traditions. The latter modifies and amplifies a detail the Church's patristic witnesses consider essential. That small detail is a typological image that announces the primary theme of Orthodox Pascha or Easter: the descent of Christ into the depths of hell, to liberate humanity from the powers of sin, death and corruption.

According to the Aramaic version, King Nebuchadnezzar—for unspecified reasons (the Greek declares it was because he heard the three young men singing from the midst of the flames)—asks his advisors, "Did we not cast three bound men into the furnace?" Then he adds, "Yet I see four men, unbound, walking in the midst of the fire—and the appearance of the fourth is like a son of the gods!" That descriptive phrase, "like a son of the gods," is a Semitism, signifying an angelic being. The Septuagint replaces it with the assertion, "An angel of the Lord came down into the furnace...and drove out the fiery flame."

In the view of the Church Fathers and Orthodox tradition generally, the angelic being who appears in the midst of the flames is a prophetic image of both the means and the meaning of our salvation. That powerful image points forward to and is fulfilled by the crucifixion, the death and the resurrection of Jesus Christ.

One of the most significant differences between Western (Latin) and Eastern (Orthodox) theology concerns the means by which we are redeemed from the consequences of sin—our rebellion against the person and will of God—and granted access to the blessed, transfigured existence termed by Scripture "eternal life." The Latin view—focusing on the "original sin" of the first man Adam, transmitted to successive generations like a genetic flaw—stresses the payment or obligation we have to offer to God, whether of Christ's sacrifice (Anselm's theory of "satisfaction") or of our good deeds (the notion of accumulated "merits"). These medieval themes have been significantly modified by modern Western theologians, but they continue to shape Catholic popular piety, and even that



of certain Protestant confessions (the Lutheran "theologia crucis," for example: a "theology of the cross" that places primary emphasis on Christ's crucifixion, while not neglecting the resurrection). An indirect consequence of this accent is the paschal image of the risen Christ in Western tradition. There the Saviour, bearing the marks of crucifixion, is usually depicted rising victorious from his tomb or sepulchre, while the guards are asleep at his feet.

In Orthodox tradition, that saving victory over death is depicted much differently. Here the themes of incarnation, crucifixion, resurrection and exaltation merge in the motif of Christ's "Descent into Hell," more properly termed his "Descent into Sheol," the realm of the departed righteous who await the Saviour's coming.

If the eternal Son of God, second Person of the Holy Trinity, deigned to become a man, a human being of flesh and blood, it was not in the first instance to assume the consequences of Adam's guilt through a vicarious sacrificial self-offering. He "took flesh," rather, to assume our fallen, sin-scarred "nature" -- what makes us essentially human—in order to redeem and glorify that nature. This he accomplished by his sinless life and innocent death, fulfilled by his rising from the dead and his ascension or exaltation into heaven, the fullness of the presence of God. In that movement of glorification, he remained the "God-man," bearing in himself both his eternal divinity and his human nature, restored and renewed to its original perfection and beauty. If the Son of God became (a) man, patristic tradition declares, it was to offer to us the possibility of *theôsis* or "deification," meaning a full participation in God's very life and a sharing with him in a communion of boundless, inexhaustible love.

In this perspective, it is not we who strive to reconcile ourselves to God by appeasing his righteous wrath. It is God who seeks to reconcile himself to us through the gift of his Son, the righteous innocent one, who breaks down the wall of our sin and unrighteousness, in order to unite us through himself to the Father. "God was in Christ," the apostle Paul declares, "reconciling the world to himself."

This is the theme so beautifully and poignantly

depicted in iconography of the Resurrection or Descent into Sheol. The Crucified One, lying in the tomb on the day that will become known and celebrated as Holy Saturday, "descends" into the lower reaches of the created world, into the realm of the dead. Here he reaches out to meet and seize the outstretched hands of Adam and Eve, representatives of all humanity. The flow of Christ's robes and the position of his body make it appear that he is both descending and ascending. Enveloped in a resplendent aureole, he stands victoriously above the pit of hell, a dark hole in which Satan and Hades, symbols of sin and death, are bound fast. Death is overcome, and for those who long for eternal communion with God, salvation is at hand. It is enough to reach out and seize the hand that's offered.

