

# SS Peter & Paul Orthodox Church Newsletter

Volume 18, Issue 4

April 2018

## Special Parish Meeting

March 25, 2018

A special parish meeting was held to approve the purchase of replacement church windows with double-paned glass and insulated metal doors. In addition, the parish voted to approve David Homyak as our representative to the All-American Council in St. Louis, Missouri this July.



### Ss. Peter & Paul Orthodox Church

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# The Power of Peter's Shadow

**April 15 is Thomas Sunday, when we read the well-known story of the apostle Thomas' encounter with the risen Christ. But on this day we also read a passage that reveals the extraordinary spiritual growth of another apostle, Peter.**

This passage, Acts 5:15, tells us that the Spirit-filled apostles were doing many signs and wonders among the people, in a part of the Temple in Jerusalem called Solomon's Portico. The leader in this

exciting work was none other than Peter, once so afraid and craven that he denied knowing Christ. But now, people "carried out the sick into the streets, and laid them on beds and pallets, so that as Peter came by at least his shadow might fall on some of them."

Some might question the idea that Peter's shadow could have an effect. But Luke makes two other references to such healing power. One is in his Gospel, where we read (8:43-44) about the woman who has had flow of blood for twelve years. She

comes up behind Jesus, obviously in fear and trembling, and touches the fringe of His garment. The flow of blood ceases at once. Far from rebuking her or criticizing what she has done, the Lord receives her humble declaration "in the presence of the people" that she has been healed of a terrible affliction by touching His clothing. He says, "Daughter, your faith has made you well; go in peace."



in Acts 19:11, that God "did extraordinary miracles by the hands of Paul." The apostle was so revered and trusted as a healer that people took handkerchiefs or aprons that had touched his body to the sick, and "diseases left them and the evil spirits came out of them."

Some people still have difficulty in understanding this working of God's grace through human beings. Visitors to an Orthodox Liturgy may express discomfort at seeing worshippers venerate the hem of the priest's garment. But the ex-

amples in Luke and Acts give us a good basis to explain what is going on. The same explanation could apply to kissing the hand of a priest and asking for a blessing; the grace that comes is only in God, but it comes through the hand of His ordained servant.

Peter's new courage as he and the apostles worked among the people would soon be needed, as today's passage from Acts reveals. The jealous Sadducees arrested and imprisoned him and the others. They were rescued and released by an angel, but their release didn't mean that they could go home and relax. The angel gave specific instructions: "Go and stand in the Temple and speak to the people all the words of this Life." The apostles were to return to the very place where opposition to their message was strongest and most concentrated, and were to continue delivering that message.

It was not an easy assignment, but they carried it out admirably, creating the foundation of the Church to which we can now belong.

# Message From Our Rector

Beloved in Christ,

With the annual commemoration of the Raising of Lazarus, we once again enter into our annual observance of the week we refer to as "Great and Holy." Through the beautiful and solemn services of Holy Week, the Orthodox Church offers the amazing opportunity to walk with the Lord in His last days, the saving days of His Passion, Death, and Resurrection. The Orthodox Church's Services of Holy Week offer a truly blessed opportunity to not only observe, but to fully enter into the experience of the Lord's salvific death and life-giving resur-



rection.

Anyone who has participated in these services can witness to what a powerful experience it is- there is no experience like it found outside the Orthodox Church. And there is no celebration of Pascha like one that has been prepared for beforehand by participation in the services of Holy Week. The schedule of our parish Holy Week and Pascha Services is included in this monthly newsletter and may also be found on our parish website; feel free to copy it and share it with family and friends and others you might wish to invite to share in this deeply spiritual and

life-changing experience.

I look forward to celebrating and praying the Divine Services of Holy Week with you all. May our participation in the Passion, Death, and Resurrection of Our Savior bring all of us to the eternal joy of the Kingdom He has opened unto us.

I invite you to join me as we walk with the Lord as He enters Jerusalem in triumph, carries His cross to Golgotha, and is laid in the tomb. And then, with the Holy Myrrhbearing Women, we discover that the tomb is empty and that Christ is risen.

