

SS Peter & Paul Orthodox Church Newsletter

Volume 19, Issue 4

April 2019

March Council Highlights

- ✘ Our Church is pleased to host the parishioners of the Exaltation of the Holy Cross Orthodox Church while they look for a new church building.
- ✘ John Blischak and Nick Enoch to revisit Church's bylaws.
- ✘ SS Peter and Paul hosted Pan-Orthodox Lenten Vespers on March 24
- ✘ New hall blinds installed.



Ss. Peter & Paul Orthodox Church
 1614 E. Monte Vista Rd.
 Phoenix, AZ 85006
 602.253.9515

www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

The Right Reverend DANIEL
Bishop of Santa Rosa
 Rector
 480.287.0240 Mobile
frdaniel@sspeterpaulaz.org

Archpriest David Balmer, Attached
 Retired

Deacon John Weiss

Andrew Evans
 Council President
 480.948.7929

Barbara Harp
 Choir Director
Barbaraharp.2030@gmail.com

Stephanie A. Homyak
 Church School Director
 Newsletter Editor
 623.869.0470
Stephanie_Homyak@yahoo.com

Heather Pfeiffer
 Myrrhbearers Altar Society
flagstaffred@gmail.com

“All Earthly Life Ceases”

Fr. Steven Kostoff

I came across the phrase “earthly life ceases” at the beginning of an explanation of Holy Week written by the late Father Thomas Hopko. What could he mean by saying that “earthly life ceases?” It is certainly not meant to be taken “literally” because, if so, Father Thomas would not be much of a thinker or theologian! The phrase “earthly life ceases” is not about death and dying. It is, rather, about how we conduct our lives during the week we designate in the Church as “holy and great.” This becomes clear when we look at the entire sentence from Father Thomas: “Earthly life ceases for the faithful as they “go up to Jerusalem with the Lord”” [Matins of Holy Monday]. During the approaching Holy Week, we will continue to arise each morning to a new day, carry out our commitments and responsibilities, and find rest from our labors in the peace of sleep—as well as “eat and drink” to keep alive! But we do these quotidian things in this “week of weeks” with an intense focus on the Paschal mystery of Christ’s re-

demptive death and life-giving Resurrection. Our sense of reality shifts as we realize—hopefully through the experience of participation—that what is taking place in church through liturgical worship is Reality at its most full and complete. Other concerns, important as they are, are laid aside or postponed to the extent that this is possible. I believe that this is what Father Thomas was trying to convey when he wrote that “earthly life ceases” during Holy Week. Only then could we, as the faithful, and in a good spirit, go up to Jerusalem with the Lord. As we also sing at Matins on Holy Monday, “As the Lord was going to His voluntary passion, He said to the Apostles on the way, ‘Behold, we go up to Jerusalem, and the Son of Man shall be delivered up, as it is written of Him.’ Come, therefore, let us also go with Him, purified in mind. Let us be crucified with Him and die through Him to the pleasures of this life. Then we shall live with Him and hear Him say: ‘I go no more to the earthly Jerusalem to suffer, but to my Father and

your Father, to my God and your God, I shall raise you up to the Jerusalem on high in the Kingdom of Heaven.”

What might all of this mean on the practical level? How will this effect our lives during Holy Week? How important will it be for each one of us to “go up to Jerusalem with the Lord?” As a pastoral response, I would say that during Holy Week there are three basic places that Orthodox Christians know and find themselves: the home, work/school, and the church. Exceptions may abound with other unavoidable commitments, but I believe that this basic trinity of places could be a helpful starting point from which we ground ourselves and gain perspective, and around which we plan as we assess the possibilities and priorities of Holy Week in our lives. Certainly, this is not the time to seek entertainment or those other distractions that may appear attractive. And it is certainly not the time for a “vacation”—even if the children happen to be out of school. If, during Great Lent, we have managed

(Continued on page 6)

