

SS Peter & Paul Orthodox Church Newsletter

Volume 14, Issue 4

April 2014

March Council Highlights

- ✘ February's Operating Income was \$10,750.94 and Operating Expenses were \$9,834.16 resulting in a positive balance of \$916.78 for February. We have a Y-T-D deficit of **\$73.22**.
- ✘ Work underway to prepare spreadsheet of all ongoing maintenance (both short-term and long-term) to enable us to project maintenance/replacement costs.
- ✘ Purchase of playground equipment discussed; need to get more information on cost of protective mats to be placed under the equipment.
- ✘ Last date to sign-up for Pascha card is Sunday, April 6, 2014.



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Christ is Risen!

April 25, Bright Friday this year, is the feast day of the Holy Apostle and Evangelist Mark.

Mark's Gospel is generally considered to be the first one written. It is also thought to be the closest and most accurate record of the "oral Gospel"—the preaching of the apostles. The second-century writer Papias called Mark "the interpreter of Peter."

Mark offers many details that reflect a familiarity with the eyewitness experiences of Peter and the other apostles. For example, in the account of Jesus' stilling of the storm, only Mark notes that he was asleep "on the cushions" in the stern of the boat (4:38).

Similarly, in his first chapter Mark tells about a morning when Jesus went out alone to

account of the same event (4:42-44) is less lively, and reads like a story passed on through many hearers, rather than a person's account of an event he took part in or witnessed.

Mark, Matthew and Luke all relate the story of Christ bringing a child into the group of disciples and telling them that "whoever does not receive the Kingdom of God like a child shall not enter it" as both Mark (10: 15) and Luke (18: 17) have it. But only Mark notes that Jesus, after putting the child in the midst of them, also takes the child in His arms. It's the kind of gesture that would have stayed in the memory of someone who had seen it, and it fits with Mark's unique use of the word "indignant" to describe

that "when He came up out of the water, immediately He saw the heavens opened and the Spirit descending upon Him like a dove." The word "immediately" occurs five times in the next thirteen verses.

Action is Mark's byword. He writes that when Jesus' mother and brothers came to see Him, "they sent to Him and called Him" (3: 31b). In Luke's version the family members are more passive; somebody simply tells Jesus, "Your mother and brothers are standing outside, desiring to see you" (8:20). Though all three Gospels describe the healing of a blind man (or, in Matthew, two blind men), Mark alone provides the man's name, Bartimaeus. Only Mark describes his energetic response to the Lord's call: "...throwing off his mantle, he sprang up and came to Jesus" (10: 50).

The last verse of Mark's Gospel, like the rest of it, is about action. He writes that the apostles "went forth and preached everywhere" (16: 20a). It's a good reminder that we, too, can go forth and preach about the Resurrection we have just celebrated. And we should probably start immediately.

Troparion - Tone 4

From your childhood the light of truth enlightened you, O Mark, and you loved the labor of Christ the Savior. Therefore, you followed Peter with zeal and served Paul well as a fellow laborer, and you enlighten the world with your holy Gospel.

pray. Simon and the others find Him they say, "Everyone is searching for you" (1:37). The excited, urgent tone seems to reflect the experience of someone who was there. Luke's

Jesus' telling the disciples to let the children come to Him, and not to hinder them (10:14).

Mark's Gospel is a fast-moving narrative in which events follow each other quickly. In 1: 10 he writes of Jesus' baptism

Message From Our Rector

Dear Brothers and Sisters in Christ,

The Great Lenten Fast of 2014 is quickly coming to an end. In a few short weeks, we will gather with family, friends, and our brothers and sisters in faith to celebrate the Lord's Paschal Mystery—the saving mystery of His Passion, Death and Resurrection. At the heart of our commemoration of this world-saving event are the Divine Services of the Holy Orthodox Church. (Included in this newsletter is a copy of the schedule of services for Holy Week and Pascha.) The services of our Church, with their beautiful and sometimes haunting melodies, along with the somber and solemn nature of the rites lead us into a deeply spiritual experience of what we commemorate. For the Orthodox Christian, no other experience equals that of participating as fully as possible in these services.