With love in the Lord Who, for our salvation, suffers, dies, and is buried... and rises again in glory, bring new life to us and to all the world,

**+Bishop Daniel**

## Pascha Recipes

### CHEESE PASCHA

2/3 cup sweet butter  
2 lbs farmer cheese  
2 egg yolks  
1/3 cup golden seedless raisins  
2/3 cup granulated sugar  
2/3 cup heavy cream  
1/8 teaspoon salt  
1 teaspoon vanilla



Rub cheese through a fine sieve or food mill; set aside. Cream butter and sugar until light and fluffy. Add sieved cheese to butter mixture. Add egg yolks; beat until smooth and fluffy. Add salt and raisins. Beat whole egg until frothy. With same beater, whip the cream. Fold egg and cream into cheese mixture. Heat mixture in a saucepan over very low heat, stirring, until bubbles form around the edges of the pan. Remove from heat and allow to cool, stirring occasionally. Stir in vanilla.

Line a container (with holes for drainage) with damp cheesecloth and fill with cheese mixture. Set a weight on the top of

the cheese and place on top of a plate or pan (liquid will drain from holes). Let it drain overnight in refrigerator or until cheese holds its shape. Unmold and decorate as desired.

### GREEK EASTER TWIST

2 packages dry yeast  
1 cup lukewarm water  
1 cup milk  
1-1/4 cups sugar  
1 teaspoon salt  
3/4 cup butter  
5+ cups sifter all-purpose flour  
3 eggs, well-beaten  
1/4 cup orange juice  
1/2 cup golden raisins  
1/4 cup light cream  
1/4 teaspoon sugar  
1/2 cup ground blanched almonds

Dissolve yeast in lukewarm water. Scald milk and cool to lukewarm. Combine the milk and yeast mixture; cool to lukewarm. Add 1 teaspoon sugar and salt to the mix-

ture. Add 2 cups of flour and mix thoroughly. Then, cover the bowl with a cloth and put in a warm place to rise (about 2 hours). It will be bubbly.

In another bowl, cream the butter and remaining sugar. Add the eggs, orange juice, and raisins and mix thoroughly. Add the risen dough and blend together well. Slowly add remaining flour and knead into the dough. Turn out on a floured board and knead for 10 minutes to make smooth and pliable. Place in a well-greased warm bowl, rotating the dough to grease all sides. Cover with a cloth and set in a warm place to rise for about 2 hours, until it is doubled in bulk. Punch down dough and turn onto lightly floured board and knead just a minute or so. Grease a 12" round pan. Cut dough into 3 pieces and roll each piece until long enough to braid into a round twist to fit pan. Combine cream and sugar and brush on top. Sprinkle with ground almonds. Cover and place in a warm place to rise for 1-1/2 hours. Bake at 350F for one hour.



# 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 prepared 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.

# “Break on Through (To the Other Side)”

Fr. Steven Kostoff

The Orthodox Church’s claim that Pascha is “the Feast of Feasts” is far more than poetic rhetoric. On the most basic level, it reminds us that the very existence of the Church is dependent upon the reality of Christ’s bodily resurrection “from the dead.” The Feast of Pascha makes that abundantly clear with an intensity that can be overwhelming. This, in turn, reinforces the blunt apostolic insight found in the words of Saint Paul: “If Christ has not been raised, then our preaching is in vain and your faith is in vain” [1 Corinthians 15:14]. No amount of modern “reinterpretation” of the Lord’s resurrection to the contrary can effectively silence or refute what the Apostle wrote. The Christian Faith – and the Church – stands or falls on the truthfulness of the bodily resurrection of Christ. The Apostle Paul further warns us that a non-resurrected Christ has even worse consequences for those who would mistakenly proclaim a resurrection that never actually occurred: “We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true the dead are not raised” [v. 15]. Finally, and with a brutal honesty that reveals the Apostle’s clarity of thought, he does not shrink from exposing the futility of purpose that a non-resurrected Christ would collapse into: “If for this life only we have hoped in Christ, we are of all men most to be pitied” [v. 19]. That assessment sounds just about right to me.

Yet after decisively dealing with such theoretical scenarios, Saint Paul confidently proclaims the Gospel that he had himself received (literally that which was “handed over” or “traditioned” to him): “But in fact Christ has been raised from the dead, the first-fruits of those who have fallen asleep” [1 Corinthians 15:20]. Therefore, when someone dies, we do not have to

“grieve as others do who have no hope” [1 Thessalonians 5:13].