Message From Our Rector

Beloved in Christ,

Having already welcomed the arrival of Spring and observing the "Lenten Spring," we are now looking ahead to our celebration of the Lord's Paschal Mystery. Chief among the events that take place in April (and indeed, the "main event" of the entire year), we joyfully anticipate our annual solemn services of Holy Week and Pascha. Having completed the course of the Fast, the services of Holy Week offer us the opportunity to accompany the Lord in His last days, the saving days of His Passion, Death, and Resurrection. The Divine Services of Holy Week offer a unique vantage point that allows us to not only observe, but to truly enter into the experience of the Lord's salvific death and life-giving



resurrection. We walk with the Lord as He enters Jerusalem in triumph, carries His cross to Golgotha, and is laid in the tomb. And then, with the Holy Myrrhbearing Women, we discover that the tomb is empty and that Christ is risen. The realities of these great mysteries are made available to us through the Holy Spirit who enlightens our hearts and grants us to know, experience, and understand the meaning of that in which we participate.

Those who have been faithful in attending these services can attest to the power of the experience- indeed, there is no experience like it found outside the Orthodox Church. And there is no celebration of Pascha like one that has been prepared for beforehand by participation

in the services of Holy Week. The schedule of our parish Holy Week and Pascha Services is included in this monthly newsletter and may also be found on our parish website; feel free to copy it and share it with family and friends and others you might wish to invite to share in this deeply spiritual and life-changing experience.

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

With love in the Lord Who goes to His Saving Passion,

+Bishop Daniel

Bits . . .

LIGHTING CANDLES

Lighting candles is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayers. Orthodox typically light candles when coming into the church - and that is usually the best time to light them, but there are times when candles should not be lit. It is not proper to light candles during the Epistle or Gospel readings, during the Little or Great Entrances, the sermon, and most of the times when the faithful are standing. If you find yourself arriving to church after the Liturgy has begun, a good rule of thumb to remember is - if everyone is standing, wait until they are sitting to light a candle (unless they are sitting for the sermon, of course). Finally, no candles are lit after the Great Entrance.

HOLY WEEK AND PASCHA PARKING

Parking can be at a premium for the services of Holy Week and Pascha, during which we are happy to welcome our many guests - in addition to the faithful members of our own

parish family. We enjoy a good relationship with the Bamboo Bakery, directly across the street from the church, and are able to use their parking lot for our overflow parking. (They use our parking lot on the first Thursday of every month.) Those who can are encouraged to park there in order to reserve parking spaces for guests as well as for our own parishioners who need to park in closer proximity to the church. Please remember that the space between the back of the church and the hall is to be kept free for fire and emergency vehicles. Please note that, as usual, security police have been retained for the Pascha services on Saturday night/early Sunday morning.

SUNDAY OF ORTHODOXY

On the First Sunday of Great Lent, March 15, we commemorated the Triumph of Orthodoxy over the iconoclasts (those who wanted to abolish veneration of the icons). As is tradition, there was a procession of icons following Divine Liturgy.



Preparing a Pascha Basket



First you start with a straw basket (it doesn't have to be elaborate) and then you fill it with traditional food and cover it with a white embroidered cloth. It is also customary to have a blessed candle in it to be lighted at the Blessing. Then bring the basket to church to be blessed.

PASCHA. The large round loaf of bread, made of white flour, eggs, milk and raisins, symbolizes our Lord Himself, who is the Living Bread, He has come down from heaven to give eternal life in the Eucharist. Just as bread is the "staff of life," Christ is our spiritual nourishment for eternal life.



COLORED HARD BOILED EGGS were always considered a symbol of The Resurrection, the emergence of new life. At Pascha our Savior came forth from the tomb just as the chick emerges after breaking the shell at birth. The eggs are colored because of a tradition that says that Mary, the Mother of Jesus, wanted to take something to Pilate so that he would not let Jesus be crucified. All that she had were some eggs and her gift did no good. When Mary saw that Jesus was condemned, she began to weep and her tears dyed the eggs into many colors. After our Lord's Resurrection these eggs were a sign of joy, reminding Mary that her son lives forever.

BUTTER shaped into the form of a lamb (or just a stick of butter) represents the Lamb of God who was offered on the altar of the Cross for the life of the world.



