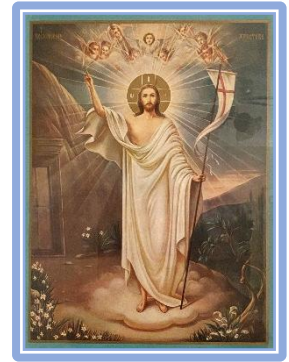


# Sts. Peter & Paul Church Council News

## April – May 2025

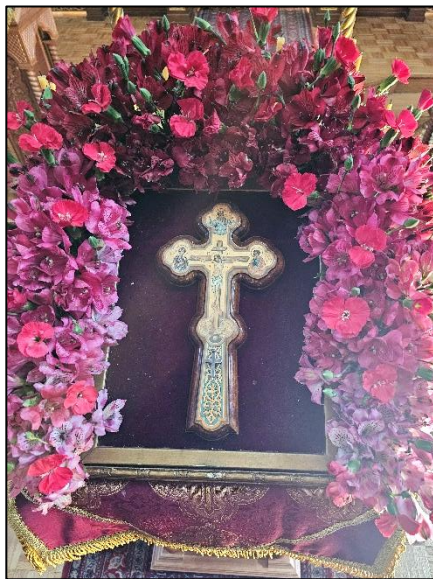
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### *Priest's Corner*

At the end of the vespers service on Forgiveness Sunday, marking the beginning of Great and Holy Lent, we heard the choir singing Paschal hymns, as we begged forgiveness one of another. This tradition dates back to the times when the most pious of people – most frequently, monastics – would disappear into the forests, deserts, or caves to pray, repent, and fast – in some cases, completely and maybe even finally – for the duration of the forty-day Lent. At the midpoint of that forty days, the Holy Church provides us with the



eneration of the Holy and Life-Giving Cross of Our Lord to strengthen those who are so piously fasting. For the rest of us, the Cross serves to remind us why we are fasting in the first place, and to inspire us to do so more fervently or, in cases where we have not been doing as well as we

could, to make an effort to do so.

The celebration of the Entry of the Lord into Jerusalem (Palm Sunday) literally signals the end of Lent – at least from the standpoint of being concerned over oneself. How can this be? These are the strictest days of Lent. Indeed, this is true. However, we have had six weeks to pray, meditate on, and repent of our sins. Six weeks to think about *ourselves*, what we need to do to correct our ways, and hopefully, to implement these actions now, and well after Lent is over. As a rule, however, we tend to be concerned about this from a very self-centered point of view. In essence, what's the advantage to *me* of living a more righteous life?

Hopefully, of course, salvation and eternal blessedness in the Kingdom of Heaven. During Passion Week, however, we should concern ourselves much more with how our sinfulness disappoints and grieves Our Heavenly Father and turn our undivided attention to the Passion of Our Lord, God, and Savior Jesus Christ. As any parent feels disappointment and pain over the disobedient conduct of their children, we can certainly understand how our own disobedience and sinfulness is hurtful to Our Heavenly Father, the King of Glory, Who willingly spread out His arms on the Cross – out of His love for us.

As we reach the end of that most Holy Week, a sense of impending joy arises within us – not because Great Lent is coming to an end, but as St. John of Kronstadt writes, having clothed ourselves in the raiment of light, we rejoice in the expectation of the Bright Resurrection and the joy of its meaning.”

***Glory, O Lord, to Thy Most Precious Cross!  
Glory, O Lord to Thy Passion!  
Glory, O Lord, to Thy Holy Resurrection!  
In Truth, Christ is Risen!***

—Fr. Alexander

**Congratulations to the parents, godparents, and relatives of Alexei Ermakov, who was baptized in our church on March 1, 2025.**

**And congratulations to all those celebrating their Name's days\*:**

April 5 – Lydia Ammosow, Lydia Reoutt, Lydia Romanovsky, and Lydia Sinkevich

April 7 – Tikhon Peterson

April 8 – Alla Zaharoff, Larissa Konina, and Larissa Saschin

April 14 – Maria Markoff

April 22 – Vadim Ponitkoff

May 4 – Magdalena Merriss

May 5 – Maria Ferguson Acquaye

May 6 – Anatoly Avdienko, George Lucas, George Lysenko, George Lowery, Alexandra Huhlov,

