

SS Peter & Paul Orthodox Church Newsletter

Volume 32, Issue 4

April 2023

March Council Highlights

- ✘ February's Operating Income was \$18,753.70 and Operating Expenses were \$16,192.56, resulting in a net of \$2,561.14 for February.
- ✘ Council is reevaluating potential playground equipment for children.
- ✘ Council is reevaluating our insurance carrier.
- ✘ Phone lines for fire alarm system have been repaired.
- ✘ There is no April Council meeting.



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Christ is Risen!

The Resurrection of Our Lord Jesus Christ gives us salvation and eternal joy. But it is always beyond our human ability to "understand."

The first two days of Bright Week, April 17th and 18th, commemorate events that offer other examples of the limits of human understanding. In all these events God is working for us, but people fail, at least at first, to see what He is doing.

On the 18th we read the story of Christ's encounter with two apostles on the road to Emmaus (Luke 24: 12-35). These two apostles, who knew Him and are actually in His presence, not only don't recognize Him, but are sure that His death meant the end of all their hopes.

So Jesus must ask them, "Was it not necessary that the Christ should suffer these things and enter into His glory?" He even calls them "foolish" and "slow of heart to believe all that the prophets have spoken." God's plan was laid out in the Old Testament prophecies, yet even the



apostles do not immediately see its fulfillment in Jesus Christ. Once these two who meet Him on the road see Him break bread, they come to understand.

On the 17th we read, in Acts 1: 12-17, the testimony of John the Baptist concerning Jesus Christ. The next day we read verses 21-26, and we see once again the failure of human understanding. John is peppered with questions: "Who are you?" "Are you Elijah?" "Why are you baptizing, if you are neither the Christ, nor Elijah, nor the prophet?"

John tells them of the One whose sandal he is not worthy to untie, whose way he was sent to prepare. That role of preparation, of being the forerunner, is what God has planned for him. Soon after, some of John's followers will meet Christ, and they will understand.

On the 13th we remember Saint Thomais, a young Christian woman of Alexandria. Her husband was a fisherman, and often was away from home on

his fishing boat. One night when her husband was absent, her father-in-law was overcome by passion and tried to force her to have sexual relations with him. She resisted, reminding him of God's Law. He became so enraged that he grabbed a knife and killed her.

Saint Daniel of Scetis, who was in Alexandria at the time, heard about this and told the monks to bring the young woman's body to the cemetery of a nearby monastery, to be buried with the departed monks. Again, a question revealing limited understanding was asked by some of the monks: How can a woman be buried among our departed fathers? Daniel replied: "She is my mother and your mother, because she died for her chastity."

In time, the monks came to understand. Those among them who were tormented by lustful passions were directed to pray at her grave, and received healing and relief.

What events will come into our lives as part of God's plan? Will we question them? Or perhaps we will be ready to accept the answer to all questions: Christ is Risen!

Message From Our Rector

Christ is risen!

Indeed He has risen!

Greetings to all,

As we prepare to celebrate the Resurrection of our Lord we have to remember why Our Lord died on the Cross for us. He died for all of humanity to be saved. He showed us the ultimate in love, by sacrificing Himself on the Cross for our sins so that we die on our cross for our sins. The Son of God came into the world to show us the way to the kingdom. The celebration of Christ's resurrection is a joyous time, yet it is also a



time of complete reverence and respect for what He has done for us. We begin Holy Week with Christ's Entrance into Jerusalem and then we journey through Holy Week, and we hear in the Gospel readings all that Christ endured even before His crucifixion: Him being betrayed, His scourging, being spit upon and slapped. The Son of God was betrayed and crucified. Many in the world barely take notice of this great Feast but, as Orthodox Christians, we should understand the awesomeness of what Christ has done, and be ever thankful to our good God. It is

normal to feel relief that the Great Fast is over, but we should not return to the way we were. Whatever spiritual benefit we received from the fast we should keep with us throughout the year. Every Feast of the Orthodox Church should bring us joy, and help us to have hope in blessed eternal life. And this is especially true for Pascha. The rest of the world passes us by, but we celebrate the resurrection of Christ, and for us it is not just a one-day celebration but a celebration that lasts for 40 days until Christ's glorious Ascension!