Christian hope is directed to the future and the eschatological fulfillment of God’s providential care for, and direction of, our common human destiny, culminating in a transfigured cosmos and “the redemption of our bodies” [Romans 8:23]. This is only possible if the “last enemy” – death itself – has been overcome from within, revealed to the world in and through the Risen Lord. Little surprise, then, that Pascha is the “Feast of Feasts” and “Holy Day of Holy Days” if all of the above is what we indeed celebrate! Pascha has inaugurated the current paschal season of forty days – culminating in the Ascension—during which we intensify our focus on the Lord’s triumph over the sting of death. We, too, with the Apostle Paul exclaim with glad hearts: “But thanks be to God, who gives us the victory through our Lord Jesus Christ” [1 Corinthians 15:57].

The natural cycle of life and death can weary the human heart with the inescapability of its endlessly reoccurring patterns: “Vanity of vanities...! All is vanity.... A generation goes, and a generation comes, but the earth remains forever” [Ecclesiastes 1:2,4]. “And therefore,” according to Father Georges Florovsky, “the burden of time, this rotation of beginnings and ends, is meaningless and tiresome.” Our dissatisfaction with this closed cycle undermines the very claim that it is all “natural,” and therefore acceptable to the human spirit. On the contrary, human beings are always seeking an escape into whatever “reality” will allow us at least some temporary relief from the oppressiveness of a closed universe forever marred by corruption and death. If not Stoic resignation – “the impassibility or even indifference of the sage” (Father Florovsky)—then perhaps a desire to transcend the limitations imposed upon us by “nature,” will lead to

a desperate search for an ecstatic experience – the Dionysian impulse.

If I may indulge in a pop culture reference from the heady rock music of the past (about forty years ago now!), there exists a song that more-or-less captures this desire for liberation: “Break on Through (to the Other Side).” For the moment forgiving the fatal excesses and self-indulgent pretensions of the singer-songwriter of this popular song; we can hear in its strained lyrics the human need to pass over (“break on through”) into a realm (“the other side”) that promises a heightened experience of reality that our mundane world cannot deliver. Of course, this can begin with “religion” or what we call “mysticism.” On a more secular level, the search for transcendence can be attempted through science or art. Within the context of the song we are now discussing, however, this possibly/probably refers to the rebellion associated with transgressing moral and ethical norms that seem to be restrictive and not liberating. This would be the dead world of bourgeois middle-class values supported by an insufferably bland moralistic Christianity—in other words, to all that the word “suburbia” implied in the 60s. This is justified by the individual desire for self-autonomy, “freedom,” or a stance against hypocrisy. Only God knows how much of this was only a self-justification for indulging the passions and acting irresponsibly. In other words, the quest for freedom can easily degenerate into “license.” When the imagination fails, there is always the more prosaic and ever-popular “eat, drink and make merry, for tomorrow we die.” When practiced with serious abandon, though, this leads to a “breakdown” rather than a “breakthrough.” (Alas, this was the fate of our singer-songwriter).

All of these attempts to “break on

*(Continued on page 6)*

# Holy Week and Pascha: Schedule of Services



Saints Peter and Paul Orthodox Church  
Phoenix, Arizona

## Holy Week and Pascha 2018 - Schedule of Services

March 31	Lazarus Saturday	Divine Liturgy, 9:00 a.m. Great Vespers & Blessing of Branches, 5:00 p.m.
April 1	Sunday of the Entrance of the Lord into Jerusalem - Palm Sunday	Divine Liturgy, 9:00 a.m. Bridegroom Matins, 6:00 p.m.
April 2	Great and Holy Monday	Bridegroom Matins, 6:00 p.m.
April 3	Great and Holy Tuesday	Bridegroom Matins, 6:00 p.m.
April 4	Great and Holy Wednesday	Liturgy of the Presanctified Gifts, 9:00 a.m. Matins, 6:00 p.m.
April 5	Great and Holy Thursday	Vesperal Divine Liturgy, 9:00 a.m. Service of the Passion of Christ, 6:00 p.m.
April 6	Great and Holy Friday	Vespers and Burial Service, 3:00 p.m. Lamentations at the Tomb of Christ, 6:00 p.m.
April 7	Great and Holy Saturday	Divine Liturgy, 9:00 a.m. Blessing of Bread, Wine, & Dried Fruit
April 8	Great and Holy Pascha – The Resurrection of Christ – The Feast of Feasts	Nocturnes, 11:15 p.m. Paschal Matins and Divine Liturgy of Pascha, 12:00 midnight  Paschal Vespers, 12:00 noon, followed by Egg Hunt & Agape Feast/Pot Luck