Alexandra Krassovsky, Alexandra Logvy, and  
 Alexandra Stewart  
 May 8 – Marcus Collins and Marcus Schluter  
 May 15 – Zoya Litvinenko  
 May 17 – Pelagea (Paula) Cesik-Karuzic  
 May 18 – Irina Saschin, Svetlana Jones, and Svetlana  
 Logvy  
 May 22 – Nicholas Balitsky, Nicholas Cesik-Karuzic,  
 Nicholas Schneider, Nicholas Spring, and Christopher  
 Jones  
 May 24 – Kyrill Mogilev and Kyrill Logvy  
 May 25 – Holvardt (Max) Reighard

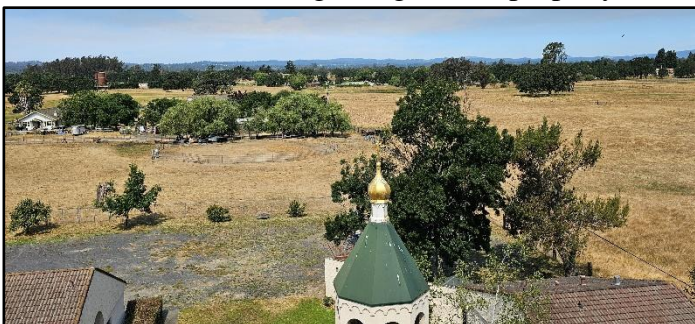
*\*Fr. Alexander asks that you please notify him if we  
 have missed anyone's name's days in our lists.  
 Thank you!*



### *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 so as 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.

We are now going into the second year of appropriate studies and our partner has again sent a State certified biologist to study the Tiger Salamander's

larva currently in the vernal pools. This is the ideal time of year for their reproduction. As stated last year it will take a several years to complete all the necessary studies, however, it is a necessary process for a successful outcome to this project.

Thank you to the volunteers who have been helping prepare for the upcoming Pre-Easter Bazaar and Paschal celebrations.

As a reminder the link for live streaming services is: <https://stream.streamingchurch.tv/stream.php?churchid=church8703>

Previously recorded services may be viewed at: [https://streamingchurch.tv/ci/mf/media/notes\\_grid/church8703](https://streamingchurch.tv/ci/mf/media/notes_grid/church8703)

You may also find links to these pages on our website: <https://www.stsproca.org/>

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



### *Sisterhood News*

The Sisterhood has been working intensely on preparation to our Pre-Easter Bazaar, scheduled for Palm Sunday, and hosting our annual Blini Festival, traditionally held right before the start of the Great Lent. Kapa Huhlov, Zoya Litvinenko, and Aliona Russie have been our most dedicated organizers of food preparation for the Bazaar, including preparation of baked and fried meat pirozhki, in addition to large cabbage and mushroom pies. This is a hard job, and we are truly grateful to these highly experienced cooks, who, year after year, deliver the most delicious traditional Russian baked goods for our Bazaars and other special events.

This time Kapa and Aliona were in charge of fried pirozhki. They appreciated the strong masculine help of Daniel Judd, who did the physically hard work of preparing large quantity of meat for the meat pirozhki filling (we are talking about 30 pounds of meat!), and also assisted with





peeling and chopping onion and garlic, while learning from the ladies their tried-and-true recipes. We hope that younger members of our parish would become interested in joining the food prep process and benefit from learning from our talented sisters, who would be



happy to pass on their valuable cooking secrets. Zoya, Kapa, and Aliona were making the meat pirozhki, and John Poluektov was frying them.

Zoya and Kapa supervised a group of sisters, including Natalia Sabelnik, Valentina Gromova and others, who, with the help of our brothers – Father Athanasius and Daniel Judd, made a big bunch of the baked meat pies. There was wonderful camaraderie and a lot of laughing in the process.

Zoya and Aliona are in charge of baked cabbage and mushroom pies. They will have a group of people helping them to make these pies right before the Spring Fest, so we do not need to freeze and defrost them. Zoya has an amazing filling recipe with four types of mushrooms, that requires several days of preparation, but results in a deep multilayered flavor and absolutely scrumptious mushroom pies.

