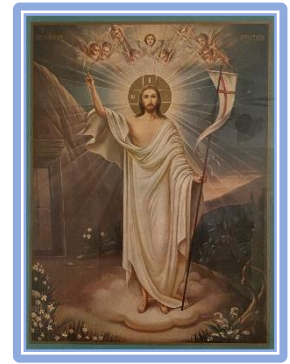


# Sts. Peter & Paul Church Council News

## April - May 2024

M.A. Mogilev, Publisher  
Michael Peterson, Editor  
Joanna Smith Chidlow, Editor Emerita  
Issue No. 96  
www.stsproca.org

850 St. Olga Ct.  
Santa Rosa, CA 95407  
mishamish@email.com  
(707) 584-4092



### *Priest's Corner*

**How blessed we are**, to have such a time as Great Lent to help cleanse our souls and bring ourselves closer to God. When Our Lord Jesus Christ healed a young man who was lunatic, whom His apostles could not, He explained to them, that “This kind (of demon) can only be expelled through prayer and fasting” (Mk: 9, 29). Each of us is plagued by our own demons and what better opportunity than this very time of the year to refocus our spiritual lives, expel these demons and truly make a permanent change in our lives for the better. Great Lent is the time for introspection, spiritual self-examination, and prayer, all of which helps to clarify our perspectives on life and properly set our priorities.

Unfortunately, all too many of us misunderstand this opportunity and even see lent as a burden. Even those who try to “do lent” properly, often forget everything they tried to achieve during this time on the very first day of Pascha, or very shortly thereafter. Worst of all, is the fact that some celebrate Pascha not as a spiritual celebration of the Lord’s Resurrection, but a celebration of the end of lent.

We all know that the evil one never sleeps. During this most holy time of the year, when we are trying to improve our spiritual condition, the evil one increases his efforts to push us from the path of salvation we are trying to follow. Be aware of this. Even more so, make every effort to celebrate the Great Feast with spiritual joy and not unbridled “partying” and drunkenness, because the evil one simply gathers such souls into his snares, negating

virtually everything we had gained during lent – and maybe even more.

During the final week of lent, we venerate the wounds of our beloved Savior, recognizing that without them, there is no celebration, there is no Pascha. Indeed, without the Cross, there is no Resurrection – and for us – no salvation. Is this not reason enough for us to pause our hectic lives and take the time to pay homage to Him, who took upon Himself such a heavy cross, which we, through our sins placed upon His shoulders?

Let us take the time to honor the sacrifice of Our Lord, by fulfilling the intent of the fast, cleansing our souls through Confession, receiving His most precious Body and Blood and being in His house during these once-a-year services, thereby truly preparing ourselves to greet the

Feast of Feasts, the Celebration of Celebrations on the day of His Bright Resurrection.

***Glory to Thy passions, O Christ, Glory to Thy most Holy Resurrection, O Lord! Truly Our Lord is risen!***

*Fr. Alexander*

**Congratulations to the parents, godparents, and relatives of Alyse Marie Handelih, who, was baptized in our church on February 24, 2024**



**Congratulations to** all those celebrating their Namesdays\*:

April 5 - Lydia Ammossow, Lydia Reoutt, Lydia Romanovsky and Lydia Sinkevich

April 7 - Tikhon Peterson

April 8 - Alla Zaharoff, Larissa Konina, Larissa Krassovsky and Larissa Saschin

April 14 - Maria Markoff

April 22 – Vadim Ponitkoff

May 2 - Svetlana Jones & Svetlana Logvy

May 5 - Maria Ferguson

May 6 - Anatoly Avdienko, George Franke-Zaharoff, George Huhlov, George Lucas, George Lysenko, George Lowery, Alexandra Chidlowsky, Alexandra Huhlov, Alexandra Krassovsky, Alexandra Logvy and Alexandra Stewart

May 8 - Mark Collins, Marcus Schluter

May 15 - Zoya Litvinenko

May 16 - Bishop Theodossy

May 17 - Pelagea (Paula) Cesik-Karuzic

May 18 - Irina Saschin

May 22 - Nicholas Balitsky, Nicholas Cesik-Karuzic, Nicholas Schneider, Nicholas Spring and Christopher Jones

May 24 - Kyrill Bell, Kyrill Mogilev & Kyrill Logvy

May 25 - Holvardt (Max) Reighardt

*\*)Fr. Alexander asks, that you please notify him if we have missed anyone's namesdays in our lists. Thank you!*

### ***The Journey of Joyful Sorrow***

The main reason Christianity spread so rapidly following the Resurrection of Christ, was the power behind the Resurrection. The truth of Christ's resurrection empowered believers to joyfully embrace martyrdom, knowing that they would be joined in eternal bliss with their resurrected Saviour. Although their martyrdom would involve both mental and physical anguish, they were almost joyful in their willingness to go to their deaths, rather than betray their faith. Not the kind of thing one would do just to be part of some "religion." Many contemporaries observed that these Christians were facing their martyr's death as though they were about to be married. They were not grim faced, but shown a certain light in their countenance, embracing, as they did, their crown of martyrdom.

When Saint Polycarp was sentenced by the proconsul, he responded by asking why they were delaying his death by burning. These believers were rejoicing as they faced their imminent death, for their knowledge of the bodily resurrection of Christ was proof enough to have given them an invincible courage as they faced certain death. Grand Duchess Elizabeth and Nun Barbara were said to have been singing hymns, after having been thrown into the well, by the Bolsheviks, as they prepared for eternal life with Christ.

Early Christian apologists cited hundreds of eyewitnesses, many of whom willfully and resolutely endured prolonged torture and death rather than repudiate their testimony. *Their willingness to suffer death, ruled out deception on their part.* According to the historical record most Christians could have ended their suffering simply by renouncing the faith. Instead, most opted to endure the suffering and proclaim Christ's resurrection unto death.

What makes the earliest Christian martyrs remarkable is that they knew whether or not what they were professing was true. They either saw Jesus Christ alive-and-well after His death or they did not. If it was all just a lie, why would so many Christians perpetuate a myth, given their circumstances? Why would they all knowingly cling to such an unprofitable lie in the face of persecution, imprisonment, torture, and death?