*Blessing of Paschal Baskets will follow the Paschal Divine Liturgy and Paschal Vespers*

# “Break on Through (To the Other Side)”

(Continued from page 4)

through to the other side” can be both exhilarating and dangerous, heroic or pathetic, inspiring or disgusting. When pursued with a seriousness that reveals the human spirit’s refusal to submit, not only to mediocrity, but to the laws that eternally legislate the “house of the dead” that our world has become through human sinfulness, then such attempts at self-transcendence can earn our respect. Yet, an air of futility permeates all such autonomous attempts at self-liberation, for the human person has no such inherent capabilities apart from the power of God. A wholly different issue is raised by promethean pride that resists any “authority” greater than the self – including God. (It was the anarchist Bakunin who said: “If God exists, then I am a slave”). Here we cross over into the world of “mystical insolence” and demonic rebellion.

Yet, it is only Christ Who has truly “broken through” to the “other side.” Again, this claim can only be made based upon the

“fact” of the bodily resurrection of Christ. Death itself – the fear of which subjects us to “lifelong bondage”—has been transcended in the voluntary death of Christ; a “resurrecting death” that was revealed to the Lord’s astonished disciples when He appeared among them following His burial and said: “Peace be with you” [John 20:19]. This was not a case of resuscitation and the resumption of natural life within the time and space of this world, for the Apostle Paul writes: “For we know that Christ being raised from the dead will never die again; death no longer has dominion over him” [Romans 6:9]. The human spirit’s “natural” desire for self-transcendence is no longer wasted on rebelliousness, utopian dreams, or nihilistic despair. Now it is Truth itself which has set us free. And this Truth is Christ. It is actually the will of a merciful and loving God Who desires this for us; and God has acted to make this possible by raising Christ from the dead, the “first fruits” of a general resurrection that we await in patient ex-

pectation of God fulfilling the promises made to us “according to the Scriptures.”

We can close these “fragments” with again turning to Father Georges Florovsky who, employing some of the remarkable liturgical hymns that illuminate our celebration of Pascha, describes the one meaningful “breakthrough”—our liberation from death—in the following manner: “Amidst the darkness of pale death shines the unquenchable light of Life, the Life Divine. This destroys Hell and destroys mortality. ‘Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death’ (kontakion). In this sense Hell has been simply abolished, ‘and there is not one dead in the grave.’ For ‘He received earth, and yet met heaven.’ Death is overcome by Life. ‘When Thou didst descend into death, O Life Eternal, then Thou didst slay Hell by the flash of Thy Divinity’” [Vespers of Great and Holy Friday].

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-steven-kostoff/break-on-through-to-the-other-side>\*

## Around SS Peter & Paul

### APRIL BIRTHDAYS & ANNIVERSARIES

March 31	Doug Gill
April 1	Eugenio Golowatsch
14	Michelle Golowatsch
16	Elisha Ferbrache
	Stephen Gill
18	Antonia Adams-Clement
	Julian Melendrez
21	Zachary Delsante
27	Lubov Phillips
28	John Blischak
29	Sarah Gala

*Mnogaya Leta!*

### THANK YOU

Thank you to all who assisted in cleaning the church in preparation for Holy Week and Pascha. Many thanks to David Bieber and Nick Bock for coordinating and directing the cleaning project on Saturday, March 24. This “spring cleaning” of the church is a reflection of the spiritual “spring cleaning” that we have engaged in throughout the weeks of Great Lent.

### PRAYER LIST

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

Ann Garza  
Rose Kurowski  
Tillie (Tatiana) Kulek  
Marilyn Bezkorovainy  
Anna Michkofsky  
Vickie Kulik  
Frank Kulik  
Harold Homyak

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

If you know of anyone else in need of our prayers, please contact Bishop Daniel.