MEAT (Ham, Sausage, Veal or Lamb): Small portions of any or all of these meats are put in the basket. The meat products symbolize the sacrificial animals of the Old Testament, foreshadowing the true sacrifice of our Savior. He became for us "A Lamb of God" and took away the sins of the world. As we learn from the prayer of blessing, the meat products also symbolize the fatted calf that was prepared for the Prodigal Son (representing fallen mankind) on his return to his Heavenly Father. Thus, at Pascha, we celebrate our return to God and our joyous participation in the blessings of our Savior, who promised to be our "true food."

EGG, CHEESE, SIRETZ HRUTKA is a special cheese made from eggs and milk and is usually only made at Pascha time. This cheese, and all the dairy products, remind us of the peace and prosperity of the Messianic age which had been foretold by the Prophets. Metaphorically, the milk and honey in the Bible signify wealth, especially the spiritual wealth of God's kingdom. Therefore, as he blesses the dairy products the Priest prays: "as we partake, may we be filled with your generous gifts and unspeakable goodness."



SALT symbolizes the Truth of the message of Jesus Christ. Just as salt preserves food, so the Teachings of Christ preserve our eternal life.

HORSERADISH: A reminder of the bitter drink given Our Lord on the Cross. Take a can of whole red beets, grate finely and add 1/2 bottle of commercial horseradish. Add sugar to taste (about 2 tablespoons) and a tablespoon of lemon juice. Refrigerate.



CHOCOLATE EGGS AND CANDY: Children also share in the joy of Resurrection. The Church takes ordinary food and blesses it as an aid in making us holy. God's blessings change us from children of natural descent into sons and daughters of the Kingdom of God.

Palm Sunday: Where are You in the Crowd?

Fr. Lawrence Farley
Come away with me; let us leave our world and travel back together to the first Palm Sunday in the first century. Stepping out of our time machine, we see the bright sunshine beating down on us, the dusty road, the jostling, joyful, shouting crowds. And there, coming down the road from Bethany, with the Mount of Olives towering above on His right, Jesus of Nazareth is entering the Holy City with His disciples and a crowd of pilgrims following behind. He is mounted upon a donkey, which plods along with its foal. Christ sits smiling royally upon the donkey as the procession proceeds along the southern way into the Holy City. Multitudes from Jerusalem have come out to greet Him, casting their garments on the road on which He will travel, while others cut branches from the palm trees and spread them also along the path. Everyone is happy, everyone is shouting, and you can pick out from the noise the repeated chant, "Hosanna to the Son of David! Blessed is He Who comes in the Name of the Lord!" The Pharisees caught up in the tumult are scandalized at this open and controversial declaration of His Messiahship, and plead with Him, "Teacher! Rebuke your disciples!" But He responds that prophecy must be fulfilled, and if His disciples were quiet, the very stones would cry out and give voice to their words.

Then freeze the frame, pause the scene in mid-movement, and step back to observe everything as it would appear if painted on an icon. And ask yourself: if you had to play a part in that scene, which part would you play? Where in that crowd would you want to be found? Who would you choose to be?

Would you be among the shouting crowds, one of those enthusiastically hailing Him as the coming Messiah? Not a

good choice, for within a week the crowds who once cried, "Hosanna to the Son of David!" would be crying, "Let him be crucified! His blood be upon us and upon our children!" They hailed Him as Messiah only because of what they thought He was about to do for them. He would fulfil their nationalistic and military agenda; He would raise an army and with supernatural power overthrow the Romans, liberating Israel and exalting them to a place of power on the world stage. He would replace the hated *Pax Romana* with a serene and almighty *Pax Hebraica*, and make the Romans pay. When it at once became apparent that He would *not* overthrow Roman rule, and when they saw Him flogged, bleeding, and abused, trotted out by the Romans wearing an anti-Semitic crown of thorns and the purple robe of mockery, they instantly turned on Him. So the Pharisees were right after all! Jesus of Nazareth was not a true prophet, much less the hoped for Messiah, but just another deceiver. Away with Him! Let Him be crucified! No; one should not choose to be part of that happy, triumphant crowd.