Immediately following Christ's crucifixion, His followers hid in fear for their lives. Yet following Christ's resurrection they boldly proclaimed the Resurrection despite intensifying persecution. Only a true resurrection could have accounted for a sudden change that would lead believers to give up everything, including their lives, to preach Christ's resurrection.

One skeptic, the Apostle Paul (formerly Saul) was - of his own admission - a violent prosecutor of the early Church. Yet after an encounter with the resurrected Christ, Paul underwent an immediate and drastic change from a vicious persecutor of the Church to one of its most prolific and selfless defenders. Following his encounter with the Risen Christ, Paul suffered impoverishment, persecution, imprisonment, beatings, and finally execution for his steadfast commitment to Christ's resurrection.

The sorrow we Christians experience during our lenten journey, is tempered with the knowledge that

Christ is conquering death by His death, and that His resurrection is our resurrection. We look to the future with the same faith of the saints and martyrs that have gone on before us, and we've experienced the truth of Jesus Christ's teachings, for our hearts have been transformed by the power of His message. Our sins have been forgiven, and we are guests at the Eucharistic banquet, awaiting our time when the gates of paradise will be opened to us. We fear nothing, just like the martyrs, because we know the truth of the Holy Resurrection of Christ our God.

*With love in Christ,  
Abbot Tryphon*



### *Starosta's / Warden's Corner*

After many, many years of trying to establish a cemetery on our property to no avail, thanks to such expensive requirements by Sonoma County, we have formally joined with Stony Point Conservation, LLC.

This company specializes in turning properties like ours into mitigation properties. The goal is to sell



the rights to portions of our property to construction companies, who have encountered California Tiger Salamanders, or Federally protected flowers on their building sites, and need to mitigate in order to complete their projects. This will leave our property surrounding the church undeveloped and in the state it is now for perpetuity. We can continue to enjoy the sight of all the beautiful farm animals grazing on the property as we do now. If all works out as we are hoping, we will be able to financially secure the church for many years to come.

Our partner has wasted no time moving on this project. They have sent out a State certified biologist to study the Tiger Salamander's larva currently in the vernal pools. It will take a couple of years to

complete all the necessary studies, but finally we are in good hands and look forward to a successful outcome.

We have tentatively received approval to have the church consecration on September 7, 2024. We will be working on bringing our buildings and surrounding property for this major event. All suggestions or volunteer work are appreciated.

At our last Parish Council meeting, Amanda Merriss made an excellent presentation on a potential home-schooling program to be held at our church. There are quite a few families in our Parish that are currently home schooling their children and are very interested in joining a formal program. We look forward to Amanda developing more information in connection with this program.

The General Unction is scheduled for April 15th this year.

The Annual General Parish meeting is scheduled for April 14, 2024 at 12:30pm in the hall. We welcome everyone's participation and hearing what the current status of the church is and what our plans are for the future.

**Paul Johnson**  
707-696-5566  
[starosta@sonic.net](mailto:starosta@sonic.net)



### *Sisterhood News*

The Sisterhood has been very busy, as usual, with all the planning and preparations leading up to Pascha and other activities and events. Thank you to all that contributed to the very successful Blini luncheon on March 10.

We are very grateful for the participation of many ladies, gents, and their family members. We are also very grateful for everyone's efforts in preparing all the great lunches. And a big thank you to our ladies that create the wonderful flower arrangements for the church.



Thank you to those that prepared the lunches for the Meeting of Our Lord and Savior and Forgiveness Sunday. These were a great success on top of being a well appreciated opportunity for many to socialize. Thank you, ladies!!!



The verbe will be made in preparation for sale for Palm Sunday (April 28). If anyone would like to help put these verbe together, please let me, Nadia Stewart, know. Also, kulichi and paskha will be made by the ladies in the Sisterhood (for sale at \$20 for one pound and \$35 for 2 a pound) and for the Outreach Baskets. The order sheet is at the church candle stand. This year we are requesting, kindly, that payment be made at time of order. There is an envelope attached to the back of the order form for these payments. These are usually ready for pick up on Palm Sunday. We do need volunteers to help make the kulichi and paskha.

We also have 5-pound buckets of tvorog for sale (\$20 a bucket) and vanilla sticks for sale (\$4 a stick).

Our upcoming lunches for Annunciation (April 7) and Palm Sunday (April 28) will be Fundraisers.



Rasgovlenia (Easter Midnight Feast on the morning of May 5) and Bright Monday luncheon on May 6 will be potluck. There will be a sign up for dishes, for those who would like to participate, posted at the candle stand at a date closer to Pascha.

If you would like to help with future Sunday lunches or Holiday lunches, please contact our lunch scheduler, Sharon Buot, at (707) 321-9893, or email her at [sharonbuot@northbaypostacute.com](mailto:sharonbuot@northbaypostacute.com). Sharon is doing a great job of organizing these lunches.

Please do not forget our ailing members and shut-ins. They could always use our prayers and maybe even a cheerful visit or phone call. For more information, please contact our Outreach person,

Anna Judd at (707) 823-2372 or email her at [annaljudd@comcast.net](mailto:annaljudd@comcast.net).

Thank you to everyone for their continuing support of and dedication to the Sisterhood. God Bless!!!

**Nadia Stewart**  
for St Olga Sisterhood  
(925)372-7838  
[nadiastew55@yahoo.com](mailto:nadiastew55@yahoo.com)



### ***Meet Our New Sisterhood Volunteer Coordinator***

Anna Koval has stepped in as the Sisterhood's new volunteer coordinator.

Anyone wishing to help out in any of our church activities, contact Anna at (707) 337-7033 and she will get you in touch with the right people. Come one, come all and get involved!



### ***Remembering Elena Leonidovna***

Elena Leonidovna Jookova was born on October 13, 1932, in Shanghai, China. Her parents, Leonid and Irene Jookoff were originally from the Ukraine-Poland border area. Like many Russians, they escaped communism into China, Shanghai specifically.

As a child, Elena spent a lot of time at *The Hunter Restaurant* which was run by her father in Shanghai. Many local Russians would come there for evening dinners and parties. She was used to sleeping in the back of the restaurant with all the noise going on.



*Elena at age 12*

She attended Russian, British, and French schools as many Russian kids did at the time. In fact, she attended the same elementary school

as Pana Johnson (Paul and Nadia's late mother). Living in China, she naturally picked up a little Chinese on the way and remembered bits and pieces for years.