In addition to our participation in the Divine Services of Holy Week and Pascha are the cultural expressions and ethnic customs associated with the Feast of Feasts. We'll soon be thinking about Paschas of years gone by as well as of our own special preparations for this year's feast: palm and willow branches, lilies, decorating the Tomb of Christ, egg decorating and egg hunts, special "pysanky" eggs, Pascha baskets full of wonderful foods, kulich, paska bread, cheese paska, ham and kielbasa and other sausages, butter molded to look like little lambs, chocolate bunnies, and maybe even fried chicken or barbecued ribs, "Easter" bonnets and new outfits.

Most of these things, in and of themselves, are not necessarily religious, or pious practices, or spiritual in any particular way. However, all of these customs and practices—and others as well—are joined to our paschal celebrations and have developed as part of them as a sign of the natural—and spiritual—joy we share in celebrating Christ's victory over



sin and death—a victory which also belongs to those who have been united to Christ through Holy Baptism—through baptism into His death. A victory which is our very own.

In his letter to the Romans, the Holy Apostle Paul reminds us: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (Romans 6:3-5). Through Baptism we share in Christ's Death and Resurrection. His Death is ours. His Resurrection is ours as well.

It is my prayer that, come the Bright and Joyous Sunday of Pascha, we will celebrate our participation in the Lord's Resurrection as something deeply personal, deeply spiritual, deeply real. And also profoundly joyous. It is also my prayer that all of the outward expressions of our celebration, from Pascha baskets to decorated eggs and little butter lambs, will touch our hearts and make us ever more grateful and ever more aware of the reality of the life of Resurrection to which we all are called.

Come that bright day of Pascha, having entered into the Lord's Passion and Death through our participation in the services of Holy Week, and "having beheld the Resurrection of Christ" we will worship the Lord Jesus, not only by doing "spiritual things," but by making our faith in the Risen Lord a part of our everyday lives—every day of the year.

With love in the Lord,

Father David

About Confession

"Sins that have been wept over, confessed, and absolved are no longer in us; or, they are not on us. They are like a bough cut off from a tree: When we loved sin, these sins were living boughs on the tree of our life and they fed from it. When we turned away from them, became disgusted with them, repented and confessed, we thereby severed them from ourselves. At the moment of absolution they fell away from us. Now they are dry branches, and the Lord comes to scorch in us this forbearance of transgression. Through the absolution of sins He is preparing a worthy dwelling place for Himself in us."

St. Ephraim the Syrian

"When you pray that your sins may be forgiven, strengthen yourself always by faith, and trust in God's mercy, Who is ever ready to forgive our sins after sincere prayer, and fear lest despair should fall on your heart — that despair which declares itself by deep despondency and forced tears. What are your sins in comparison to God's mercy, whatever they be, if only you truly repent of them? But it often happens that when a man prays, he does not, in his heart, inwardly hope that his sins will be forgiven, counting them as though they were above God's mercy. Therefore, he certainly will not obtain forgiveness, even should he shed fountains of involuntary tears; and with a sorrowful, straitened heart he will depart from the Gracious God: which is only what he deserves. 'Believe that ye receive them,' says the Lord, 'and ye shall have them.' Not to be sure of receiving what you ask God for, is a blasphemy against God."

St. John of Kronstadt

Lazarus Saturday

Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom “not of this world.” At His nativity in the flesh there was “no room at the inn.” For nearly thirty years, while He grew “in wisdom and in stature, and in favor with God and man” (Luke 2:52), He lived in obscurity as “the son of Mary.” When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: “Can anything good come out of Nazareth?” (John 1 :46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

Two brief days stand out as sharp exceptions to the above—days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord’s Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection.

*By raising Lazarus from the dead before
Thy Passion,*

*Thou didst confirm the universal resurrection,
O Christ God!*

*Like the children with the palms of victory,
we cry out to Thee, O Vanquisher of Death:*

Hosanna in the highest!