Kapa Huhlov brought to our parish a nice old Russian tradition to bake sweet rolls in a form of larks

to commemorate the 40 Martyrs of Sebaste that church celebrates of March 22. The larks symbolize the souls of these mar-



tyrs that were flying up high to be with God. Natalia Shikaloff made a special dough at home, with a delectable citrus note, and several ladies participated in

making the pieces of this dough look like little birds with eyes made out of cloves. Each lark was placed in a little bag and was sold for a donation to the Sisterhood on Sunday after the liturgy by Kapa and Vera Williams.

Speaking about Vera Williams, Vera has been an active member of our Sisterhood, cooking Sunday lunches, singing in the choir, and doing work of a treasurer. Vera is going to move soon to be closer to her daughter. Another active member of our Sisterhood who is leaving us is Natalia Fokina, she is moving with her family in the near future too. We thank both ladies for all their contributions and wholeheartedly wish them good luck in their new places.



A “pelmeni group” has been working on making pelmeni under the leadership of Aliona Russie. Daniel Judd and Kyrill Bell did a hard work of preparing the meat filling. Father Athanasius usually cuts the dough. This time there was also another brother assisting Aliona in cutting

the dough - our young Simeon, son of Gloria Collins. After the dough and the filling were ready, Anna Ferguson, Father Athanasius, Daniel Judd and several other hard-working people spent hours making pelmeni, that are always in high demand.

In addition to this flurry of food preparation, a very talented team of sisters – Kapa Huhlov, Anna Ferguson, Nataia Shikaloff, Aliona Russe, with their brilliant captain Zoya Litvinenko, just finished their amazing labor of love: sewing beautiful new analogia vestments in all seven colors. They started this work last November, in preparation for the Great Consecration of our church, and continued until now, getting together on Fridays. They had beautiful special fabric from Kiev and New York, and decorations from La Lame company. The result of their work is stunning! It will beautify our church for years to come.

Thank you very much to everyone involved in the Sisterhood projects! May God bless each one of you and your families.



## Annual Blini Festival

Kapa Huhlov graciously offered to head up the fundraiser, our Annual Blini Festival, held on February 23, 2025. She was very busy asking people to volunteer to work and to purchase food items. Kapa did an amazing job coordinating the fundraiser in all its aspects and actively participated in setting up, cooking, cleaning, and making sure the event ran smoothly.



Natasha Shikaloff was in charge of the actual pancakes, purchasing all the ingredients needed, making the dough, and supervising the kitchen on the day of Blini. Anna Ferguson was her "sous chef." They met on Saturday evening to make the dough, and on Sunday at 8:00am they did the final preparation for cooking the blini before the cooks arrived.

Natasha did a great job preparing the dough, using the tried-and-true recipe of Valya Shumski from the Russian Center in San Francisco, a recipe that Natasha's brother is also using making blini at the sobor.

Many sisters shared in the volunteering of buying the food for the event as well as preparing the food as necessary.

Also on Saturday, many of the sisters came in to prepare the side dishes and get the hall ready as needed. On Sunday, many people helped set up the usual items necessary for the fundraiser and, under the direction of Kapa, the particulars for the event. Nadia Stewart was in charge of organizing the desserts, cutting the cakes and deciding whether they should go on the bar table for the sale of "to go" desserts or sold as a side with the blini.



Nadia cooked kissel and fruit compote, and she also help Vera Williams to cashier for the day.

It was busy in the kitchen but Sharon Buot managed to keep it organized, washing and drying dishes with her helpers, and keeping the food tables replenished as needed.

We received many compliments regarding how tasty everything was, and the hall was packed.

To supplement the pancakes and all the trimmings

that came with them, Kapa suggested to have a separate station selling individually packaged desserts to go. It was a new addition to our traditional Blini festival. Kapa



had created a separate dessert list of who would bring what to assure we had a nice array of sweets. We had several sisters volunteer right away to be placed on this list, and several more sisters, who were not on the list, contributed their delicious sweets at the day of the festival. We ended up with a beautiful display of desserts that were varied and all lovingly homemade. Anna Judd and Tatiana Bennett were cheerfully selling our



muffins and cookies, and scones. Several desserts were left over and used during the after-church lunch on the following weekend.

Five bottles of wine were donated to the bar, which was a great addition to non-alcohol drinks.