# Bits and Pieces

## NEW ICON STAND

Thank you to Subdeacon Michael Wagner for the new, beautifully-made analogion (icon stand). The new analogion is a beautiful addition to the temple and provides a fitting place on which to display our patronal icon or the festal icon for our veneration. Thank you!

## NEW ICONS

The icon of Saint Daniel of Moscow (in which he holds Saints Peter and Paul Church in his hand) has been joined by a matching icon of Saint Sergius of Radonezh, recently arrived from Russia. This pair of icons has now been installed on the upper back wall of our church and further enhances the beauty of the Lord's house. Thank you to the donors of these icons! May Saint Daniel of Moscow and Saint Sergius of Radonezh intercede before the Lord that our souls may be saved!

## INSTALLATION OF NEW DOORS AND WINDOWS

The special parish meeting convened last Sunday, March 25, unanimously approved the purchase of new church doors and windows. The fabrication will take place within the next few weeks with installation to follow. Updates will be provided once the process begins. We are grateful to the ever-memorable servant of God, Protodeacon Alexis Washington, for remembering our parish in his will and for making this much-needed renovation to our church a reality. May his memory be eternal!

## PASCHA POTLUCK/ AGAPE MEAL

Every year after the Vespers service on the Sunday of Pascha (12:00 p.m.) members of our parish community come together for a shared agape meal/potluck. By sharing food and fellowship we extend our celebration of Pascha. Pat Starkey coordinates this annual event. Please contact her and let her know what you will bring to share.

## BOOKSTORE

Don't forget to stop by the bookstore for service books for Holy Week. Supplies are limited!

## HOLY WEEK AND PASCHA PARKING

Parking can be at a premium for the services of Holy Week and Pascha, during which we are happy to welcome our many guests - in addition to the faithful members of our own parish family. We enjoy a good relationship with the Bamboo Bakery, directly across the street from the church, and are able to use their parking lot for our overflow parking. (They use our parking lot on the first Thursday of every month.) Those who can are encouraged to park there in order to reserve parking spaces for guests as well as for our own parishioners who need to park in closer proximity to 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, security services have been retained for the Pascha services on Saturday night/early Sunday morning.

## BLESSING OF PASCHA BASKETS

Pascha baskets will be blessed following the Pascha Service on Saturday night/Sunday morning and again on Sunday, following the 12:00 noon Paschal Vespers.



## MISSION WALK

SAVE THE DATE: SATURDAY, APRIL 21, 2018 from 8:00 am—9:30 am for the 7th Annual Arizona Walk For Missions. Join members of SS Peter and Paul in walking around picturesque Kiwanis Park in Tempe to raise funds for the ministries on Project Mexico/Saint Innocent Orphanage and the Orthodox Christian Mission Center.

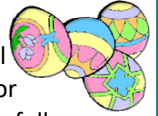
## PASCHA FLOWERS

Everyone is invited to participate in beautifying our church for the celebration of Holy Week and Pascha by donating towards the purchase of flowers. Please consider making a donation to help cover this shared expense. Remember, the beautification of the Lord's Tomb on Holy Friday and the Church on Holy Pascha is dependent upon your generosity.



## EASTER EGG HUNT

Join us for SS Peter and Paul Annual Easter Egg Hunt for children on Sunday, April 8th following Paschal Vespers. Remember to bring your child's Easter basket to collect eggs!



## 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, share ideas, and enjoy some coffee and fellowship.

## MBAS

Thank you to everyone who brought food for the Lenten meals on Wednesdays following Presanctified Liturgy. The MBAS will have their next meeting on Sunday, April 15th.

## CHURCH CLEANING

On Saturday, March 24th, a group of volunteers gathered to clean the parish in preparation for Pascha. We cleaned and polished the pews, the wooden candle & icon stands, and all the wood paneling to include the choir loft and vestibule. The work was made easy due to an excellent turnout. This turnout was due to David Bieber's leadership. I would like to thank Bradley, Jewel, Steve, Yulia, Peter, Luka, Heather, Joe, Anna, Kaylee, Irina and Alex. Dan Perroto was a big help with his best practice recommendations. The altar also received a deep cleaning. This was undertaken by those who serve in the altar to include S/Dn. Mike, Dn. John, Nick, and Fr. David. Yes, even Vladyka "rolled up the sleeves of his robe" to assist in the altar.