During this time, her parents divorced. Her dad remarried as did her mother. Her father's new wife was Valentina and her mother's new husband was Alexander. The two new spouses became the godparents of her eldest son, Michael.

In her childhood and early teens, there were times when she would visit her grandfather in Tsin Tao and would happen to walk past the home of Chang Kai Shek - whose property was surrounded by high walls. Along one wall, a grapefruit tree had branches hanging over the side and she would sneak a few now and then.

Her uncle, Asterii, worked as a chemist in Tsin Tao for a German beer brand that eventually became Tsin Tao Beer.

Eventually, as many Russians in Shanghai did, Elena's family moved to the Displaced Persons' Camps on the island of Tubabao, in the Philippines. They lived there for a few years before emigrating to

Australia. In her late teens in Australia, she got a job working in an asylum for a time.

While in Australia, she met Alexei Mogilev, who also found his way there from Russia. Eventually, they married. In April 1953, their first son, Michael, was born. Elena was at home, mostly, and Alexei had various jobs - mostly mechanical and



Alexei and Elena

carpentry.

With the help and sponsorship of Elena's parents and very good friend, Father Ilias Wen, her family arrived in San Francisco by ship in April of 1955. Their journey took them from Sydney to Auckland, New Zealand, then on to Fiji, Oahu, Hawaii, Vancouver, Canada, and eventually San Francisco. Elena and Alexei's second son, Andrew, was born March 1956.

In San Francisco, her father, Leonid, having been a chef in his own restaurant in Shanghai, went to work as a chef at a cafeteria chain called *Foster's* on

Van Ness and Market Streets for several years. Her stepmother, Valentina, worked in a cancer research at



UCSF for several years before they both retired and lived in the Richmond district. Elena's father, Leonid, and stepmother, Valentina, eventually moved to Kenwood in 1968 and became members of Saints Peter and Paul church in Santa Rosa. Valentina became a member of the church choir.

An interesting note: with her husband, Alexei, having been born in Moscow, Elena in Shanghai, her son, Michael, in Australia and other son, Andrew, in San Francisco, each of the family was born on a different continent. Not too very unusual for people of the Russian Diaspora!

Living in San Francisco, her husband, Alexei, worked at San Francisco Airport as a mechanic and later carpenter. Elena remained a housewife for a number of years. Eventually she worked at various jobs, such as Emporium, a bank teller, and a secretary.

When her family left San Francisco in 1959 and moved to Redwood City, Elena worked for as a secretary at Pac Bell for nearly ten years, a bank teller and later got a similar job at S.L.A.C., the Stanford Linear Accelerator Center, in Palo Alto, California. As a secretary, she had opportunity to help her boss, Sydney Drell, do Russian technical translations for Andrei Sakharov. Her husband, Alexei, continued working at the airport, for United Airlines.



Elena with grandson Kyril

The family lived in several different homes on the peninsula. Elena and Alexei moved to Santa Rosa in 1989. Her son, Michael married his wife, Nadya, in 1982.

Elena experienced cancer in her 60s and managed to beat it. Her mother, Irene, lost her battle with cancer at the age of 48.



Elena with sons Andrew and Misha

After her husband, Alexei, passed away in November 2006, Elena and her son, Andrew, moved to another part of Santa Rosa.

Elena and her husband were very involved in Saints Peter and Paul church. She helped with the Sisterhood. Her husband helped the Church whenever there was something to maintain and also sang in the choir.

On January 17 of this year, Elena Leonidovna suffered two successive strokes from which she never regained consciousness. She passed away peacefully on January 23 at the age of 91.

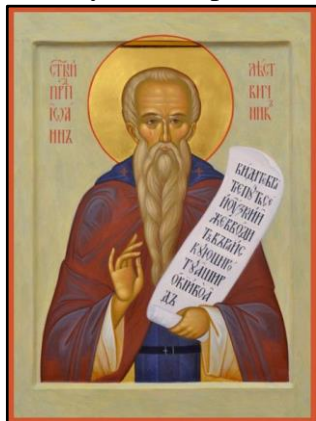
*Misha Mogilev*



## *Saints of the Lenten / Paschal Season*

### **St. John Climacus (March 30 / April 12)**

Our venerable and God-bearing Father John Climacus (ca. 579 – 649) is honored by the Church as a great ascetic and is the author of *the Ladder of Divine Ascent*. His epithet “Climacus” means “of the Ladder.”



Very little is preserved about his origin. Tradition tells that he was born about the year 579, one of the sons of Saints Xenophon and Maria (January 26 / February 8). He came to St. Catherine’s monastery at the age of 16 where Abba Martyrius became his spiritual father and mentor. When St. John was tonsured as a monk, four years later, one of the fathers present at the tonsure foretold that John would become a great luminary. St. John labored in

asceticism for 19 years in obedience to his spiritual father. After the death of Abba Martyrius, St. John chose a life of reclusion, departing to a desert place called Thola. He lived there for forty years in silence, fasting, prayer, and repentant tears.

His prayers were strong and effective as demonstrated by the following example. St. John had a disciple, Monk Moses. One day, St. John sent Moses to spread soil on the garden beds. As he was completing this task, Monk Moses became weary from the summer heat and rested under the shade of a large cliff. In his cell, St. John was resting after his labor of prayer when a man of venerable countenance appeared and awoke him asking, “John, why are you resting peacefully here while Moses is in danger?” St. John immediately arose and began praying for his disciple. That evening, when Moses returned, the saint asked him anything happened to him that day. Moses answered, “No, but I was in serious danger. A large rock broke off from a cliff under which I had fallen asleep at midday and nearly crushed me. Fortunately, I was having a dream in which you were calling me, and I jumped up and ran; at that moment a huge rock fell with a crash upon that very place where I was....”

St. John ate what was allowed by the rule of fasting, but within measure. He did not go to sleep at night, though he never slept more than what was needed to support his strength for ceaseless vigilance, and to not negatively affect his mind. He was gifted with a strong, sharp mind that was made wise by deep spiritual experience. He taught everyone who came to him and guided them to salvation.

To hide his ascetic labors, St. John would sometimes depart to a solitary cave, but fame of his holiness brought people from all walks of life would come to him, seeking edification and salvation. About the year 639, he was chosen to be the abbot of Sinai. The Lord granted the saint many gifts of grace toward the end of his life, including clairvoyance and miracle-working.