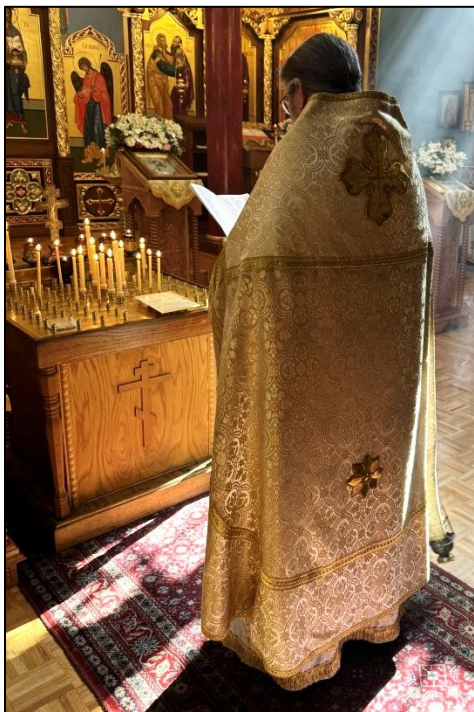
We received many compliments regarding how tasty everything was, and the hall was packed. The guests really enjoyed all the sides – herring, smoked salmon, caviar, and boiled eggs, in addition to plenty of sour cream, butter, and jams. Hard work of everyone involved, excellent organization and properly done advertising – all contributed to the great success of this event.



*The Joy of Lenten Services*  
*(A presentation made by Fr. Alexander at the*  
*Diocesan Pastoral Conference)*  
*Part II*

The celebration of the more usual Liturgy of St. John Chrysostom on Saturdays, and now, in red vestments, not black or deep purple, serves as a slight respite from the intensity of the lenten weekday services which, in its own turn, sets the stage for the celebration of the Liturgy of St. Basil the Great. While the Liturgy of St. Basil is not conducted only during Great Lent, it seems to me at least to have its most profound effect on the Sundays of it.

The magnificent Truths, somewhat abbreviated by St. John in the more usual Liturgy but fully expounded



upon by St. Basil, take us back, once again, to a very basic and foundational level of understanding, tying in all of God's revelation to mankind. From the very first prayer of the Faithful, we are reminded of the timeless nature of our service: "Look down upon us, O God, and

*look upon our service and accept it, as Thou didst accept the gifts of Abel, the sacrifice of Noah, the offerings of Abraham, the priesthood of Moses and Aaron, and the peace offerings of Samuel. According as Thou didst accept of Thy holy apostles this true ministry, receive this also from the hands of us sinners, these gifts in Thy goodness, O Lord; that having been vouchsafed to minister, without blame at Thy Holy Altar, we may receive the reward of the faithful and wise stewards in the terrible day of Thy righteous reckoning."* It has to be humbling to us as priests that we are part of a continuum which literally spans all of time.

The Eucharistic prayer of St. Basil takes us from the heavenly kingdom and the angelic hosts to the

genesis of mankind, his fall, and all of the endless blessings God has bestowed upon us throughout time to bring mankind back into the light – until the coming of Christ and His salvation granted to mankind through His sacrifice. This prayer is almost a better version of our Creed than the one composed in Nicaea and Constantinople – fully encompassing the very essence and truth of our faith. And, having spent the entire previous week in fasting and lenten services, the words of this magnificent prayer can be very closely taken to heart and said, virtually from it. We do this in remembrance of Our Lord. We *do* proclaim His death. We *do* confess His Resurrection. Not because we are, in any way, worthy of doing so, but because we dare to do so out of our love for Him, who called upon us to feed His lambs and to tend His sheep.