May our good Lord guide us all in our lives!

To Be Angry or To Be Faithful

On March 31st we read Genesis 22: 1-18, the story of God's command to Abraham to take his only son Isaac and to "offer him as a burnt offering upon one of the mountains of which I shall tell you."

We know how the story turns out, and that in the end Isaac was not sacrificed. But this event angers some people. They ask how it is possible to say that God cares for us if He would make this terrible demand of a person like Abraham, who did His will and followed His



commands. Their anger prompts them to believe that having faith in God is foolish. Some of them say that Abraham also should have been angry, and should have refused to do as God commanded.

Yet what Abraham himself refuses is to be angry. When Isaac innocently asks him where the lamb is for the sacrifice, Abraham answers with what seems to be a calm statement, neither angry nor agitated. He simply says, "God will provide him-

self the lamb for a burnt offering, my son." Abraham is faithful, trusting God even in this extreme moment.

There is a wonderful story of another follower of God who refused to be angry: Saint Tikhon of Zadonsk. His cellmate, Ivan Yefimov, wrote many reminiscences of the saint. Among them is a description of Tikhon's treatment by an arrogant nobleman.

It was reported to Bishop Tikhon that this nobleman, a member of his diocese, was beating his serfs. The bishop went to the man to ask him to be kinder, and to remember that every person, including the poorest and simplest, is a child of God.

The nobleman was not at all ready to have anyone tell him what to do, even his bishop. He was a hot-tempered person, very much used to having his own way. He became incensed at the bishop for daring to suggest he change his behavior. His anger

built to such a point that he slapped Tikhon across the face.

For many people, receiving such humiliating treatment would have been a cause for anger. At the very least, we might expect that Bishop Tikhon urged the nobleman to remember that he was a Christian, and to act like one. But the bishop did neither.

On his way home from the nobleman's house, the bishop decided to return. But rather than reproach the nobleman or tell him he'd been wrong, he threw himself at the man's feet and begged forgiveness for having led him into temptation to sin. The nobleman was so stuck by this humility and refusal to be angry that he fell to his knees and begged Bishop Tikhon to forgive him. From that day, his serfs did not suffer abuse.

On this same day we read from Proverbs 16:32: "He who is slow to anger is better than the mighty, and he who rules his spirit [is better] than he who takes a city."

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>.

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 pre-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.

Lazarus Saturday: The Beginning of the Cross

"Having fulfilled the Forty Days...we ask to see the Holy Week of Thy Passion." With these words sung at Vespers of Palm Friday, Lent comes to its end and we enter into the annual commemoration of Christ's suffering, death and resurrection.

It begins on Saturday of Lazarus. The double feast of Lazarus's Resurrection and the Entrance of the Lord to Jerusalem is described in liturgical texts as the "beginning of the Cross" and is to be understood, therefore, within the context of the Holy Week. The common troparion of these days explicitly affirms that "by raising Lazarus from the dead Christ confirmed the truth of the



general resurrection." It is highly significant that we are led into the darkness of the Cross by one of the twelve major feasts of the Church. Light and Joy shine not only at the end of Holy Week but also at its beginning; they illumine darkness itself, reveal its ultimate meaning.

All those familiar with Orthodox worship know the peculiar, almost paradoxical character of Lazarus Saturday services. It is a Sunday, i.e. a Resurrection service on a Saturday, a day usually devoted to the liturgical commemoration of the dead. And the joy which permeates these services stresses one central theme: the forthcoming victory of Christ over Hades... Death in its universal power, for that unescapable darkness and destruction that wallow all life and poison with its shadow the whole world. But now—with Lazarus's resurrection—"death begins to tremble." For there begins the decisive duel between Life and Death and it gives us the key to the entire liturgical mystery of

Pascha. In the early church Lazarus Saturday was called "announcement of Pascha": it announces and anticipates, indeed, the wonderful light and peace of the next—the Great and Holy Saturday, the day of the Lifegiving Tomb.

