

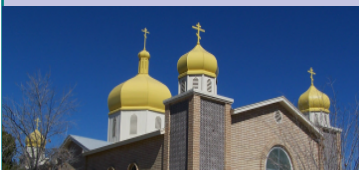
# SS Peter & Paul Orthodox Church Newsletter

Volume 19, Issue 2

February 2019

## Council Meeting Highlights

- ✘ Operating Income for 2018 was \$174,222.54 and Operating Expenses were \$163,189.18, resulting in a positive balance of \$11,033.36.
- ✘ Proposed 2019 Operating Budget of \$174,500 and proposed slate of officers approved to be presented at Annual Meeting.



## Ss. Peter & Paul Orthodox Church

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# The Day of Our Lord

**We read a large portion of the Prophecy of Joel during one day in our Church calendar.**

Joel prophesies in the first chapter that the Day of the Lord, which is soon to come, will be "a day of darkness and gloom, a day of clouds and thick darkness!" But in chapter two he urges repentance and reassures the people: "Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing" (2: 12-13a).

Joel writes that for those who show by repentance that they want to be with the Lord, there are incredible gifts in store. The Day of the Lord which he has described so darkly will also be for those who love God a day when "the mountains shall drip sweet wine, the hills shall flow with milk, and all the stream beds of Judah shall flow with water" (3: 18).

The Church commemorates Saint Leo, Pope of Rome, who

was born in the fourth century in Tuscany, Italy. He became Pope in a time when the faith was challenged internally by false teachings about the two natures of Christ, and from the outside by invaders from other lands. Saint Leo knew the Church would be tested from within and without, a test like that the prophet described.



Saint Leo had the wonderful gift of being able to negotiate between two opposing parties. When Northern Italy was overrun by the Huns, he was called on by the emperor himself to meet with Attila, the Huns' famous warrior leader. With no weapons, and certainly no army, he managed to convince Attila not to devastate Rome. Attila's servants later said that their master had agreed because he had seen the figure of a priest mysteriously appear above Leo's head as the two men met.

Two years later, in 455, the Vandals and their leader Gunderic did loot Rome, pillag-

ing homes and taking many of its citizens as slaves. Leo wasn't able to stop the destruction that time, but he urged the people not to lose hope or faith.

Despite the outward turbulence of his years as Pope, Saint Leo was not distracted from the task of articulating the faith correctly. He insisted that the two natures of Christ must always be clearly expressed as truth. His words are still used by the Church: "One and the same Christ, Son, Lord, Only-begotten, known in two natures, without confusion, without change, without division, without separation..."

Saint Leo knew that the repentance Joel wrote about meant maintaining faith in God even when devastated by foreign invaders. But he knew that it also meant continuing to proclaim the truth of Jesus Christ's two unbreakably united natures. Only by believing in God even when facing physical suffering, while also honoring Him as "one and the same Christ...known in two natures..." can we be worthy of the Day of the Lord.

# Rector's Message: 2019 Annual Parish Meeting

GLORY TO JESUS CHRIST!

We have just heard the Lord Jesus speak the Parable of the Talents in the 25<sup>th</sup> chapter of the Gospel of St Matthew. The story of three men who were entrusted by their Lord and Master with a varying amount of talents: five, two and one. (Today one talent of gold would be worth over a million American dollars). But the point of the parable really wasn't about the number of talents each was given but, rather, what each one did with the talents they were given. The one given five did well; he doubled what he had been given. The one who was given two did well; he also doubled the amount he had been given. But the one who was given the one talent failed the test—because he didn't use that which he was given.

We will gather together today, after the Divine Liturgy, for our annual parish meeting . . . a time to reflect upon our life together as an Orthodox Christian community, a parish community, an integral part of Christ's Holy Orthodox Church. Because the parish by-laws require this and see this as primarily a business meeting, part of our reflection includes the question of how we materially support the work of the Church in our parish and beyond our parish—what we do with what we've been given. But we also always need to



see everything that we do- “business” matters, service to our neighbor, maintenance and care of our temple and parish hall and grounds, outreach, AND worship as part of our life together. In this sense, everything we do together as a community and all our efforts, gifts, and talents are “spiritual,” “religious,” and in service to Christ.

The annual parish meeting relates well with the parable we've heard in today's Gospel. Because our annual meeting is really an accounting of what we've done with the talents the Lord has given us—as a parish and as individuals—and what we've done to



further grow and strengthen and “enrich” the Kingdom of God and our work of living and proclaiming the Good News of Christ's life-giving Gospel.