*Blessed is He that comes in the name of
the Lord!*

(Troparion of the Feast, sung on both Lazarus Saturday and Palm Sunday)

Lazarus Saturday

In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people “standing by, that they may believe that thou didst send me” (John 11 :42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend’s death: “For your sake I am glad that I was not there, so that you may believe” (John 11:14).

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form.” This is a hymn of St John of Damascus sung at the Church’s burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through

Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odor, for he has been dead four days” (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: “Lazarus, come out.” The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Lazarus Saturday is a unique day: on a Saturday a Matins and Divine Liturgy bearing the basic marks of festal, resurrectional services, normally proper to Sundays, are celebrated. Even the baptismal hymn is sung at the Liturgy instead of Holy God: “As many as have been baptized into Christ, have put on Christ.”

Very Rev. Paul Lazor

Reprinted from the Orthodox Church in America website, <http://oca.org/saints/lives/2014/04/12/19-the-raising-of-lazarus-lazarus-saturday>*

Arizona Walk for Missions



LENTEN RETREAT WITH FR. BEHR



Preparation and Blessing of Paschal Baskets

Baskets will be blessed in our parish hall **after** the Divine Liturgy of Pascha as well as after the Paschal Vespers at 12:00 noon on the Sunday of Pascha.

Paschal baskets have been carefully prepared with many of the foods from which we've been fasting for the past month and a half during Great Lent. Baskets are often covered with a decorative linen and a lighted candle during the service of blessing. There are several foods traditionally included in the basket. These are: a yeast bread, a bitter herb, cheese, meat, butter, salt, and a red egg. Each item in the basket has symbolic significance.

Pascha: The Easter Bread, a sweet, yeast bread, rich in eggs and butter. Symbolic of Christ Himself, who is "the Bread of Life." John 6:35. This bread is usually a round loaf baked with a golden crust and decorated with a cross.

Cheese and Butter remind us of the Promised

Land, which has been reopened to us by Christ's Resurrection and which we find in the Church, is "a land of milk and honey." Exodus 3:17

Meats: Usually ham or lamb (lamb was always offered in the Temple and eaten on the Passover), meat comes as a rich reward after our season of fasting. Lamb reminds us of Christ, whom John the Baptist calls, "the Lamb of God" John 1:36. The meat is usually cooked ahead of time so the festivities of the day will not be burdened with preparation.

Sausage: a spicy, garlic sausage of pork products is indicative of God's favor and generosity. Smoked and fresh kielbasa are customarily included in the basket.

Hard Boiled Eggs: As the chick emerges from the confinement of the shell, so Christ resurrects from the tomb. St. Mary Magdalene appeared to Tiberius Caesar and greeted him with a red egg and the words, "Christ is Risen!"

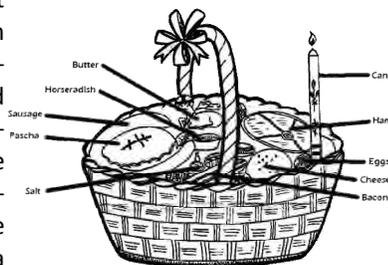
As we crack our hard-boiled eggs on Easter, it is traditional for two people to crack together. The first says, "Christ is Risen!" and the second replies, "Indeed, He is Risen!" Those who are able often include psanki (Ukrainian-decorated eggs) in their baskets.

Horseradish, often colored with red beets is symbolic of the passion of Christ, still in our minds, but sweetened with some sugar to remind us of the Resurrection.

Bacon: A piece of uncooked bacon cured with spices, the fattest of foods, symbolizes the super-overabundance of Him who says, "I came that they may have life, and have it abundance." John 10:10

Salt. Christ calls His disciples "the salt of the earth." Matthew 05:13. To be followers of Christ, we, too, must spread the 'seasoning of Christ', the good news of His Resurrection throughout society.