Let us first of all understand that Lazarus, the friend of Jesus personifies the whole mankind and also each man, and Bethany, the home of Lazarus the Man, is the symbol of the whole world as home of man. For each man was created friend of God and called to this Divine Friendship: the knowledge of God, the communion with Him, sharing of life with Him.

"In Him was life and Life was the light of men" (Jn. 1:4). And yet this Friend who God loves, whom in love He has created, is destroyed and annihilated by a power which God has not created: death. God encounters in His own world a power which destroys His work and annihilates His design. The world is but lamentation and sorrow, tears and death. How is this possible? How did this happen? These are the questions implied in John's slow and detailed narrative of Jesus's coming to the grave of His friend. And once there, "Jesus wept" (11:35). Why does He weep if He knows that in a moment He will call Lazarus back to life? Byzantine hymnographers fail to grasp the true meaning of these tears. They ascribe them to His human nature, whereas the power of resurrection belongs to God in Him. But the Orthodox Church teaches that all actions of Christ are "theandric", i.e. both Divine and human, are actions of the one and same God-man, the Incarnate Son of God. He who weeps in not only man but also

God and He who calls Lazarus from the grave is not God alone but also Man. But then His very tears are Divine. Jesus weeps because He contemplates the triumph of death and destruction in the world created by God. "It stinketh" say the Jews trying to prevent Jesus from approaching the corpse and this awful warning applies to the whole world, to all life. God is Life and the Giver of Life. He called man into the Divine Reality of Life and behold "it stinketh"...The world was created to reflect and proclaim the glory of God and "it stinketh." At the grave of Lazarus God encounters Death, the reality of anti-life, of destruction and despair. He meets His enemy, who has taken away from Him His World and become its prince. And we who follow Jesus as He approaches the grave, we enter with Him into that hour of His, which He announced so often as the climax and fulfillment of His whole work. The Cross, its necessity and universal meaning are announced in the shortest verse of the Gospel: "and Jesus wept"...

We understand now that it is because He wept, i.e. loved His friend Lazarus, that Jesus had the power of calling him back to Life. The power of resurrection is not a Divine "power in itself" but power of love, or rather love as power. God is Love and Love is Life, Love creates Life...It is Love that weeps at the grave and it is Love that restores life. This is the meaning of the Divine tears of Jesus. In them love is at work again—recreating, redeeming, restoring the darkened life of man: "Lazarus, come forth!..." And this is why Lazarus Saturday is the beginning of both: the Cross, as the Supreme sacrifice of love, the Resurrection, as the ultimate triumph of love.

-Fr. Alexander Schmemmann

Seven Last Words

Very Rev. Vladimir Berzonsky Preaching from the last words of our Lord, God and Savior on Good Friday is quite common in western churches. In the medieval period preachers emphasized the darkness and desolation. Later they stressed the overwhelming love poured out from Christ's glorious sacrifice. In any case the emotions of all Christians are brought to a climax by the Son of God's sublime act of mercy and forgiveness.

"Father, forgive them, for they know not what they do" [Luke 23:34]

How could our Lord Jesus utter those words from His Cross at that moment? He taught us to turn the other

cheek, but His forgiveness transcends that deed. This is beyond human nature. Only a God can do that. He was enduring suffering and agony, but they showed Him no pity. He instead pleads to His Father not to hold it against them. Indeed, they had no concept of the horror they were bringing on themselves, and yet Jesus was praying for them as He had for Judas. If He could do that, what of us?

"Truly I say to you, today you will be with Me in Paradise" [Luke 23:43]

From facing forward, He looks to His right and wins the soul of a common criminal. Not both. One must want what He offers, but despite the past with its sins, conversion is possible from One who is more eager to grant it than the one who receives it with appreciation.

"Woman, behold your son.....Behold your mother!" [John 19:26-27]

Then, looking down on the few who had the courage and compassion to share His grief and anguish, He provides for the wel-

fare of His suffering mother. A little trinity of love binds her with Him and the disciple whom He loved. They would not be alone, and they would come to know that He would be closer to them than when He lived in the same home and ate at the same table. This adoption no state charter could match. From that time on the apostle John took the Mother of God into his own home.