During St. John’s abbacy, another St. John, abbot of Raithu Monastery (commemorated on the Saturday of Cheesefare week) asked him to write instructions for the ascent to spiritual perfection, knowing of the saint’s wisdom and spiritual gifts. St. John had a humble opinion of himself and first balked at the task, but then set about writing the treatise out of obedience to the request of the Raithu monks.

St. John called the work, *The Ladder*, explaining, "I have built a ladder of ascent...from earth to holiness... In honor of the thirty years of the Lord, I have built a ladder of thirty steps, which if we climb it to the age of the Lord, we will be righteous and safe from falls." The aim of this work was to teach us that the attainment of salvation required difficult self-denial and intense ascetical labor. *The Ladder* first suggests the cleansing of sinful impurity, uprooting vices and passions of "the old man. Second, it shows the restoration of God's image in man. Pillars of spiritual life, such as St. Theodore the Studite, St Sergius of Radonezh, St. Joseph of Volokolamsk, and others continually referred to *The Ladder* as the best book for soul-saving instruction. Though the book was written for monks, Any Christian who lives in the world will find it a reliable guide in the ascent to God.

*Let your prayer be completely simple. For both the publican and the prodigal son were reconciled to God by a single phrase. – St. John Climacus*

Source: [OrthoChristian.com](http://OrthoChristian.com)  
[Orthodoxwiki.org](http://Orthodoxwiki.org)  
[Britannica.com](http://Britannica.com)

### **St. Mary of Egypt (April 1 / April 14; Fifth Sunday of Great Lent)**

Our holy mother Mary was born in Egypt. She began her life as a young woman who followed the passions of the body, running away from her parents at age twelve for Alexandria. There she lived as a harlot for seventeen years, refusing money from the men, instead living by begging and spinning flax.

One day, however, she met a group of young men heading toward the sea to sail to Jerusalem for the veneration of the Holy Cross. Mary went along for the ride, seducing the men as they traveled for the fun of it. But when the group reached Jerusalem and went towards the church, Mary was prohibited from entering by an unseen force. After three such attempts, she remained outside, where she looked up and saw an icon of the Theotokos. She began to weep and prayed with all her might that the Theotokos might allow her to see the True Cross; afterwards, she promised, she would renounce her worldly desires and go wherever the Theotokos may lead her.

After this heart-felt conversion at the doors of the church, she fled into the desert to live as

an ascetic. She survived for years on only three loaves of bread and thereafter on scarce herbs of the land. For another seventeen years, Mary was tormented by "wild beasts—mad desires and passions." After these years of temptation, however, she overcame the passions and was led by the Theotokos in all things.

Following 47 years in solitude, she met the priest St. Zosima in the desert, who pleaded with her to tell him of her life. She recounted her story with great humility while also demonstrating her gift of clairvoyance; she knew who Zosima was and his life story despite never having met him before. Finally, she asked Zosima to meet her again the following year at sunset on Holy Thursday by the banks of the Jordan with Holy Communion.



Zosima did exactly this, though he began to doubt his experience as the sun began to set that night. Then Mary appeared on the opposite side of the Jordan; crossing herself, she miraculously walked across the water and met Zosima. When he attempted to bow, she rebuked him, saying that as a priest he was far superior, and furthermore, he was holding the Holy Mysteries. Mary then received communion and walked back across the Jordan after giving Zosima instructions about his monastery and that he should return to where they first met exactly a year later. When he did so, he found Mary's body with a message written on the sand asking him for burial and revealing that she had died immediately after receiving the Holy Mysteries the year before (and thus had been miraculously transported to the spot where she now lay). So Zosima, amazed, began to dig, but soon tired; then a lion approached and began to help him, that is, after Zosima had recovered from his fear of the creature. Thus St. Mary of Egypt was buried. Zosima returned to the monastery, told all he had seen, and improved the faults of the monks and abbot there. He died at almost a hundred years old in the same monastery.

Source: [Orthodoxwiki.org](http://Orthodoxwiki.org)  
[Goarch.org](http://Goarch.org)

## Holy Great Martyr St. George (April 23 / May 6)

The great miracle worker and martyr, George, was a native of Cappadocia and lived in the latter part of the third century A.D., during the reign of the Roman emperor, Diocletian. His father served as an army officer. His mother was from Lydda, Palestine. When St. George was a young age, his father was martyred for the faith. His mother returned to Palestine, where she owned land, and raised St. George in strict piety.

When St. George became a young man, he joined the Roman army and distinguished himself through his service to the Empire. He quickly rose in ranks and eventually became a member of the personal guard attached to the Emperor Diocletian.

When Diocletian became emperor in 284 A.D., the Church went through a time of peace and prosperity. Christians obtained important positions in government. Churches and schools were built. Many of Diocletian's loyal officers were given political positions, strengthening the military support of the Empire. After Diocletian secured the borders against the barbarian tribes that were attacking the Empire, he concentrated on internal affairs. He believed a state religion would keep the empire united, and since paganism was the state religion, Diocletian worked to suppress Christianity.

When Diocletian unleashed the Great Persecution (c 304 A.D.), he summoned the Eastern governors to Nicomedia. Instead of taking part in the persecution, St. George gave his goods to the poor, freed his slaves, and went to the emperor's court. There he reproached Diocletian for unjustly shedding the blood of Christians and declared his faith. Enraged the emperor ordered the torture of St. George.

He was subjected to a boulder being placed on his chest, being thrown into a ditch of quicklime, and being bound to a wheel rim with sharp spikes. Each time, the great martyr endured the agony, and by the

grace of God, appeared unscathed each time he was brought back to court to face the emperor. In once instance, Diocletian had St. George appear in the Temple of Apollo. Pretending to offer a sacrifice, the saint confronted the idol and made the Sign of the Cross. The demons in the idol confessed in terror that Christ is the true God. Then they fled, causing the statues to fall to the ground.

In addition to surviving his tortures, St. George is credited with converting many others to Christianity. Many other miracles are attributed to the martyr during his imprisonment.