Perhaps one should choose to be one of the apostles. On that first Palm Sunday they stood close to their Master, basking in reflected glory. But that also would not be a wise choice. Within the same week following, they all would prove their unworthiness. They would quarrel among themselves over the top places they imagined would be available to them in the coming Kingdom and in the new order, even to the point of quarrelling over seats of honor at their final meal together. Though each one would loudly proclaim his unshakable loyalty to Jesus, when the test came a few hours later, they all forsook Him and fled. Peter even denied Him repeatedly, caving in before the pointed accusing fingers of a servant

girl. When the Lord finally found them after His passion and resurrection, they were huddling behind locked doors for fear of the Jews and of their own imminent arrest. No; one should not choose a place among the apostles on that day either.

I suggest that the best choice, the place of ultimate safety that day, was the donkey. That beast of burden alone did not ultimately prove itself unworthy. It was not swayed that day by the joyful acclamations, nor later by the screaming words of hate. It was chosen to do a particular job and to bear a particular burden, and it did it, not expecting praise or reward. There it was, front and center, unnoticed and invisible, completely reliable and obedient. That is where I would choose to be, if I had to pick a place and choose a role that day.

The Lord has jobs for us to do, and burdens for us to bear. They might be heavy burdens or light, involving prominence and praise, or obscurity and invisibility. What matters is that we accept whatever load He lays upon us and do not complain. We do not demand applause or reward in this age. It is enough that when the Lord says to us as was said to the donkey, "The Lord has need of it", we just come along quietly and do what is asked of us. It is true that on Palm Sunday we are called to sing, and to exult, and to wave our palm branches with joy. It is good to sing our Hosannas in obedience to our tradition. It is even better to combine this liturgical exuberance with the calm constancy of ongoing reliable obedience.

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-lawrence-farley/palm-sunday-where-are-you-in-the-crowd> ✠

Holy Week and Pascha: Schedule of Services



Saints Peter and Paul Orthodox Church
Phoenix, Arizona

Holy Week and Pascha 2019 - Schedule of Services

April 20	Lazarus Saturday	Divine Liturgy, 9:00 a.m. Great Vespers & Blessing of Branches, 5:00 p.m.
April 21	Sunday of the Entrance of the Lord into Jerusalem - Palm Sunday	Divine Liturgy, 9:00 a.m. and Procession Bridegroom Matins, 6:00 p.m.
April 22	Great and Holy Monday	Liturgy of the Presanctified Gifts, 9:00 a.m. Bridegroom Matins, 6:00 p.m.
April 23	Great and Holy Tuesday	Liturgy of the Presanctified Gifts, 9:00 a.m. Bridegroom Matins, 6:00 p.m.
April 24	Great and Holy Wednesday	Liturgy of the Presanctified Gifts, 9:00 a.m. Matins, 6:00 p.m.
April 25	Great and Holy Thursday	Vesperal Divine Liturgy, 9:00 a.m. Service of the Passion of Christ, 6:00 p.m.
April 26	Great and Holy Friday	Royal Hours, 10:00 a.m. Vespers and Burial Service, 3:00 p.m. Lamentations at the Tomb of Christ, 6:00 p.m.
April 27	Great and Holy Saturday	Vesperal Divine Liturgy, 9:00 a.m. Blessing of Bread, Wine, & Dried Fruit
April 28	Great and Holy Pascha – The Resurrection of Christ – The Feast of Feasts	Nocturnes, 11:15 p.m. Paschal Matins and Divine Liturgy of Pascha, 12:00 midnight

Paschal Vespers, 12:00 noon, followed by Egg Hunt & Agape Feast/Pot Luck
Blessing of Paschal Baskets will follow the Paschal Divine Liturgy and Paschal Vespers

“All Earthly Life Ceases”

(Continued from page 1)

to already put some of this into practice, then the approaching Holy Week is the time of an even greater effort in this direction. Our “free time” in the evenings could be redeemed by making it “church time.” If we are unable to attend any of the services, I would suggest that we transform our homes to some extent by seeking some level of stillness or relative silence. And if, over the years, you have purchased your own copies of the Holy Week service books, you could read those in the quite atmosphere of your homes when unable to be in church. Challenging, no doubt, but certainly not impossible, for “with God all things are possible” [Matthew 19:26].