"Eli [Eloi] Lama sabachthani. My God, My God, why have You forsaken Me?" [Matthew 27:46]

This time He looks upward and reaches inward where the Father and Holy Spirit are as alive there as they had been eternally in the Kingdom. Why this seemingly confusing prayer?

Because it is the start of the Psalm 22 that opens onto the identification with all Adam and Eve's children who have known the feeling of forsakenness. From that moment, none could ever say and mean, *"You cannot know, Lord, what I feel."* He did and He does. The ultimate abandonment. And the psalm includes a note of faith, joy and triumph: *"For He has not despised or disdained the suffering of the afflicted one; He has not hidden His face from him but has listened to his cry of help"* [v.24].

"I thirst" [John 19-28]

Finally He acknowledges His own excruciating suffering. Who of us can imagine the sensation of one crucified who had shed an enormous amount of blood from the beatings and abuse, adding the great perspiration from the baking sun. Many metaphors are lifted: *"Thirst for righteousness," "Living water," "they gave me gall to drink..."* but the reality is one of intense thirst, as real and horrible as that.

"It is finished" [Tetelesthai] (completed, consummated, accomplished, achieved) [John 19:30]

The goal of the Holy Trinity for the salvation of humankind is fulfilled. Now for the glorious ascension and the return to the right hand of the Father, as we celebrate the Ascension feast.

"Father, unto Your hands I commend My spirit" [Luke 23:46]

Who would dare attempt to explain the awesome mystery of salvation? What can we mortals add that would dare to interrupt the sublime time for meditation? We can only allude to the awesome entrance with the precious Gifts of the Pre-sanctified Liturgy, since we have no human words to describe this poignant mystery of the Son of God's return to where He had been before the awesome kenosis, choosing to enter time and space, to live as a human from birth to death on the cross. *"Let all mortal flesh be silent, for the King of Glory now enters, the mystical sacrifice all accomplished."*

Reprinted from the "Thoughts in Christ", March 27, 2011, Bulletin 21, Volume XLVIII, Orthodox Church in America web site, <http://www.oca.org/CHRIST-thoughts-article.asp?SID=6&ID=446>

"The memory of insults is the residue of anger. It keeps sins alive, hates justice, ruins virtue, poisons the heart, rots the mind, defeats concentration, paralyzes prayer, puts love at a distance, and is a nail driven into the soul."

—St. John Climacus

Bits . . .

ALL SAINTS CAMP RETURNS! Since the mid 1980's All Saints Summer Camp (ASC) continues to provide young people with a unique, informative, and enthusiastic experience of their Christian faith, allowing them to truly engage in and learn about their Orthodox tradition, while developing lifelong friendships and memories. From its arts and crafts program, to outdoor activities, campfires, archery, nature hikes, Olympics, evening events, daily worship services, and Orthodox life discussions, All Saints Camp offers to its campers an extensive and transformational program.

This year, All Saints Summer Camp will be hosted at **The Springs at UCYC** in Prescott, Arizona, May 30-June 3! This annual



program is available to all youth entering third grade through those who just graduated high school.

Regular registration is open until Sunday, April 30. Register ASAP as space is limited.

- ✦ **Regular Registration:** \$475
(March 27-April 30)
- ✦ **Late Registration:** \$525
(May 1-15)

Payment plan options are available. For further registration information (i.e. camperships, 10% sibling discounts, refunds, etc.) and to register, please go to <http://www.allsaintscamparizona.org/>.

Our youth have had a very positive experience attending All Saints Camp and have formed many friendships with other Orthodox youth in the valley. Over the years, SS Peter and Paul has raised funds through our Nativity and Pascha cards to enable us to offer scholarships for camp. For more information, please see Fr. Mikel or Stephanie Homyak.

PASCHA ROLL BAKE Thank you to all who pitched to help with our Pascha roll bake on Saturday, April 1st. Marty and Rita arrived in the wee hours of the morning to start the doughs. Val, Mat. Elizabeth, Mat. Mary Ann, Nina, Svetlana, Pam and Stephanie weighed, shaped, and decorated the

Paschas, Nick B and Gary manned the ovens, while Jane provided lunch and took



the late shift packaging the Paschas. The team worked seamlessly together despite the cool temps slowing down the rising of the dough.