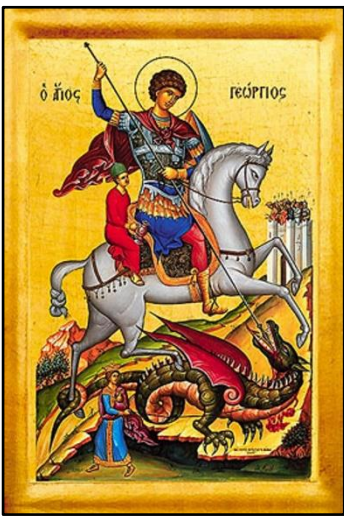
St. George's piety and faith caused others in Diocletian's court to proclaim their faith in Christ. Two officers of the guard, Anatolius and Protoleon, along with two thousand soldiers, declared their belief in Christ. All were ordered executed. When the Empress Alexandra declared her faith in Christ, Diocletian ordered both the empress and St. George to be beheaded. Before the execution, Alexandra peacefully gave her soul to God in prison.

St. George's relics were taken back to Lydda in Palestine, where innumerable miracles were worked in the church that was built in his honor.

=====

Many icons of St. George depict him slaying a dragon. The story varies according to local tradition, but the tale begins with a dragon that inhabited a nearby lake that provided a town (believed to be Beirut) with water. In order to collect water, the citizens had to lure the dragon away from the lake. They did this by offering a human sacrifice. The victim was chosen by drawing lots. Eventually, the princess was chosen in the lottery to be the next sacrifice. The monarch had agreed that when it came his turn, he would offer his daughter's life. When she was brought before the dragon, St. George arrived. She implored him to not leave her to the serpent.

Facing the dragon, he signed himself with the sign of the Cross, invoked the name of the Holy Trinity and attacked. He pierced the throat of the serpent with his spear and trampled it with his horse. St. George told the princess to bind the creature with her sash and lead it to the city like a dog on a leash. Initially the townsfolk were in terror, but the saint told them to trust Jesus Christ and believe in Him, as it was Christ who sent him to save them. Then St. George killed the dragon with a sword. The grateful





citizens abandoned their paganism and became Christians.

Source: [Goarch.org](http://Goarch.org)  
[Oca.org](http://Oca.org)  
[Saintgeorge.org](http://Saintgeorge.org)

Note: Fast/Feast dates are listed as old/new calendar.



 **Choir Notes** 



Our parish junior choir sang a full Slavonic liturgy. What an incredible blessing. Most of the singers do not speak Russian at all. The dedication and commitment to learning is inspiring. As we keep practicing our knowledge and singing cohesiveness keeps getting better. So very proud of the parents that make choir practice and church singing a priority for their children. Our youth is the future. Let's keep encouraging and supporting the growing choir. If anyone wants to join and participate, please get in touch with Vera Peterson.

**Vera Peterson**  
[msvnp28@gmail.com](mailto:msvnp28@gmail.com)  
661-305-6234



For those submitting photos (original size, please) and other items for the newsletter, please email them to [msvnp28@gmail.com](mailto:msvnp28@gmail.com) or text them to 661-305-8364 to our editor, Misha Peterson.

**Michael Mogilev, Publisher**



## Orthodox Community Events

- **Santa Rosa Premiere Showing of *Sacred Alaska* with Director Simon Scionka for a Q and A after the film.** Please join us for this Premiere Showing of *Sacred Alaska* at **Summerfield Theater on Tuesday, April 9th, 2024** Seating begins at 6:30 and film begins at 7:00 PM.
- *Sacred Alaska* is an award-winning documentary that offers an intimate look into Native Alaskan culture and spirituality. It showcases the profound influence of Orthodoxy, introduced by Russian monks in the late 18th century, on Alaskan society. The film highlights the unique way Alaskans have woven their indigenous beliefs with Orthodox traditions, deeply influencing their worldview. Central to this is the concept of learning to become a "real person." Through beautiful cinematography and powerful storytelling, "*Sacred Alaska*" underscores the profound, sacred bond between the Alaskan people, their faith, and the formidable landscape they call home.
- **We are honored to welcome the director of the film Simona Scionka for discussion after the film.**
- **With the blessing of His Grace Bishop Alexei of the Diocese of Sitka and Alaska, all donations and proceeds will benefit the Alaskan priests to travel to the homeland of St Innocent of Alaska'**
- **Donations can be offered at <https://fundly.com/pilgrimage-for-alaskan-priests> . Every bit of the donation goes directly to the priests' fund for this pilgrimage. All donations' amounts are appreciated.**
- **Tickets can be purchased here: <https://www.eventbrite.com/e/movie-scared-alaska-santa-rosa-ca-premiere-tickets-853359530327?aff=oddtcreator>**
- **Official website of the movie: <https://sacredalaskafilm.com/>**
- We are hosting a private "Before Party" for many people who are ticket holders attending the *Sacred Alaska* film on April 9<sup>th</sup>. The gathering is **4:00 to 6:00 PM** at the **Sts. Peter and Paul Church Hall at 850 St. Olga Court in Santa Rosa**. We are so grateful to Fr. Alexander and the parish for allowing us to meet here. This is an opportunity to get together to and

enjoy each other's company before the film and most importantly to meet the director, Simon Scionka. This is a potluck of lenten foods only. Please no cooking or preparing food at the hall. Be creative at home and bring your dish to share. We will provide drinks. You must RSVP to [robinjoy@mcn.org](mailto:robinjoy@mcn.org) or call (707) 322-3508 so we have a good count of "Before Party" goers!