As an Orthodox Christian no one can say, “Holy Week caught me unawares”—not with a preceding 40 days of Great Lent! Well aware in advance of the date of Pascha, hopefully some preparatory scheduling has already been accomplished. So, the above is written in the

spirit of pastoral care and guidance. I am not trying to “tell” anyone what to do. As I like to formulate it, I am a pastor, not a policeman! But we are all in this great mystery together. And the source of this “mystery hidden for ages by God who created all things” [Ephesians 3:9] is the limitless love of God: “But God shows His love for us in that while we were sinners Christ died for us” [Romans 5:8]. And this mystery of an active—even “crucified”—love on the part of God draws us into that communion of love as the redeemed and transformed People of God, being “built... upon the rock” [Matthew 7:24] of our belief in the redemptive Death and life-giving Resurrection of our Lord, God and Savior Jesus Christ.

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-steven-kostoff/earthly-life-ceases> ✽

TYAL VISITS ST. PAISIUS

TYAL hosted a Monastery trip to St. Paisius Monastery, in Safford AZ, March 15th-17th. It was a small and intimate group of 6. The intent of going for two nights was to give everyone the opportunity to enter into the Lenten season bathed in prayer away from the business of life. We were blessed to participate in early morning services, Vespers, Compline, Paraklesis to the Theotokos, and the Sunday of Orthodox Liturgy. The Nuns worked tirelessly to welcome each one of us. They have grown much and have added a chapel to the Holy Arch Angel Gabriel, as well as a Trapeza

building to house the many thousands of pilgrims they receive each year. Their hospitality and work in God inspires and strengthens our own work in our parish lives. Glory to God!



Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

April 1	Eugenio Golowatsch Sonya Bogle
14	Michelle Golowatsch
16	Elisha Ferbrache Stephen Gill Stephen Bock
18	Antonia Adams-Clement Irina Zinchenko Julian Melendrez
21	Zachary Delsante
25	Rob Schaffer Lesley Zarembo
28	John Blischak
29	Sarah Gala

MEMORY ETERNAL!

On March 18th, long-time and beloved parishioner of Saints Peter and Paul Church, Olga Bahleda, fell asleep in the Lord. Funeral services took place in Michigan. A panikhida for the 40th day of repose will take place in our church.

Another beloved member of our parish community, Tatiana (Tillie) Kulek fell asleep in the Lord on March 20th. Funeral services took place at her home parish, Holy Transfiguration Cathedral, Brooklyn, NY. We will pray the traditional 40th Day Memorial Prayers after Pascha.

May the Lord grant them rest with the saints. May their memory be eternal!

PRAYER LIST

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

Patricia Starkey
Jamie Arango
Ann Garza
Rose Kurowski
Anna Michkofsky
Frank Kulik
Vickie Kulik

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

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

... and Pieces

THANK YOU!

His Beatitude Metropolitan HERMAN has expressed his gratitude for the warm welcome he received from our parish during his annual winter visit. In return, we continue to pray for His Beatitude, asking the Lord to give him continued strength in bearing the cross of his illness.

CONGRATULATIONS!

Congratulations and Many Years to Elizabeth MacDonald who was received into the fullness of the Orthodox Faith on March 23, 2019. May the Lord grant her many blessings as she begins to follow Christ as a member of His Holy Orthodox Church.

PASCHA POTLUCK/ AGAPE MEAL

Every year, our parish hosts an Agape Vespers potluck following the Vespers of Pascha at 12:00 p.m. 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 the 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 with preparing to celebrate and to welcome our guests, please see Heather Pfeifer.

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.

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.



8th ANNUAL WALK FOR MISSIONS

SAVE THE DATE: SATURDAY, MAY 4, 2019 from 8:00 am—9:30 am for the 8th Annual Arizona Walk For Missions. In it's 8th year, this Pan Orthodox Fundraising Event was created by OCMC and Project Mexico Mission Alumni and is supported by the Arizona Council of Eastern Orthodox Clergy. The event includes a scenic walk around Kiwanis Lake (paved sidewalk) and a Poster Session of Arizona missionary work.

Who benefits: Funds raised are divided equally between Project Mexico/St. Innocent's Orphanage and the Orthodox Christian Mission Center [OCMC].

How to support: Parishioners can support by making financial donations, and by walking with us.

Where is the event located: The event is held each year at Kiwanis Park, in Tempe. This location is centrally located and easily reached from the I-10 or 101 Freeway off Baseline Road.