We are aware that Saint Paul speaks of the Church as a Body, and each one of us as members of the Body (1 Corinthians 12). Each member of the body has a unique gift and

plays its own unique role in the life of the Body: “There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And

there are diversities of activities, but it is the same God who works all in all” (1 Corinthians 12:4-6).

One indication of the health of a community is the width and breadth of the talents and labors offered up unto God for the building up of His Church and we are grateful to acknowledge—with the humility of the Publican—that in our small parish community we are blessed with an abundance of talent and with many people who willingly offer their time in various tasks and labors: the parish council oversees the administrative/ financial operations of the parish, ongoing maintenance and capital improvements; the church school teachers and assistants commit



themselves to the edification and building up of our children and their education in the faith; the Myrrhbearers Altar Society (MBAS) and all those who “love the beauty” of the House of the Lord maintain and beautify the temple, those who take care of the robes and vestments and altar covers; the choir lifts their voices and our hearts up to the Lord, offering praise to the Triune God; our Teen and Young Adult League (T/YAL) participate in activities that strengthen their faith and their fellowship and thus build up the overall

community; those who contribute to our parish newsletter, weekly handout, and our parish website and Facebook page; the Fellowship of



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# Rector's Message: 2019 Annual Parish Meeting

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Orthodox Christians in America (FOCA) works together to assist in various charitable outreaches; there are those who arrange flowers, bake our altar bread, care for



and clean the temple, make coffee, make possible our Holy Week, Holy Supper, the annual Pascha potluck and the annual Saint Nicholas Neighborhood outreach and, this year providing school supplies to neighborhood children, our outreach and volunteer committee coordinates wonderful activities through the year; the clergy offers the parish the service of their prayers and their

pastoral care (Fr David, Fr Mihai, and newly-ordained Deacon John); and the "Altar Team" serves at the Holy



Altar led by Subdeacon Michael and Subdeacon Rodion, assisting and bringing greater solemnity to our worship...

Just in this short, incomplete list, we see that we have a width and breadth of talents and abilities with which God has blessed us. And for this, we're thankful. We thank God for the continued growth (and we offer our embrace to all our new members), life, and vitality of our parish community. And we see many new faces with us all the time. Together, in Christ, we always strive to pray, fast, confess our

sins, live in repentance, serve, celebrate our life in Christ, and commit "ourselves and each other and all our life unto Christ our God."

How does this happen? Through your generosity. Through

the time and talents you offer to the Lord. Through your financial resources and material gifts. Through your prayers. By your lives of faith and lives of service.

my life and my work and my prayer. As St Paul says, "I do not cease giving thanks for you, remembering you in my prayers" (Ephesians 1:16).

As we celebrate this Divine Liturgy this morning, we give thanks to Almighty God—Father, Son, and Holy Spirit, the Triune God. And as we continue our prayerful service to God in this year's annual

meeting, let us be thankful for all the Lord has done for us. Let us once again give thanks to God for all His many blessings. Let us approach the Lord in gratitude and with humility, asking His continued mercy upon us, upon our parish community, and upon all our dear and loved ones. And let us be eager for the year to come!

I will close with words we heard in today's Epistle from Saint Paul's Letter to the Colossians (Colossians 3:12-16), words that could almost be for us a "Code of Conduct" for the Church, for us, for our community:



As you are aware, my service as a bishop of the Church also requires time and attention outside of the parish. But be assured that Saints Peter and Paul Church—all of you—are the main focus of

*"Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of*

*God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."*

GLORY TO JESUS CHRIST!



# Zacchaeus Up a Tree

Fr. Lawrence Farley

With the possible literary exception of Tarzan, real men do not climb trees. At least they didn't in the Middle East in the time of Jesus. Neither did they run. Running was for children, professional messengers, and soldiers. Adults who were neither professional runners nor soldiers did not run. They strolled at a leisurely pace, as befit men of importance and great dignity.

It is important to keep these bits of Middle Eastern culture in mind when we read



the story of Zacchaeus in Saint Luke's Gospel. He badly wanted to see Jesus when he heard at the last minute that He was passing through his town of Jericho. There was a great crowd surrounding Him, and Zacchaeus, being a short little man, could not see past the crowd. Normally Middle Eastern crowds would make way for rich important people, but Zacchaeus knew there was little chance of that. He was a chief tax-collector, someone who had fattened himself and feathered his nest through ripping off others at every opportunity, and he was well and thoroughly hated for it as a result. No one in the anonymous crowd was going to make way for him, and wading into the crowd was too dangerous. Like all people who were hated, Zacchaeus avoided wading into crowds; his back would be too exposed to anyone carrying a knife.