While this is generally what is contained in the traditional Slavic basket, an Easter basket may contain your own preferred items—especially those favorite foods from which you have abstained throughout the Great Fast.



Holy Week and Pascha: Schedule of Services



Saints Peter and Paul Orthodox Church
Phoenix, Arizona

April 12	Lazarus Saturday	Divine Liturgy, 9:00 a.m. Great Vespers & Blessing of Branches, 5:00 p.m.
April 13	Sunday of the Entrance of the Lord into Jerusalem – Palm Sunday	Divine Liturgy, 9:00 a.m. Bridegroom Matins, 6:00 p.m.
April 14	Great and Holy Monday	Bridegroom Matins, 6:00 p.m.
April 15	Great and Holy Tuesday	Bridegroom Matins, 6:00 p.m.
April 16	Great and Holy Wednesday	Liturgy of the Presanctified Gifts, 9:00 a.m.
April 17	Great and Holy Thursday	Vesperal Divine Liturgy, 9:00 a.m. Service of the Passion of Christ, 6:00 p.m.
April 18	Great and Holy Friday	Vespers and Burial Service, 3:00 p.m. Lamentations at the Tomb of Christ, 6:00 p.m.
April 19	Great and Holy Saturday	Divine Liturgy, 9:00 a.m. Nocturnes, 11:15 p.m.
April 20	Great and Holy Pascha – The Resurrection of Christ – The Feast of Feasts	Paschal Matins and Divine Liturgy of Pascha, 12:00 midnight Paschal Vespers, 12:00 noon, followed by Egg Hunt & Agape Feast/Pot Luck

Body and Soul

On April 13 the Church honors the martyr Crescens. He was the son of a nobleman, and came from Myra in Lycia, a familiar name because it's also the home town of the great Saint Nicholas.

Crescens was respected because he was a member of an eminent family. He was also well-known as a Christian who was not afraid to talk about his faith. So it isn't surprising that one day, seeing a group of pagans on their way to the temple to honor the gods, he started a conversation with them. He asked them why they bothered to offer worship to idols made of stone that couldn't even hear them, let alone respond to them somehow. He told them about the life that Jesus Christ lived among us, and urged them to follow His way.

There is no record of any conversions taking place that day, but someone disapproved of Crescens' action enough to report him to the local prefect, a pagan, who took it very seriously. Crescens was arrested.



However, as the son of a prominent citizen, Crescens could not be treated like some common criminal. In addition to that, the prefect knew his father and was aware that the father was a good, decent man. He tried hard to get Crescens to worship the idols, but when that failed he decided to give the young man a suggestion that would save both of them a lot of trouble, rather than keeping him under arrest.

The prefect said, "If you insist that your soul must cling to this God of yours, so be it. But then just bow to the gods with your body—the outward show of respect will be enough."

But Crescens couldn't possibly have been convinced to do such a thing. He answered, "The body can never do something independently of the soul. It is the soul that gives guidance to the body." He was martyred for his refusal.

The Lenten services of the Orthodox Church reflect this direction of the body by

the soul. As we go through Great Lent we use our bodies to bow before God, making our physical movements consistent with the prayers we offer and the repentance we feel in our souls. Crescens' answer to the prefect puts this into words.

Of course it's possible to offer outward signs of love for God that are not really directed by the soul. Some of those who greeted Jesus Christ with shouts of "Hosanna" as He entered Jerusalem, remembered on this Palm Sunday, were ready to demand His crucifixion not much later.

Also on this day we read about the man most notorious for saying with seeming sincerity what he didn't inwardly believe. John 2: 4-6 records Judas' pretended concern for the poor and then bluntly tells us that he didn't care for the poor at all, but was a thief. As the Feast of the Resurrection approaches, we can look to the martyr Crescens as an example of how body and soul can work together to glorify God.