Donation Checks should be made out to OCMC. Each donor will receive a 2019 Tax Credit Receipt in the mail. (50/50 Funds Split between Project Mexico/St. Innocent's Orphanage and OCMC as in past years.) Checks may be collected by parishes and brought to the event, or made by walkers in person. Every walker receives a AZ Walk for Missions T-shirt.

EASTER EGG HUNT

Join us for SS Peter and Paul Annual Easter Egg Hunt for children on Sunday, April 28th following Paschal Vespers. Remember to bring your child's Easter basket to collect eggs!



CHURCH SPRING CLEANING

Please join us for the annual church Spring Cleaning on Saturday, April 13, at 1:00 p.m. Please see David Bieber or Bill Weiss in order to volunteer.

PASCHA CARD




Instead of sending individual Pascha greetings, list your name(s) on a beautifully designed Orthodox Pascha card and support SS Peter and Paul at the same time? Please fill out the form found in the narthex or hall and return it to Stephanie Homyak by April 21, 2019. Proceeds will be used to help send our youth to All Saints Camp.

PAN ORTHODOX VESPERS

Thank you to all who helped with the Pan Orthodox Vespers: the altar servers, the choir, and those who helped to set up the hall, make food, and clean up the hall.



April 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
31 Veneration of the Cross 8:30am Hours 9:00am Divine Liturgy Church School 6:00 Lenten Vespers St Nikolas Serbian Orthodox Church	We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.					6:00pm Liturgy of the Presanctified Gifts 5:00pm Vespers
7 St. John Climacus 8:30am Hours 9:00am Divine Liturgy Church School FOCA Meeting 6:00 Lenten Vespers St Ignatius of Antioch Orthodox Church	8 The "Spanish" Icon	9	10 Pascha Celebration April 28, 2019 Following Paschal Vespers and Easter Egg Hunt		11 6:00pm Canon of St. Andrew	12 6:00pm Liturgy of the Presanctified Gifts 5:00pm Vespers
14 St. Mary of Egypt 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 6:00 Lenten Vespers St John the Baptist Orthodox Church	PARISH PASCHA CARD Sunday, April 21st is the last day to sign up for the parish's Pascha card. Forms can be found in the Narthex or Cultural Center. Please return forms to Stephanie Homyak.					20 Lazarus Saturday 9:00 Divine Liturgy  5:00pm Vespers Blessing of Palms
21 Entrance of the Lord into Jerusalem 8:30am Hours 9:00am Divine Liturgy and Procession  6:00pm Bridgroom Matins	22 Great and Holy Monday 9:00am Liturgy of the Presanctified Gifts 6:00pm Bridgroom Matins	23 Great and Holy Tuesday Holy Great Martyr, Victorybearer and Wonderworker George 9:00am Liturgy of the Presanctified Gifts 6:00pm Bridgroom Matins	24 Great and Holy Wednesday 9:00am Liturgy of the Presanctified Gifts 6:00pm Matins	25 Great and Holy Thursday 9:00am Vespers and Divine Liturgy 6:00pm Service of the Passion of Christ Passion Gospels	26 Great and Holy Friday 10:00am Royal Hours 3:00pm Vespers and Burial Service 6:00pm Matins and Lamentations at the Tomb	27 Great and Holy Saturday 9:00am Vespers and Divine Liturgy 11:15pm Nocturnes 12:00am Pascal Matins & Divine Liturgy
28 HOLY PASCHA 12:00am Paschal Matins & Divine Liturgy 12:00pm Vespers Easter Egg Hunt Pot Luck Luncheon CHRIST IS RISEN! INDEED HE IS RISEN!	29 Bright Monday 	30 Bright Tuesday The "Passion" Icon Holy Apostle James, Brother of St. John	1 Bright Wednesday Icon "Unexpected Joy"	2 Bright Thursday Ven. Theodosius Abbot of the Kiev Caves	3 Bright Friday "Svenskaya" Icon	4 Bright Saturday <div style="border: 1px solid black; padding: 5px; width: fit-content;"> 8:00—9:30 am MISSION WALK Kiwanis Park Tempe, AZ </div> 5:00pm Vespers
NO FAST						