But so great was his desire to see Jesus that he did something no important adult

with the least bit of concern for his dignity would do: "He ran on ahead and climbed up into a sycamore tree to see Him" (Luke 19:4). Note: He both ran and climbed into a tree. By doing so, he exposed himself to ridicule, and this in a culture where public honour meant everything. Perhaps he felt he was so hated already that he had nothing to lose, but I think it still cost him something to run and to climb. When he ascended the sycamore, he left the last tattered shreds of his pride at the base of the tree.

Then it happened—the unthinkable. Zacchaeus not only saw Christ, but the Lord stopped under the tree and looked up at him. I imagine that for a moment Zacchaeus' heart was in his mouth, as he waited the long moment before Jesus began to speak. What would He say? Jesus was known to be on the side of the poor—the very poor that Zacchaeus had been cheating and oppressing for years. "Blessed are you poor, for yours is the Kingdom of God! Woe to you that are rich, for you have received your consolation in full! Woe to you that are full now, for you shall hunger! Woe to you that laugh now, for you shall mourn and weep!" (Luke 6:20, 24-25) What would He say to him? His guilty conscience prepared itself for a terrible tongue-lashing. But the justified tongue-lashing never came. Instead, Jesus said something even more shocking: "Zacchaeus, hurry and come down, for today I must stay at your house" (Luke 19:5).

Again we must leave our own culture for a

bit to enter into that of Zacchaeus. Jesus addressed him by name, a sign of tenderness and love. And He asked for hospitality, a sign of acceptance. Given that Zacchaeus was easily the worst and most hated man in town, the one voted "Most Likely to be Struck Down by God," such love was staggeringly unexpected. With his customary understatement Luke records that when the crowd saw it, "they all grumbled, 'He has gone in to be the guest of a man who is a sinner'" (Luke 19:7). Such is the love of God: it outrages decency and justice, and calls all to repentance—even grasping, oppressing scum like Zacchaeus.

The sprinting and tree-climbing of Zacchaeus challenges us as we head into Great Lent. Zacchaeus wanted to see Jesus so badly that he left all his pride and dignity in a spattered heap at the bottom of the tree. What are we willing to leave behind? Our pride and refusal to forgive those who have hurt us? Our laziness and failure to say our daily prayers? Our greed and love of possessions? We don't have to leave any of these things behind if we don't want to. We can go through Lent more or less unchanged, and keep all of our habits intact. We can remain as we are, content and leisurely, and stroll through life in dignified serenity. But then we won't see Jesus, and He will pass through our town without stopping. Better to run and climb, better to divest ourselves of our pride and whatever else stands between us and a saving encounter with the Lord.

The little tax-collector of Jericho badly wanted to see Jesus. How badly do we want to see Him?

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-lawrence-farley/zacchaeus-up-a-tree>



# The Pre-Lenten Sundays: Preparing for Our Lenten Journey

On Sunday, February 17, 2019, Orthodox Christians observe the beginning of the **pre-lenten season** of the Church year and start to make use of a liturgical book known as the **Triodion**.



Use of the *Triodion* begins with the **Sunday of the Publican and Pharisee**—the 10th Sunday before Holy Pascha and the 22nd day before the beginning of Great Lent, which in 2019 starts on Monday, March 11, and ends on Great and Holy Saturday, April 27. It is in the *Triodion* that the texts for the services of the pre-lenten season, the days of Great Lent proper, Lazarus Saturday and Palm Sunday, and Great and Holy Week are found.

The Gospel reading for the first **pre-lenten Sunday** - Luke 18:10-14 - offers a striking contrast between the pharisee, a genuinely religious man, and the publican, an equally genuine sinner, a tax collector known for cheating others. In his prayers, the pharisee boasted before the Lord: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers,

or even as this publican. I fast twice in the week, I give tithes of all that I possess." The publican, meanwhile, "standing afar off," begged for mercy: "[He] would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.'" The pharisee's religious yet boastful piety did not justify him, while the publican's humble repentance - that repentance to which we especially aspire during the season of Great Lent - is revealed as the first step in our salvation. The pharisee sought adulation; the publican sought - and received - great mercy.