As the angel descended into the fiery furnace to protect and save the three young men, so Christ descends into the farthest reaches of hell, to bring reconciliation and life to all those who seek them. In the same way, he descends into our own realm of torment and death, to enfold us in the mantle of his boundless compassion and love. We may provoke our own alienation from ultimate truth and value. We may reject the gift of life and fashion our own hell, a place of living death. Or that hell may take the form of unrelieved suffering, within ourselves or in the lives of those closest to us. Still, the metaphor holds. Into that place of darkness and pain, even into the fiery furnace of our tortured imagination, Christ descends again and again. He comes not only to release us from our suffering; he comes to bear that suffering with us and for us. He comes as Light into our darkness and as Life into our sickness and death. He comes, as he came to the three young men and to the righteous departed of the paschal icon, with outstretched hands, to embrace us, to raise us up, and to exalt us with himself into a place, into a communion, of ineffable glory and joy.

This sacred image of Christ's paschal victory reveals the mystery, the sacramental blessing, of our salvation. And in that mystery lies our most fervent hope, and with it, the object of our deepest longing.

Reprinted from "Life in Christ", April 2009, Article #1, Orthodox Church in America, <http://www.o.ca.org/CHRIST-life-article.asp?SID=6&ID=172&MONTH=April&YEAR=2009> ✠

All Saints Camp

Save the Dates!

ALL SAINTS CAMP

2009



Sunday, June 7th - Friday, June 12th

For campers entering 4th grade through Senior in High School.
(Entering 3rd grade may be added depending on interest.)



All Saints Camp is a sleep-away camp in Flagstaff, Arizona that offers volleyball, basketball, archery, a tree-top ropes course, Capture-the-Flag, hiking, nightly bonfires, games, arts and crafts, organized Olympics and more- all within an Orthodox setting with daily Matins, Vespers and Christ-centered lessons.

6 days, 5 nights, all meals and transportation* for only
\$250 per camper!

*Transportation to and from Flagstaff is from either St. Katherine Greek Orthodox Church in Chandler or the Holy Trinity Greek Orthodox Cathedral in Phoenix.

Camper and Staff Applications are available in the church's narthex.

Supported by the Arizona Council of Eastern Orthodox Churches

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



night and the life of the Kingdom of God. It is the procession 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 St 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 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 St. 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 St. 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 St 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).

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

Troparion

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

Continued on page 6

Easter Sunday: The Holy Pascha (cont'd)

(Continued from page 5)

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, <http://www.oca.org/OCchapter.asp?SID=2&ID=76>

CHRIST IS RISEN! INDEED HE IS RISEN!

Amharic - Kristos Tenestwal! Bergit Tenestwal!

Byelorussian: Khristos Uvoskros! Zaprowdu Uvoskros!

Greek: Christos Anesti! Alithos Anesti!

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

Portuguese: Cristo ressuscitou! Verdaderamente ressuscitou!

Slavonic: Christos Voskrese! Voistinu Voskrese!

Slovak: Kristus vstal zmrtvych! Skutočne vstal!

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

SUN-
DAY OF
ORTHO-
DOXY



Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

Eugenio Golowatsch
April 1
Joe Kurowski
April 12
Mary Maul
Michelle Golowatsch
April 14
Pauline Vinay
April 15
Julian Melendrez
April 18
Zachary Delsante
April 21
John Blischak
April 28

**Many Years!
Mnogaya Leta!**



Thank You

Now that I feel I'm finally on the road to recovery I want to thank you all from the bottom of my heart for all the prayers, thoughts, well wishes, cards, and calls to check on my progress that were made on my behalf. I know that the love shown to me by this wonderful parish family really helped get me through a most difficult period in my life. I am most grateful to all of you. Thank you again!"