- **Holy Virgin Cathedral Annual Lenten Retreat: "The Aroma of Holiness," Sunday, April 21, 2024:** 7:30 a.m., English Liturgy, followed by lectures by Cathedral clergy 10:30 a.m.–4:15 p.m. Marking the 30th anniversary of St. John's canonization. Details about Vladika John, one of the greatest and most beloved saints of the 20th century, and his teachings will be presented in English for the first time, along with a short film of historical footage. 6210 Geary Blvd., San Francisco 94121. Visit [https://www.wadiocese.org/news\\_240323\\_2](https://www.wadiocese.org/news_240323_2) to register.
- **Holy Trinity Cathedral Lenten Retreat, Saturday, April 20, San Francisco. "By the Waters of Babylon: Returning to God from Our Lenten Exile"** with Dr. Michael Legaspi, Asst. Professor of Old Testament, St. Vladimir's Orthodox Theological Seminary. 10:00 a.m.–4:00 p.m., followed by Vigil service. Suggested donation, \$25. Contact Fr. Kirill Sokolov at [frkirill@holy-trinity.org](mailto:frkirill@holy-trinity.org). 1520 Green St, San Francisco CA 94123. Visit <https://holy-trinity.org/community/2024-lenten-retreat> for more info.
- **Children's Kulich Faire, Sunday, April 21,** Church of All Russian Saints, 744 El Camino Real, Burlingame 94010. To reserve a kulich for your child to decorate, call Tania Bolshakoff at 650-291-7289 or email [BurlingameSisterhood@gmail.com](mailto:BurlingameSisterhood@gmail.com).
- **National Orthodox Baby Shower.** Your parish is invited to participate in this national effort to support women in crisis pregnancies and help them choose life for their children. Collect items for women in need during the months of **March and April** and donate them to your local pregnancy resource center. For more info and to register, go to <https://www.oclife.org/babyshower>.
- **Catechism classes, Saturdays** at 3:30 p.m. in the Parish Hall, **March 30, April 6, 13, and 20.** They will study the Sacraments of the Church: Baptism,

Chrismation, Eucharist, Confession, Priesthood, Marriage, Unction, and the Funeral. All are welcome. **St. Seraphim Orthodox Cathedral**, 90 Mountain View Ave., Santa Rosa.

- **Holy Virgin of Kazan Orthodox Church Liturgy, Saturday, April 13.** Hours 8:40 a.m., Divine Liturgy, 9:00 a.m., followed by a potluck meal. His Eminence Archbishop Kyrill presiding. [kazanchurchrussianriver@gmail.com](mailto:kazanchurchrussianriver@gmail.com). 17370 Neeley Rd, Guerneville, CA 95446. After this spring's rainstorms, the electrician's fees have come in, the parish is looking at ~\$3,000 in expenses. Please consider donating to this cause. Checks may be made out to "Our Lady of Kazan Church" and either left at the candle stand at a service or mailed to 3018 25th Ave., San Francisco, CA 94132.
- **Lenten Women's Retreat: Joy Comes in the Mourning** with Sarah Byrne Martelli. Sat., **April 13**, 9:30 a.m. \$20. To register, email [EKelley@NativityofChrist.org](mailto:EKelley@NativityofChrist.org). "**Fear Not: Encountering Christ in Our Suffering**" with Sarah Byrne Martelli, Sun., **April 14**, 12:00–2:00 p.m. Nativity of Christ Greek Orthodox Church, 1110 Highland Dr., Novato, CA. <https://www.nativityofchrist.org/events/upcomingevents>
- **Oakland Greek Festival, May 17–19**, Ascension Greek Orthodox Cathedral, 4700 Lincoln Ave., Oakland, CA. [www.ascensioncathedral.com](http://www.ascensioncathedral.com)
- **Archangel Homeschool Academy** is a pan-Orthodox community that offers academic courses in core subjects, electives, and liturgical arts, as well as field trips and Feast Day celebrations. We aim to create an Orthodox culture in which families can integrate their home, church, and school lives. With all courses revolving around the teachings of the Faith, our students will deepen their personal relationships the Christ, grow with a strong love of learning, and go into the world armed with the ability to be a light for our country in a God-pleasing way. **Now enrolling Preschool/TK.** For more information and to enroll your children, please contact Amanda Merriss, Program Director (707) 508-5335



- **Ongoing: M.O.M. Outreach Diaper Bank** for needy mothers (Blessed Mother Olga of Alaska). Akathist to newly canonized St. Olga, Wednesdays at 5:30 p.m. Volunteers needed for distribution on last Wed. of each month. Needs: diapers, formula, pull-ups, wipes, baby supplies and accessories. St. Seraphim Orthodox Cathedral, 90 Mountain View Ave., Santa Rosa 95407. Contact Catie DeCarlo for more information: [Catherinegdecarlo@gmail.com](mailto:Catherinegdecarlo@gmail.com).

- **Ongoing: Saturdays, 4:30 p.m., Molieben to St. John of San Francisco. Holy Virgin Cathedral,** 26th Ave. and Geary Blvd., San Francisco. Submit names online by Friday at 3:00 p.m.: visit [www.sfsobor.com](http://www.sfsobor.com), St. John Prayer Requests. Or submit names by email to [SJmoleben@outlook.com](mailto:SJmoleben@outlook.com). For holy oil, visit <http://sfsobor.com/st-john-holy-oil.php>.

- **The Nomadic Shelter program (“Angels Unawares”): first Thursday of the month.** Guests from the Redwood Gospel Mission will arrive about 6:00 p.m. and depart about 6:30 a.m. Volunteers are needed from 4:00 to 8:00 p.m. For questions, call Michael or Rachel Dovey at 707-799-4117 or Natasha Tennyson at 707-971-0154. St. Seraphim Orthodox Church Hall, 90 Mountain View Ave., Santa Rosa 95407.

- **CrossRoads Institute Summer Program for Orthodox Youth** is accepting applications for Summer 2024: **June 18–28, Northern California.** This 10-day academic summer institute prepares high school juniors and seniors to make big life decisions and invites them to connect with the Orthodox Christian theological and spiritual tradition. Go to <https://crossroadinstitute.org> to register.



**☎ Our Council Members ☎**

- Rev. Alexander Krassovsky ..... 707-585-8330
- Fr. Deacon Athanasius Ferguson ..... 707-812-4125
- Paul Johnson, Warden ..... 707-696-5566
- Elisabeth Russie, Treasurer ..... 415-328-1095
- Daniel Alva ..... 707-570-7787
- Demitrios Handelih ..... 707-292-2842
- Michael A. Mogilev ..... 707-953-3636
- John Reighard ..... 707-235-8636



*Wishing Fr. Alexander happy 70<sup>th</sup> birthday.*



# Parish Life



**Tumbleweed Expressions Presents ~**

## **“Summer Seeds” Arts & Garden Camp**



### **Meryl Juniper & Amanda Merriss**

Join us for this Creative Experience of integrated, inspirational weavings!  
Enjoy our Playful . Earth-Supported . Expressively Inspired . Summer Program!