A limited number of small Paschas will be available to sale on Palm Sunday. Prices will vary depending on size.

VOLUNTEERS NEEDED FOR COFFEE HOUR CLEAN-UP We are in need of volunteers to clean-up the church hall on Sunday's after coffee hour. Cleaners clean off the tables, put away/give away leftover food, wash dishes, take out the trash, etc. If you are interested in volunteering for one week-end a month or one weekend every couple of months, please sign up in the hall. If you have questions please speak to Matushka Elizabeth (Heather) or Marty Gala.

Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

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



MANY YEARS! MNOGAYA LETA!

CONGRATULATIONS

On March 17th, Alexander Garrad was welcomed into the faith through the sacraments of Confession and Chrismation. Let's all pray for Alexander and his sponsors, John Hanson and Sophia Roundtree. Welcome to your new spiritual home. May God Grant You Many Years!



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:

Marie Lobb
Elena Kerr
Ann Carroll
Monya Bock
Pam Bolton
Elizabeth Michel
Walter Booriakin
Jamie Arango
Antonia Adams-Clement
Tammy Horton
The suffering people of Ukraine

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

... and Pieces

PREPARING PALMS AND PUSSY WILLOWS

Volunteers are needed to help tie palms and pussy willows together. After liturgy on Lazarus Saturday, April 11, volunteers are needed in the hall to help put together the palms and pussy willows that are distributed on Palm Sunday. Please contact Pat Starkey if you are interested in helping.

CONFESSIONS There are just 2 weeks before the Great Feast of Pascha. Please have your Confession heard prior to Holy Saturday. Please do not wait until the last minute.

BLESSING OF GRAVES It is customary to bless graves after Radonitsa, which is the Tuesday after St. Thomas Sunday. If you would like to have a loved one's grave blessed, please see Fr Mikel.

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. 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

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.



FOCA would like to wish everyone born in April a blessed and happy birthday. Many years! Wishing everyone a joyous and blessed Pascha.

PASCHA CARD Instead of sending individual Paschal greetings, list your name(s) on a beautifully designed Orthodox Pascha card. Please fill out the forms in the hall or in the narthex and return it to Stephanie Homyak or the church office by April 9, 2023.

PROJECT MEXICO PANTRY PARTNERS

WHOA!! For the second year in a row, the faithful of SS Peter and Paul Orthodox Church have come through in an amazing way!



The Project Mexico Pantry Partners Drive started February 12 and concluded on March 12. Upon the conclusion of the drive, 70 boxes were loaded into a trailer with a weight of approximately 1600 pounds of goods. Many of you also donated to the Project Mexico basket, for which I, and they, are grateful. With so many changes that have taken place since last year, it is inspiring to see that this rewarding outreach has not been forgotten. The glory goes to God, but all of you who contributed deserve a big "Thank-you" for an amazing drive.

God bless! Nick Bock

VESPERS OF PASCHA 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 16, at 1:00pm. The Vespers service will be followed by an "Easter Egg Hunt" for the children and our Agape potluck luncheon.



CONGRATULATIONS!

Dylan Arango competed in the Men's Regional Gymnastics in Reno, Nevada on Saturday, April 1st. He placed in the Top 4 on the Floor event and is invited to the Western National Championships in Galveston, Texas!!

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. If you would like 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.



AGAPE POTLUCK Every year, our parish hosts an Agape Vespers potluck following the Vespers of Pascha at 1:00pm and the Easter Egg hunt. This annual event brings together our parish family, friends, and guests from throughout the Valley. It is a beautiful celebration of our community life and an expression of our common joy in our celebration of the Lord's Paschal Victory. Please mark your calendars and plan on bringing something to share for the meal. Also, your generous help is needed for setup, serving, and cleanup. To help assist, please contact Pat Starkey at 623.512.2021 to let her know what you would love to share with others.

BOOKSTORE Stop by the bookstore for Holy Week service books. Quantities are limited!

PAN-ORTHODOX VESPERS A SUCCESS!