How then do we follow the example of our holy fathers without merely imitating them? How do we balance the apparently emotional with the genuinely spiritual? St. John Chrysostom, in his commentary on the priesthood, quotes St. Paul's letter to Timothy saying: "Let priests that rule well be esteemed worthy of double honor, especially those who labor in the Word and in doctrine." (1 Tim. 5:17) St. John explains that this is the most perfect end of doctrine: to lead one's disciples by act and by word to the blessed life which Christ has taught us. To teach works are not enough. "This is not my doctrine," says St. John, but that of the Savior Himself. "But he," says the Lord, "that shall do and teach, he shall be called great in the Kingdom of Heaven." (Matt: 5:19). Now, since he distinguishes both, he shows that "works and teachings are two different and distinct things and that to effect perfect edification each stands in need of the other." (*On the Priesthood*, p. 104). In short, the words we read in prayer, in the canon, in the Akathist, and in the liturgies must all be not only for our parishioners, but first and foremost for ourselves. Once again, I am reminded





of Archbishop Anthony and how heartfelt his homilies were on these very special occasions. On Forgiveness Sunday, when he was so focused on his own mistakes and shortcomings before his flock, the sincerity of his words could not be doubted. And not just because it was Forgiveness Sunday, but because this was the way he was all year round. Looking upon such an example and recognizing the depth of the spirituality which drives it, we can only be humbled and indeed, begin to read such words from the Canon of St. Andrew from the heart:

*“I am deprived of the bridal chamber, of the wedding and of the feast, for want of oil my lamp has gone out, while I slept, the door was closed and the supper has been eaten. I am bound hand and foot and am cast out.”* (Wed., Canticle 4)

The readings from Genesis, then later Exodus, the Wisdom of Solomon, the Psalter, and St. Andrew’s Canon all take us back to the very Bible stories upon which we were raised. We are reminded of all of the basic understandings of our faith in the Eucharistic prayer of St. Basil the Great. All of these things take us “back to basics,” reminding us of things that we had, maybe, simply taken for granted and not really meditated on them as often as we maybe should. Every once in a while, I believe it to be healthy for us to go back to those innocent days of our childhood and youth and remember those feelings we had when we first experienced the Divine Liturgy and these wonderful lenten services. Indeed Our Lord told us that if we do not receive the Kingdom of Heaven as a child, we will not enter into it (Mk. 10:15). And it is good to recall, now and again, how we felt when we first conducted them ourselves, or read the Canon of St. Andrew, or the Passion Gospels. To apply the meaning of all of these Grace-filled words to ourselves, not as priests, or people well versed in scripture, dogma, and canon, but simply as humble sinners, taking the meaning of everything we are doing very close to heart.

To speak of the Holy Week services would almost be superfluous. If we have conducted ourselves as we should during Lent, the joy of the Holy Week services



is self-evident and without compare. These are, without a doubt, the holiest days of the year. They are the epitome of everything we talk about from the ambo all year long; and unto us is given the joy of proclaiming His death and confessing His Resurrection. The celebration of the Entry of the Lord into Jerusalem literally signals the end of Lent – at least from the standpoint of being concerned over oneself. How can this be? These are the strictest days of Lent. Indeed this is true. However, we have had six weeks to pray, meditate on, and repent of our sins. Six weeks to think about ourselves and what we need to do to correct our ways, and hopefully, to implement these actions now and well after Lent is over. The time has come for us to turn our undivided attention to the Passion of Our Lord, God, and Savior Jesus Christ. To conduct these most precious services in such a way as to engage all of our faithful. To truly proclaim this *“Dread and marvelous mystery. He Whom none may touch is seized; He who freed Adam from the curse is bound; He who tries the hearts and thought of mankind is unjustly brought to trial. He who closes the abyss of hell is locked in prison; He before Whom the powers of heaven stand*



*in trembling, stands before Pilate. The Creator is struck by the hand of His creation. He Who comes to judge the living and the dead is condemned to the Cross; the Destroyer of hell is enclosed in a tomb. And all this, O most-loving Christ you endure for my sake.”* (Stichera, Great Friday Vespers). This most important connection becomes critical to the individual, spiritual understanding of one’s salvation. Of course, Our Lord suffered all of this for the salvation of all men. But by

realizing that *I* am one of those for whom Christ suffered and died for the sake of *my* salvation, His suffering, His sacrifice becomes very personal to me and to each and every one of us.

It is here where an emotional tie can truly help an individual – who has conducted the fast and engaged in those ascetic labors to which St. Maximos alluded



to earlier – to understand spiritually the price that was paid for his salvation and the true depth and meaning of God’s love to each of us. The very deep sense of participation in the events of which we read on Holy Thursday brings us into a sense of co-suffering with Our Lord. We are not merely listening to what’s going on around us. We are virtually there: witnessing the events in our hearts. We approach the Holy Shroud with a similar feeling as if to the casket of a dear friend or relative. I watched as Archbishop Anthony would anoint the Holy Shroud with perfumed oil as if he were Joseph of Arimathea. I have been blessed to see hierarchs, priests, and laypeople approach the Holy Shroud as if indeed, they were reverencing the very wounds of Our Lord Himself.