**PaperMaking . InstrumentMaking . Singing  
Moving . Painting . Drawing . Gardening**

**July 29th to August 9th  
9:00 to 1:30**

**\$550-\$600 Sliding Scale ~ Materials Included**

**10% Sibling Discount ~ Ages 7 to 12**

**Space is Limited ~ Pre-Register to Hold your Spot!**

**Aftercare ~ 1:30-3:30 \$10 per Hour Pre-Register!**

Space is limited to 14 . Register early to hold your spot!

Contact Meryl for Information . Santa Rosa Location upon Registration

**Details ~ Questions ~ Inspirations**

**Reach Out to Meryl ~ 707.477.6069**

**meryljuniper@gmail.com ~ meryljuniper.com**

## АПРЕЛЬ - 2024 - APRIL

ВОСКРЕСЕНЬЕ	ПОНЕДЕЛЬНИК	ВТОРНИК	СРЕДА	ЧЕТВЕРГ	ПЯТНИЦА	СУББОТА
31 Неделя 2-я великого поста Свят. Григория Паламы Литургия в 10ч. утра Week 2 of Great Lent St. Gregory Palamas Литургия at 10:00 AM	1	2	3	4	5	6 Неделя 3-я великого поста <b>БЛАГОВЕЩЕНИЕ ПР. БОГОРОДИЦЫ / КРЕСТОПОКЛОНИНАЯ</b> Всенощное бдение в 6ч. веч
7 Неделя 3-я великого поста <b>БЛАГОВЕЩЕНИЕ / КРЕСТОПОКЛОНИНАЯ</b> Литургия в 10ч. утра Духовная беседа в 12:30 Week 3 of Great Lent <b>ANNUNCIATION / HOLY CROSS</b> Литургия at 10:00 AM - Spiritual Discussion at 12:30	8	9	10	11	12	13 Неделя 3-я великого поста <b>БЛАГОВЕЩЕНИЕ / КРЕСТОПОКЛОНИНАЯ</b> Литургия в 10ч. утра Духовная беседа в 12:30 Week 3 of Great Lent <b>ANNUNCIATION / HOLY CROSS</b> Литургия at 10:00 AM - Spiritual Discussion at 12:30
14 Неделя 4-я великого поста Литургия в 10ч. утра <b>ГОДОВОЕ ОБИДЕ</b> <b>СОБРАНИЕ в 12:30</b> Week 4 of Great Lent Литургия at 10:00 AM <b>ANNUAL GENERAL PARISH MEETING at 12:30</b>	15	16	17	18	19	20 <b>ПОХВАЛА ПР. БОГОРОДИЦЫ</b> Литургия в 10ч. утра Неделя 5-я великого поста Всенощное бдение в 6ч. веч <b>LAUDATION of the MOST HOLY THEOTOKOS</b> Matins with Akathist at 6:00 PM Week 5 Vigil at 6:00 PM
21 Неделя 5-я великого поста Преп. Марии Египетской Литургия в 10ч. утра Духовная беседа в 12:30 Week 5 of Great Lent St. Mary of Egypt Литургия at 10:00 AM - Spiritual Discussion at 12:30	22	23	24	25	26	27 <i>Лазарево суббота (служба по-английски)</i> <i>вечн. Обедня в 6ч. веч.</i>   <i>Литургия в 10ч. утра</i> <b>ВХОД ГОСПОДЕН во ИЕРУСАЛИМ</b> Всенощное бдение в 6ч. веч <i>Lazarus Saturday (Service in English)</i> <i>Vigil at 6 PM</i>   <i>Литургия at 10 AM</i>
28 <b>ВХОД ГОСПОДЕН во ИЕРУСАЛИМ</b> <b>ВЕРВНОЕ ВОСКРЕСЕНЬЕ</b> Литургия в 10ч. утра Духовная беседа в 12:30 <b>ENTRY of the LORD INTO JERUSALEM</b> <b>PALMSUNDAY</b> Литургия at 10:00 AM - Spiritual Discussion at 12:30	29	30	1	2	3	4 Неделя 1-я великого поста <b>ВЕРВНОЕ ВОСКРЕСЕНЬЕ</b> Литургия в 10ч. утра Духовная беседа в 12:30 <b>ENTRY of the LORD INTO JERUSALEM</b> <b>PALMSUNDAY</b> Литургия at 10:00 AM - Spiritual Discussion at 12:30

Освящение куличей будет в 10:45 веч. в великую субботу и после Пасхальной литургии в церковном зале.  
Blessing of the Easter cakes (kulichi) will take place in the church hall at 10:45 Great Saturday evening and after the Paschal Liturgy.