After a multi-year hiatus, the Pan-Orthodox Vespers returned in 2023. SS Peter and Paul hosted the second week of Lent and it was a great success. MBAS would like to thank everyone who brought a food item to share and/or helped with setup/cleanup on that day. We received numerous comments and a Thank You note from the ladies group at Holy Trinity Church. Thank you again to for your help.

April 2023

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|--|---|--|--|---|---|---|
| <p>PASCHA POTLUCK Sunday, April 16 following Paschal Vespers Please contact Pat Starkey at 623.512.2021 to let her know what you would love to share with others.</p> | | | <p>29 5:30pm 9th Hour & Typica 6:00pm Presanctified Liturgy Lenten Meal</p> | <p>30 Ven. John Climacus of Sinai 5:30pm 9th Hour & Typica 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p> | <p>31 St. Innocent of Alaska 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy 6:00pm Matins</p> | <p>1 Ven. Mary of Egypt PASCHA BREAD BAKE 5:00pm Great Vespers</p> |
| <p>2 St. Mary of Egypt 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL FOCA Meeting</p> | <p>3  Easter Egg Hunt April 16, 2023 Following Paschal Vespers</p> | | <p>5 5:30pm 9th Hour & Typica 6:00pm Liturgy of the Presanctified Gifts Lenten Meal</p> | <p>6 6:00pm Matins</p> | <p>7 Repose of St. Tikhon 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy 6:00pm Matins</p> | <p>9 Lazarus Saturday 8:40am Hours 9:00am Divine Liturgy 5:00pm Vespers</p> |
| <p>9 ENTRANCE OF THE LORD INTO JERUSALEM 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL 12:00pm Bridegroom Matins NO MBAS MEETING</p> | <p>10 Great and Holy Monday 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy 6:00pm Bridegroom Matins</p> | <p>11 Great and Holy Tuesday 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy 6:00pm Bridegroom Matins NO COUNCIL MTG</p> | <p>12 Great and Holy Wednesday 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy 6:00pm Matins</p> | <p>13 Great and Holy Thursday 8:30am 9th Hour & Typica 9:00am Vesperal Divine Liturgy 6:00pm Matins with 12 Passion Gospels</p> | <p>14 Great and Holy Friday 8:00am Royal Hours 3:30pm Vespers 5:00pm Matins</p> | <p>15 Great and Holy Saturday 9:00am Baptism 10:00am Vesperal Divine Liturgy Blessing of Bread, Wine & Dried Fruit 11:30pm Nocturnes Procession</p> |
| <p>16 HOLY PASCHA 12:00am Hours & Paschal Divine Liturgy 1:00pm Paschal Vespers Easter Egg Hunt Agape Potluck CHRIST IS RISEN! INDEED HE IS RISEN!</p> | <p>17 Bright Monday 8:50am Paschal Hours 9:00am Divine Liturgy</p> | <p>18 Bright Tuesday 8:50am Paschal Hours 9:00am Divine Liturgy</p> | <p>19 Bright Wednesday 8:50am Paschal Hours 9:00am Divine Liturgy</p> | <p>20 Bright Thursday 8:50am Paschal Hours 9:00am Divine Liturgy</p> | <p>21 Bright Friday All Holy Lady Theotokos of Lifegiving Font 8:50am Paschal Hours 9:00am Divine Liturgy</p> | <p>22 Bright Saturday 5:00pm Great Vespers</p> |
| <p>BRIGHT WEEK—FAST FREE</p> | | | | | | |
| <p>23 St. Thomas Sunday 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL</p> | <p>24</p> | <p>25 Apostle and Evangelist Mark BLESSING OF GRAVES-SEE FR. MIKEL</p> | <p>26 6:00pm Class/Bible Study</p> | <p>27</p> | <p>28</p> | <p>29 5:00pm Great Vespers</p> |
| <p>30 Myrhh Bearing Women 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL</p> | <p>PARISH PASCHA CARD April 9th is the last day to sign up for the parish's Pascha card. Please return forms to Stephanie Homyak or church office.</p> | | | | | <p>6 5:00pm Great Vespers</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>6:00pm Class/Bible Study</p> | | | <p>5:00pm Great Vespers</p> |