As stated before, the turnout was so good that after 2 hours, we were able to adjourn to the hall for sandwiches and refreshments. Thank you Sue Bieber for the lunch.

*Nick Bock*

## HOMELSS VETERAN'S TRAVEL KITS

Thank you for your generous donations. We are still in need of bandages, combs, and travel-sized shaving cream and wipes.

# April 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
<b>1 Entrance of the Lord into Jerusalem</b> 8:30am Hours 9:00am Divine Liturgy Church School  6:00pm Bridegroom Matins	<b>2 Great and Holy Monday</b> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <b>Easter Egg Hunt</b>  <b>April 8, 2018</b>            following Paschal Vespers.         </div>  6:00pm Bridegroom Matins	<b>3 Great and Holy Tuesday</b> 6:00pm Bridegroom Matins	<b>4 Great and Holy Wednesday</b> 9:00am Liturgy of the Presanctified Gifts 6:00pm Matins	<b>5 Great and Holy Thursday</b> 9:00am Vespers and Divine Liturgy 6:00pm Service of the Passion of Christ Passion Gospels	<b>6 Great and Holy Friday</b> 3:00pm Vespers and Burial Service 6:00pm Matins and Lamentations at the Tomb	<b>7 Great and Holy Saturday</b> 9:00am Vespers and Divine Liturgy 11:15pm Nocturnes 12:00am Paschal Matins & Divine Liturgy	
<b>8 HOLY PASCHA</b> 12:00am Paschal Matins & Divine Liturgy 12:00pm Vespers Easter Egg Hunt Pot Luck Luncheon CHRIST IS RISEN INDEED HE IS RISEN!	<b>9 Bright Monday</b> 	<b>10 Bright Tuesday</b> 	<div style="border: 1px solid black; padding: 10px;"> <b>Pascha Celebration</b>  <b>April 8, 2018</b>            Following Paschal Vespers and Easter Egg Hunt            Please see Pat Starkey to sign up.         </div>			<b>13 Bright Friday</b>	<b>14 Bright Saturday</b> 5:00pm Vespers
<b>NO FAST</b>							
<b>15 ANTIPASCHA</b> <b>St. Thomas Sunday</b> 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting T/YAL Meeting	<b>16 Il'insko-Chernigov &amp; Tambov Icons</b>	<b>17 Day of Rejoicing</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <b>8:00—9:30 am MISSION WALK</b>            Kiwanis Park            Tempe, AZ            Join us!         </div> 5:00pm Vespers	
<div style="border: 1px solid black; padding: 10px; background-color: #cccccc;"> <b>Teen/Young Adult League (T/YAL) Meeting</b>  <b>Sunday, April 15, 2018</b> </div>							
<b>22 Holy Myrrhbearing Women</b> 8:30am Hours 9:00am Divine Liturgy Church School	<b>23 Holy Great Martyr, Victorybearer and Wonderworker George</b>	<b>24 Molchensk Icon</b>	<b>25 Holy Apostle and Evangelist Mark</b>	<b>26</b>	<b>27</b>	<b>28</b> 5:00pm Vespers	
<div style="border: 1px solid black; padding: 10px; background-color: #cccccc;"> <b>PARISH PASCHA CARD</b>            Sunday, April 1st is the last day to sign up for the parish's Pascha card. Forms can be found in the Narthex or Cultural Center. Please return forms to Stephanie Homyak by April 1, 2018.         </div>							
<b>29 Paralytic</b> 8:30am Hours 9:00am Divine Liturgy Church School	<b>30 The "Passion" Icon Holy Apostle James, Brother of St. John</b>	<b>1 Icon "Unexpected Joy"</b>	<b>2 Ven. Theodosius Abbot of the Kiev Caves Midfeast Pentecost</b>	<b>3 "Svenskaya" Icon</b>	<b>4 Starorusskaya Icon</b>	<b>5 Icon "Inexhaustible Cup"</b> 5:00pm Vespers	
<div style="border: 1px solid black; padding: 10px; background-color: #cccccc;">           We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.         </div>							