## МАЙ - 2024 - MAY

ВОСКРЕСЕНЬЕ	ПОНЕДЕЛЬНИК	ВТОРНИК	СРЕДА	ЧЕТВЕРГ	ПЯТНИЦА	СУББОТА
28	29	30	1	2	3	4
<b>ВХОД ГОСПОДЕН ВО ИЕРУСАЛИМ</b> <b>ВЕРБНОЕ ВОСКРЕСЕНЬЕ</b> Литургия в 10ч, утра Духовная беседа в 12:30 <i>ENTRY of the LORD INTO JERUSALEM</i> <i>PALM SUNDAY</i>	Вел. вторник мал. повечерие и утрена в 6ч, веч. Great & Holy Tuesday Lesser compline	Вел. среда Литургия Пржездосв. Даров с чином прощения в 9ч, утра Great & Holy Wednesday Prasant. Liturgy at 9 AM	Вел. четверг Литургия с веч. в 10ч, Чтение 12 Евангелии утрена в 6ч, веч. Great & Holy Thursday Vespers Liturgy at 10 AM	Вел. пятница Царские часы в 1ч, дня Вынос плащаницы в 3ч, Утрения/крестн. ход в 6ч. Great & Holy Friday Hours - 1 PM, Vesp.- 3 PM	Вел. суббота Литургия с веч. в 9ч, утра Мал. повечерие в 11:15 веч. Great & Holy Saturday Vespers Liturgy at 9 AM	Литургия at 10:00 AM
5	6	7	8	9	10	11
<b>СВЕТЛОЕ ХРИСТОВО</b> <b>ВОСКРЕСЕНИЕ - ПАСХА</b> Пасхальная заутрения и литургия в 12ч, утра <b>BRIGHT RESURRECTION</b> of OUR LORD JESUS CHRIST Paschal Matins & Lit.-12 AM	Светлый понедельник Утрени в 9ч, утра Литургия с крестным ходом в 10ч, утра Bright Monday Matins - 9AM, Liturgy w/ procession at 10:00 AM	<b>СВЕТЛАЯ ПАСХАЛЬНАЯ НЕДЕЛЯ (СПЛОШНАЯ)</b>	<b>BRIGHT EASTER WEEK (no fasts)</b>		Нед. 2-я по Пасхе – Всен. в 6ч, веч. Matins - 9AM, Liturgy w/ procession at 10 AM	Утрени в 9ч, утра Литургия с крестным ходом в 10ч, утра
12	13	14	15	16	17	18
Нед. 2-я по Пасхе - Гл. 1-й Фомина неделя Литургия в 9ч, утра <i>Завтрашней литии на Сербском кладбище с 12:30</i> Week 2 after Pascha - Tone 1 Thomas Sunday Liturgy at 9:00 AM	Завтрашней литии на местных кладбищах по договору с о. Александром	Завтрашней литии на местных кладбищах по договору с о. Александром			Нед. 3-я по Пасхе Еванг: Марк: 15, 43-16, 8 Всен. бденние в 6ч, веч. Week 3 after Pascha Gosp: Mark: 15, 43 - 16, 8 Vigil at 6:00 PM	Нед. 3-я по Пасхе Еванг: Иоан: 5, 1-15 Всен. бденние в 6ч, веч. Week 4 after Pascha Gosp: John: 5, 1-15 Vigil at 6:00 PM
19	20	21	22	23	24	25
Нед. 3-я по Пасхе - Гл. 2-й св. Жен Мироносиц Литургия в 10ч, утра Week 3 after Pascha - Tone 2 Holy Myrtle-bearing women Liturgy at 10:00 AM	Свят. НИКОЛАЯ Чудотворца Всен. бденние в 6ч, веч. Литургия в 10ч, утра <i>SL. NICHOLAS the Wonderworker</i> Vigil at 6:00 PM	Свят. НИКОЛАЯ Чудотворца Всен. бденние в 6ч, веч. Литургия в 10ч, утра <i>SL. NICHOLAS the Wonderworker</i> Liturgy at 10:00 AM			Нед. 4-я по Пасхе Еванг: Иоан: 4, 5-42 Всен. бденние в 6ч, веч. Week 4 after Pascha Gosp: John: 4, 5-42 Vigil at 6:00 PM	Нед. 4-я по Пасхе Еванг: Иоан: 4, 5-42 Всен. бденние в 6ч, веч. Week 5 after Pascha Gosp: John: 4, 5-42 Vigil at 6:00 PM
26	27	28	29	30	31	1
Нед. 4-я по Пасхе - Гл. 3-й о расслабленном Литургия в 10ч, утра Week 4 after Pascha - Tone 3 Liturgy at 10:00 AM						

## ИЮНЬ - 2024 - JUNE

ВОСКРЕСЕНЬЕ	ПОНЕДЕЛЬНИК	ВТОРНИК	СРЕДА	ЧЕТВЕРГ	ПЯТНИЦА	СУББОТА
26 Нед. 4-я по Пасхе - Гл. 3-й о расслабленном Литургия в 10ч. утра	27 <i>Паломничество в Форт Росс Литургия в 10ч. утра</i>	28	29	30	31	1 Нед. 5-я по Пасхе Еванг: Иоан: 4, 5-42 Всен. бдение в 6ч. веч.
Week 4 after Pascha - Tone 3 Week of the paralytic Liturgy at 10:00 AM	<i>Pilgrimage to Fr. Ross Liturgy at 10:00 AM</i>					Week 5 after Pascha Gosp: John: 4, 5-42 Vigil at 6:00 PM
2 Нед. 5-я по Пасхе - Гл. 4-й о Самарянах Литургия в 10ч. утра		3	4	5	6	7 Нед. 6-я по Пасхе Еванг: Иоан: 9, 1-38 Всен. бдение в 6ч. веч.
Week 5 after Pascha - Tone 4 Week of the Samaritan woman Liturgy at 10:00 AM						Week 6 after Pascha Gosp: John: 9, 1-38 Vigil at 6:00 PM
9 Нед. 6-я по Пасхе - Гл. 5-й о слепом Литургия в 10ч. утра		10	11	12 <b>ВОЗНЕСЕНИЕ ГОСПОДИНЕ ASCENSION of the LORD</b>	13	14 Нед. 7-я по Пасхе Еванг: Иоан: 17, 1-13 Всен. бдение в 6ч. веч.
Week 6 after Pascha - Tone 5 Week of the Blind man Liturgy at 10:00 AM				<i>Отдание Пасхи в 5:30 Anodosis of Pascha - 5:30 Всен./Vigil - 6:00</i>	<i>Литургия в 10ч. утра Liturgy at 10:00 AM</i>	Week 7 after Pascha Gosp: John: 17, 1-13 Vigil at 6:00 PM
16 Нед. 7-я по Пасхе - Гл. 6-й Свв. Отец 1-го Всел. Собора Литургия в 10ч. утра		17	18	19	20	21 <b>СОШЕСТВИЕ СВ. ДУХА И АПОСТОЛОВ - ТРОИЦА</b> Всен. бдение в 6ч. веч.
Week 7 after Pascha - Tone 6 Holy Fathers of the 1st Ecumenical Council Liturgy at 10:00 AM						<b>DESCENT OF THE HOLY SPIRIT - PENTECOST</b> Vigil at 6:00 PM
23 <b>СОШЕСТВИЕ СВ. ДУХА И АПОСТОЛОВ - ТРОИЦА</b> Литургия в 9:30ч. утра		24	25	26	27	28 <i>Свят. ИОАННА Шанхайского и С.Ф. Чудотворца Всенощное в 6ч. веч. (Sves at the Cathedral)</i>
<b>DESCENT OF THE HOLY SPIRIT - PENTECOST</b> Liturgy at 9:30 AM						<i>St. JOHN, Wonderworker of Shanghai &amp; SF Всен. бдение в 6ч. веч. Liturgy at 9:00 AM No Vigil in S.R. tonight</i>
						29