On the **second pre-lenten Sunday**, the Parable of the Prodigal Son - Luke 15:11-32 - is read. In it, Our Lord reveals that our heavenly Father offers to us unconditional forgiveness and mercy if, like the prodigal son, we "come to our senses," see ourselves for who we *really* are, and turn away from the "hunger" of "riotous living" in a "far country." The prodigal son discerned his need to return to his true home, his father's house, and acted decisively: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed

him," exclaiming "'for this my son was dead, and is alive again; he was lost, and is found.'" In the same way, our heavenly Father unconditionally forgives and receives us, His prodigal children - but it is we who, laying aside our pride, must "come to our senses," acknowledge that we "have sinned," and return to our "true home."



The Parable of the Last Judgment - Matthew 25:31-46 - is read on the **third pre-lenten Sunday**, commonly referred to as **Meatfare Sunday**, since it is the last day on which we partake of meat before Holy Pascha. In this parable, Our Lord reveals that, while it is important for us to *desire* Him, to *repent* and *seek* His mercy, to see ourselves for who we *truly* are, and to *return* to Him, we also must *discern* His very presence in everyone around us, in the "least of the brethren," and *minister* to them as if we were ministering to Christ Himself - and for the sake of Christ Himself. Our Lord reveals that our salvation and judgment depend

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# The Pre-Lenten Sundays: Preparing for Our Lenten Journey

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on how we put our desire, repentance, and the mercy we receive into *action*, in the midst of others, for their sake as well as for the sake of the One Who feeds *us*, clothes *us*, ministers to *us*, and ultimately calls *us* to the life of His Kingdom. "Good intentions," as Our Lord reveals, are insufficient; crucial as prayer, fasting and almsgiving indeed are, they certainly are not mere "religious exercises" performed for their own sake, and surely not for the sake of acquiring a sense of "pride in accomplishment." Discerning Christ's presence in everyone - and especially in those who so often are ignored, forgotten, abandoned, or despised - while offering them the same loving kindness that He first offered to us is the ultimate "fruit" of genuine repentance.

Forgiveness Sunday - commonly known as *Cheesefare Sunday*, since it is the last day on which we partake of dairy products before Holy Pascha - falls on the **eve of the**



**first day of Great Lent.** In the day's reading from the Gospels - Matthew 6:14-21 - we hear Our Lord's teaching about forgiveness: "If you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." We also hear His teaching about fasting: "When you fast, do not be like the

hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father Who is in the secret place; and your Father Who sees in secret will reward you openly." Like Adam, exiled from Paradise, we lament our sins. Forgiveness and mercy are ours, but if only we fast from those things, those passions that, with Our Lord's help, we can bring under control, even if we all too often allow them to control us.

The **pre-lenten Sundays** prepare us for our "lenten journey." They arm us with that which we need to "enter the Fast with joy," to make the most of the "time for action," for as we sing on the first day of Great Lent, "salvation is at the door." -

Reprinted from the Orthodox Church in America web site, <https://oca.org/news/archived/resources-the-pre-lenten-sundays-preparing-for-our-lenten-journey>\*

## Around SS Peter & Paul

### FEBRUARY BIRTHDAYS/ANNIVERSARIES

February	5	Mark and Sanna Littell Vadim O'Brien
	9	Katrina Delsante Maya Stchur
	11	Joe Delsante Anatoly Bezkorovainy Pallas Maria Mauskopf
	14	Jane Evans Valerie Schutter
	19	Heidi Weiss
	20	Sterling Sourk
	22	Nina Slayter
	24	Jane Matthews
	27	Claire McNeal
	28	Heather Pfeiffer

Many years! Mongaya leta!

### BLINI LUNCHEON

The Russian community will be hosting a Blini Luncheon on Sunday, February 24, 2019. The luncheon will consist of blini with assorted fillings, including meat. The suggested donation is \$10.00. Children under 12 years old are free. Please see Nadya Moriarty to make your reservation.



### PRAYER LIST

*"I was sick and you visited me."*

*Matt 25:36*

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

Metropolitan Herman  
Patricia Starkey  
Jamie Arango  
Ann Garza  
Rose Kurowski  
Tillie (Tatiana) Kulek  
Anna Michkofsky  
Frank Kulik  
Vickie Kulik  
Olga Bahleda

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



# Bits and Pieces

**ALL SAINTS CAMP CELEBRATES ITS 33RD YEAR!** A sleep-away camp for those entering third grade through those who just graduated high school, All Saints Camp is set among the pine trees of Prescott, Arizona this **June 2 through 8**. This year, their program will again be held at Whispering Pines Camp. This year's theme is "You Are Witnesses", taken from Luke 24:36-53, the Gospel reading for the Feast of the Ascension, which falls on the Thursday of All Saints Camp this year.