Dorothy

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:

Dorothy Yost
Mary Maul
Marie Yevin
Joe Kurowski
Dennis Tarasevich
Peg Linderman
Pauline & Dan Vinay
Helen Malecki
Beatrice Washington
Anna Michkofsky

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

Bits and Pieces

BOOKSTORE UPDATE

The bookstore carries all the service books you need from Palm Sunday through Pascha. They are:

The Feast of Palms: The Services of Lazarus Saturday and Palm Sunday

The Bridegroom Services of Holy Week

Holy Friday Matins - With the Passion Gospels and Royal Hours

Vespers of Holy Friday

Matins of Holy Saturday - With the Praises and Psalm 119

Great and Holy Saturday - Vespers and the Divine Liturgy of St. Basil the Great

The Paschal Service

The Vespers of Pascha

Most are \$3.

The bookstore will also carry a small selection of Paschal greeting cards. They are \$11 for a package of 12.



For a third consecutive year the bookstore is pleased to sell on consignment hand crafted egg pendants and earrings. Prices range from \$8 for a simple glass pendant to \$25 for a hand painted wooden pendant. We also have a small selection of chains for \$20.

Katrina Delsante

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.



"Do not be surprised if you fall back into your old ways every day. Do not be disheartened, but resolve to do something positive about it; and, without question, the angel who stands guard over you will honour your perseverance. "

St John Klimakos

"Nothing is so characteristically Christian as being a peacemaker. "

St Basil the Great, Letter 114

PASCHA CELEBRATION

Barbara Peterson and Pat Starkey are coordinating a Pascha Dinner celebration after the noon Pascha vespers and Easter Egg Hunt. This will be similar to Christmas Eve dinner, with each family bringing a dish to share. Ideas and details will follow. This way we can have a wonderful celebration together.



MYRRHBEARERS ALTAR SOCIETY



Orders placed for Easter Paschas can be picked up starting Sunday April 5th and 12th. They can also be picked up after Pre-sanctified Liturgy on Wednesday.

Our last Easter bake will take place on Tuesday, April 7th. See Elizabeth if you can help.

Our Myrrh Bearers meetings take place every second Sunday of the month. If you are not a member we welcome you to come and join us at one of our meetings. Our moral object is to uphold the Holy Eastern Orthodox Faith. One objective is the beautification of the church and secondly to make us one family through religious and social activities.

Elizabeth Michel

President



COFFEE HOUR

Thank you everyone who pitched in while I was in Ohio taking care of my mother and brother. Thank you Marty, Joe, Alba, Elizabeth, Margie, Kiddan, Debra, George, Svetlana, Natalia, Wes, Peter, Luka, Harold, Pauline, Tania, Bessie, Tillie, Vi, and anyone else I've missed. A special thank you to Elizabeth Michel for coordinating the coffee hour in my absence. April dates are open for coffee with the exception of Pacha.

Pat Starkey

APS SECURITY LIGHT

Additional security lighting has been installed, by APS, on the alleyway pole over by the southwest corner of the gravel parking area. The additional light illuminates the gravel parking area and the alleyway along that area. The church board, through its research, deemed it more cost effective (at approximately \$20 per month, including the electric cost) to lease the system from APS rather than build, install, and maintain our own private lighting for that area. Please consider in your 2009 tithing.



LOST AND FOUND

Two (2) sets of eye glasses and car keys have been turned into the church's office. Please inquire if you are missing any of these items.

INSURANCE INCREASE

The church's commercial property value has increased. The church's insurance carrier has given notification that the church's insurance premium will be increased by 12%. Please consider in your 2009 tithing.

NEWSLETTER

We would appreciate donations of 11x17 paper for the newsletter.

SPECIAL THANKS

A special thank you to Alex Homyak and Boy Scout Troop 329! For those who haven't noticed, the old rectory house has a fresh new coat of exterior paint and some additional landscape plants. Alex choose to do his Eagle Scout community service project requirement to benefit our church. The Boy Scouts and scout leaders' donated all their labor. All the materials for the project were donated by Alex and supporting parishioners. Thanks again to Alex and all those who participated to make this project such a success!