As we reach the end of that most Holy Week, a sense of impending joy begins to arise within us. Certainly not because Lent is coming to an end. No indeed, as St. John of Kronstadt writes to us: “Blessed are they who are sad that the fast is coming to an end.” But “having clothed ourselves in the raiment of light, we rejoice in the expectation of the Bright Resurrection and the joy of its meaning.”

Over the years, I have realized a definite bitterness as Holy Week comes to an end on Holy Saturday. Having sort of hit “rock bottom” with the procession around the church Friday evening, then hearing the frightening prophecy of Jeremiah – the mood changes immediately as the Epistle and Gospel are read and we hear the words “*Let God arise, and let His enemies be scattered!*” And even though the body of Christ still lies in the tomb, the last Liturgy of St. Basil is virtually Paschal in its essence and feel. What a great joy we experience as priests in seeing all of our faithful flock coming to receive the Holy Gifts in front of the *plashchanitsa* having observed the fast diligently and truly celebrating the gift given to us by Our Lord as one spiritual family: truly, as brothers and sisters in Christ. That night however, I am deeply saddened by all of the people filling my church whom I have not seen since last year. How many come to have their Easter cakes and eggs blessed, yet leave the service early, or don’t even attend it “to celebrate with the Hebrews,” as writes St. John Chrysostom. How many do not share the great joys that we do, having received all of the blessings available to us during Great and Holy Lent. And even those who did come to church during Lent and did make the good effort – so many of them disappear right after Pascha. “How I weep for you, O Mother Church,” writes St. John of Kronstadt, “for like a wave on the shore your people come to you, then after the Feast, disappear like the wave recedes, leaving the beach empty.”

It is a difficult task we have undertaken as priests and, because of our love for the flock of Christ, we weep for those who do not take full advantage of what our faith and our church offers. But let us follow the example of those who inspired us and try to follow them with diligence and faith, strengthening ourselves spiritually during this most holy time of the year in order to face the challenges which await us. To our God, who is our comfort, our strength, and our joy in this ministry, be glory and thanksgiving forever, Amen.



### Choir Notes



As the choir sings *Lord have mercy* many times throughout services, it is important to note the deep meaning of those three words. For every petition the clergy proclaims, we ask God for mercy. His love for us is so transcendent that is hard for us to comprehend. Yet, we ask forgiveness for all our transgressions. The



choir sings so all the faithful can pray and give glory to God for His mercy.



We have been very busy rehearsing and getting ready for the feast of all feasts, Holy Pascha! It is exciting that the choir is growing and members are committed to learning the different pieces we sing during services.

If you are interested in joining the choir please get in touch with Vera Peterson.

—*Vera Peterson*  
*msvnp28@gmail.com*  
 661-305-6234



### *Newsletter Submissions*

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

—*Michael Mogilev, Publisher*



### *Our Council Members*

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- Paul Johnson, Warden ..... 707-696-5566
- Elisabeth Russie, Treasurer..... 415-328-1095
- Natalya Shikaloff, Secretary ..... 480-621-9976
- Demitrios Handelih..... 707-292-2842
- Andrew Merriss ..... 707-843-9818
- Michael A. Mogilev ..... 707-953-3636
- John Reighard ..... 707-235-8636



### *Orthodox Community Events*

- **Sunday, April 6**, after the Agape Meal, assembling **Blessing Bags for the homeless**. Parish hall, **St. Seraphim Orthodox Cathedral**, 90 Mountain View

Ave., Santa Rosa.