The All Saints Camp program offers an experience of fellowship and fun, with activities ranging from campfires to Olympics, all within the context of living an Orthodox Christian life of daily Matins, Vespers, and discussion with clergy.

Their mission is to bring the youth and staff of All Saints Orthodox Summer Camp closer to Christ and one another through a safe, fun, and prayerful environment.

This is accomplished with their trained staff, who are all working to grow in their faith.

## Registration Fees

EARLY (THROUGH MARCH 17):	\$425
REGULAR (THROUGH MAY 5):	\$450
LATE (THROUGH MAY 26):	\$475

All siblings receive a \$25.00 discount. (The first child is full price.)

To learn more about All Saints Camp or to register your child(ren), go to

<http://www.allsaintscamparizona.org/registration>.

**VOLUNTEER FOR COFFEE HOUR!** In addition to volunteers needed for coffee hour cleanup, we are now seeking volunteers to bring food and set-up before liturgy. The Myrrh-Bearer's will continue to provide coffee and bagels with spreads. Separate sign-up sheets for these needs are available in the hall.

## ANNUAL PARISH MEETING HIGHLIGHTS

- ✘ Operating Income for 2018 was \$174,222.54 and Operating Expenses were \$163,189.18, resulting in a positive balance of \$11,033.36.
- ✘ Proposed 2019 Operating Budget of \$174,500 presented and passed
- ✘ Slate of officers and trustees for 2019 presented and elected.

Andy Evans	President
John Blischak	Vice President
David Homyak	Treasurer
John Hecht	Financial Secretary
Nicholas Enoch	Recording Secretary
Katrina Delsante	Auditor
Luka Radjenovich	Auditor
Thomas McDonald	5-year Trustee
Nick Bock	4-year Trustee
Mike Wagner	3-year Trustee
David Bieber	2-year Trustee
Stephanie Homyak	2-year Trustee
Alex Dolotov	1-year Trustee
Bill Weiss	1-year Trustee

**2018 CONTRIBUTIONS STATEMENTS** were distributed last week. If you did not receive yours, see Dave Homyak in the church office. If you haven't already done so, it's time to start thinking about your pledge for 2019. Please be generous when making your pledge.


**NEW TO THE PARISH OR CONTACT INFO CHANGED?** If you are new to the parish, we would like to have your information to add to the Bishop's registration database. Similarly, if you are registered but have moved or changed addresses or phone/email we'd like those changes. Please see David Bieber for registration forms.

**CHURCH SCHOOL** had a busy day of their own. The middle school students tried to synthesize all they had learned about the Theotokos by trying to match troparia to the correct icon. The students engaged in very rich conversation as they discussed

the troparia and compared it to the icons. To make it more even more challenging, four icons were included which students had not previously studied in class. After class, the students enjoyed their Annual Meeting Movie Day, complete with pizza and snacks. This year's feature movie was *Marry Poppins*, an all-time classic.



# February 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><b>All Saints Camp: June 2-8, 2019</b>            Registration for All Saints Orthodox Camp is now open.  <a href="http://www.allsaintscamparizona.org/registration">http://www.allsaintscamparizona.org/registration</a>            Registration closes May 26, 2019</p>					<p>1 Forefeast of the Meeting</p>	<p>2 Meeting of the Lord in the Temple</p> <p>9:00am Divine Liturgy</p> <p>5:00pm Vespers</p>
<p>3 Righteous God-bearer Simeon</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School FOCA Meeting</p>	<p><b>Blini Luncheon</b>            Sunday, February 24, 2019            Following Divine Liturgy            Sponsored by the Russian Community</p>					<p>9 Leavetaking of the Meeting</p> <p>5:00pm Vespers</p>
<p>10 Zacchaeus Sunday</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School MBAS Meeting</p>		<p>12 Iveron Icon</p> <p>6:00pm Council Mtg</p>		<p>14 </p>	<p>15</p> <p>Myrrh Bearers Altar Society            Please join us at our next meeting, February 10, 2019 following Fellowship Hour. All are welcome!</p>	<p>16</p> <p>5:00pm Vespers</p>
<p>17 Publican and Pharisee</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School</p>	<p><b>FAST-FREE WEEK</b></p>					<p>23 Memorial Saturday</p> <p>5:00pm Vespers</p>
<p>24 Prodigal Son 1<sup>st</sup> &amp; 2<sup>nd</sup> Finding Honorable Head of St. John the Baptist</p> <p>8:30am Hours 9:00am Divine Liturgy</p> <p>Church School Blini Luncheon</p>	<p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>					<p>2</p> <p>5:00pm Vespers</p>