FOCA

We had our yearly election of officers at our meeting in March. The newly elected officers are:


President	Pat Starkey
Vice President	John Hecht,
Secretary	Stephanie Homyak
Treasurer	Peter Radjenovich

The chapter is planning to be very busy this year. We are currently looking into volunteering at St. Mary's Food Bank on a Saturday morning. This will be sometime at the end of May or first part of June. More projects are in the planning stages, including a piroghi workshop and tutoring neighborhood youth. Our next meeting is Sunday, April 4, 2009 following Fellowship Hour in the conference room. All are invited to attend.

We welcome your support on any of the above projects. Please contact Pat Starkey at 623.512.2021. Thank you

Pat Starkey

April 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <p>Easter Egg Hunt Sunday, April 19th following Paschal Vespers.</p>			<p>1</p> <p>6:00pm Liturgy of Presanctified Gifts <i>Lenten Meal</i></p>	<p>2</p> <p>6:00pm Canon of St Andrew of Crete</p>	<p>3 'Unfading Bloom' Icon</p>	<p>4 Akathist to the Theotokos</p> <p>5:00pm Great Vespers</p>
<p>5 St. Mary of Egypt Murom Icon</p> <p>8:40am Hours 9:00am Divine Liturgy Church School FOCA Meeting</p> <p>6:00pm Vespers <i>St John Romanian Church</i></p>	<p>6</p> <p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>	<p>7 Repose of St. Tikhon EASTER BAKE</p>	<p>8 The 'Spanish' Icon</p> <p>6:00pm Liturgy of Presanctified Gifts <i>Lenten Meal</i></p>	<p>9</p> <p>FOOD DRIVE <i>Please bring in your nonperishable food donations for St. Mary's Food Bank. Collection boxes are in the church narthex and cultural center.</i></p>	<p>10</p>	<p>11 Lazarus Saturday</p> <p>9:00am Divine Liturgy 11:00am Eritrean Liturgy</p> <p>5:00pm Vespers and Blessing of Palms and Pussy Willows</p>
<p>12 Entrance into Jerusalem </p> <p>8:40am Hours 9:00am Divine Liturgy</p> <p>Church School MBAS Meeting</p> <p>6:00pm Bridegroom Matins</p>	<p>13 Great and Holy Monday</p> <p>6:00pm Bridegroom Matins</p>	<p>14 Great and Holy Tuesday Vilnius Icon</p> <p>6:00pm Bridegroom Matins 7:00pm Council Mtg</p>	<p>15 Great and Holy Wednesday</p> <p>7:00pm Holy Unction Service</p>	<p>16 Great and Holy Thursday</p> <p>9:00am Vespers and Divine Liturgy</p> <p>6:00pm Matins and Passion Gospels</p>	<p>17 Great and Holy Friday</p> <p>3:00pm Vespers and Burial Service</p> <p>6:00pm Matins and Lamentations</p>	<p>18 Great and Holy Saturday</p> <p>9:00am Divine Liturgy</p> <p>11:30pm Nocturnes</p>
<p>19 The PASCHA of the LORD</p> <p>12:00am Matins, and Paschal Divine Liturgy Blessing of Baskets</p> <p>12:00pm Paschal Vespers followed by Easter Egg Hunt PASCHA Celebration</p> 	<p>20 Bright Monday</p>	<p>21 Bright Tuesday Iveron Icon</p>	<p>22 Bright Wednesday</p>	<p>23 Bright Thursday Holy Greatmartyr, Victorybearer and Wonderworker George</p>	<p>24 Bright Friday Icon 'Lifegiving Spring'</p>	<p>25 Bright Saturday Holy Apostle and Evangelist Mark</p> <p>5:00pm Great Vespers</p>
<p>26 St. Thomas Sunday</p> <p>8:40am Hours 9:00am Divine Liturgy</p> <p>Church School</p>	<p>27</p> <p></p> <p>Pascha Celebration April 19, 2009 Following Paschal Vespers and Easter Egg Hunt Please see Pat Starkey or Barbara Peterson to sign up. Details to follow.</p>	<p>28</p>	<p>29</p>	<p>30 Holy Apostle James, Brother of St. John</p>	<p>1 'Unfading Bloom' Icon</p>	<p>2 Akathist to the Theotokos</p> <p>5:00pm Great Vespers</p>