- **Sunday, April 20**, Paschal Vespers at 1:00 p.m. followed by **Community Potluck and Barbecue**, **St. Seraphim Orthodox Cathedral**, 90 Mountain View Ave., Santa Rosa.
- **Father James Jorgenson** of St. Seraphim of Sarov Orthodox Church is teaching a series of **Thursday evening Bible studies** at 7:00 p.m. on Zoom. Please e-mail Brian Rademacher at [brianrademacher@gmail.com](mailto:brianrademacher@gmail.com) to be added to the list.
- **Sunday, April 27, 2025 - Radonitza Panihida** - The annual Kazachi-Radonitza Commemorative Panihida, (Father George Kaplanov -presiding) will be held on Sunday April 27, 2025 1:30 PM at the Cossacks Monument (south/right side of the Serbian Cemetery, Colma, CA). If you would like to commemorate your departed loved ones during this service, please send an IN MEMORIAM list of up to 10 names by April 21st to: All Cossacks Union of San Francisco c/o Oleg Bolshakoff 110 Middlefield Dr San Francisco, CA 94132 Your donations are always welcome and much appreciated!
- **Slavic Festival, May 2–3, 2025**. This two-day festival will feature Slavic traditions and culture with performances, food, and crafts. **Russian Center**, 2460 Sutter St. **San Francisco**, CA 94115. Fri., 5:00 p.m. to 1:00 a.m.; Sat., 11:00 a.m. to 10 p.m. \$15 for adults, \$10 for seniors and students. Proceeds from ticket sales will go towards humanitarian aid in Ukraine and restoring our historic venue. [www.russian-centersf.org/events](http://www.russian-centersf.org/events)
- **Marin Greek Festival, May 23, 5:00–9:00 p.m., 24th, 11:00 a.m.–8:00 p.m., and 25th, 11:00 a.m. to 8:00 p.m.** Greek culture, dancing, food, music, and fellowship. Nativity of Christ Orthodox Church, 1110 Highland Ave., Novato. [www.nativityofchrist.org](http://www.nativityofchrist.org)
- With the blessing of His Grace Bishop Irenei of London and Western Europe, **Youth Pilgrimage to the Holy Places of the Balkans, July 22–August 4, 2025**, led by Hieromonk Theodore. <https://orthodox-europe.org/content/balkans-youth-pilgrimage-registration/>.
- **Centennial Anniversary of Pilgrimage to Fort Ross – October 4, 2025** – The Western Dioceses of the Orthodox Church in America and the Russian Orthodox Church Outside of Russia cordially invite you to save the date for the celebration of 100 years to Fort Ross. Please visit [www.fortrosspilgrimage.org](http://www.fortrosspilgrimage.org) for details.





# Parish Life

*From services in church to fellowship in the hall, these are the memories made by those of our parish family.*





# **Easter Bazaar**

**Saturday, April 12**

**Sunday, April 13**

**12:00 – 3:00**

**Saints Peter and Paul Church  
850 St. Olga Court, Santa Rosa CA  
off Stony Point Road  
½ mile north of Todd Road  
(look for the gold domes)**

**Piroshki, Borscht, and, other Russian Food  
Easter Items for sale at our Easter Bazaar**



**Pre-orders of Paskha or Kulich  
Order before April 4<sup>th</sup>  
Pickup on Palm Sunday (April 13<sup>th</sup>)**

**Contact:**

**Nadia Stewart at (925) 708-1868**

**or**

**Sign up at Candle Stand in Church  
Sponsored by the Sisterhood**



# Introduction to Iconography Workshop

Discover the profound Eastern Christian spirituality and symbolic art of Orthodox Iconography with this five-day, hands-on workshop led by renowned painter and iconographer Tatiana McWethy with spiritual talks and discussion led by Orthodox priest Father Ninos Oshaana.

The workshop will be a study on the 13th century icon of Christ the Pantocrator of Vatopedi Monastery on Mount Athos. The daily program will include:

- Prayer and spiritual reflection
- Lesson and demonstration of technique
- Student practice, sketching, painting
- Meditation on scripture and patristic writings, Q&A, discussion and fellowship.

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**When:** July 28 - August 1, 2025  
10:00 a.m. - 4:00 p.m.

**Where:** Sts. Constantine and Helen  
Greek Orthodox Church,  
1224 Alabama St, Vallejo, CA 94590

**Cost:** Adults: \$750  
Children: \$350 (ages 12 and up)

Includes icon board and all pigments  
Light refreshments provided.

**Registration deadline:** July 15, 2025.  
Beginners and all skill levels welcome!

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For more info and to register go to  
**[myholycrossacademy.com/workshops](https://myholycrossacademy.com/workshops)**