Department of
CHRISTIAN EDUCATION
ORTHODOX CHURCH in AMERICA

Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

April 1	Eugenio Golowatsch
8	Lisa Formica
14	Michelle Golowatsch
18	Julian Melendrez
20	John Mark and Nina Kinney
21	Zachary Delsante
27	Matushka Elizabeth Kachur Lubov Phillips
28	John Blischak
29	Sarah Gala Valentina Sedor

The AmAZing Race

Join us for the
1st Annual AmAZing Race
Sunday, April 27, 2014

4:00-8:00 pm

Holy Trinity Cathedral
Phoenix, AZ

Cost of event: \$5 donation

All middle school and high school students are encouraged to attend.

Work in teams to overcome challenges, obstacles, detours, and roadblocks.

RSVP to lastamas@gmail.com by noon on Friday, April 18, 2014.

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:

Rose Kurowski
Rose Koval
Ann Garza

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 Father David.

Bits and Pieces

WELCOME

We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship. It's also a great time to take a look at our bookstore. Katrina can help you find whatever you need!

PASCHA POTLUCK/ AGAPE MEAL

Every year after the Vespers service on the Sunday of Pascha (12:00 p.m.) members of our parish community come together for a shared agape meal/potluck. By sharing food and fellowship we extend our celebration of Pascha. Pat Starkey coordinates this annual event. Please contact her and let her know what you will bring to share.



MYRRH BEARERS ALTAR SOCIETY

Thanks to Babara Peterson for organizing the Lenten meal after the Pan-Orthodox Vesper service hosted by SS Peter and Paul. There was food aplenty for our 180+ guests. The tables were beautifully decorated and the food was scrumptious. Thanks to everyone who helped to set-up, decorate, prepare food, and clean-up.



PASCHA FLOWERS

Everyone is invited to participate in beautifying our church for the celebration of Holy Week and Pascha by donating towards the purchase of flowers. Please consider making a donation to help cover this shared expense. Remember, the beautification of the Lord's Tomb on Holy Friday and the Church on Holy Pascha is dependent upon your generosity.



BLESSING OF PASCHA BASKETS

The tradition of blessing Pascha Baskets is an old one that continues to be observed (and enjoyed!) here at Saints Peter and Paul Church. Baskets will be blessed after the Midnight Service as well as after Vespers of Pascha at 12:00 p.m.



Thanks to Pat Starkey and her volunteers for all their hard work preparing the delicious Cheesefare Sunday luncheon.

Congratulations to our newly elected officers:

President	Marty Gala
Vice President	Jane Evans
Treasurer	Elizabeth Michel
Secretary	Betsy Begian

CONGRATULATIONS AND MANY YEARS!

to Anne Ferbrache who will be received into the fullness of the Orthodox Faith before the celebration of the Divine Liturgy on Lazarus Saturday. We welcome Anne and ask the Lord to grant her many happy years living her Christian calling as a member of the Orthodox Church.

The MBAS will be preparing the palms and pussy willows for Palm Sunday/Entrance into Jerusalem. If you are attending Divine Liturgy on Lazarus Saturday (April 12), please join us after liturgy in the Cultural Center to prepare the palms/pussy willows to be blessed.

BOOKSTORE

The bookstore will carry a small supply of Holy Week and Pascha service books. Check your supply at home and see what you may be missing. Books range from \$3-\$7.

ARIZONA WALK FOR MISSIONS

Join us on Saturday, April 26, 2014 for the Arizona Walk for Mission at Kiwanis Park in Tempe, AZ. Registration starts at 7:00 AM., and the opening prayer/walk at 8:00. Proceeds from this Pan-Orthodox event will be shared equally between Project Mexico/St. Innocent Orphanage and the Orthodox Christian Mission Center (OCMC). More importantly, our walk will support the ministry of Project Mexico under the spiritual leadership of Fr. Nicholas Andruchow (most recently priest at Holy Cross Greek Orthodox Church in Flagstaff, AZ) and OCMC's new mission to Ulaanbaatar, Mongolia witnessing the Gospel and Faith in a country that is over 98% non-Christian.

If you have any questions, do not hesitate to contact our parish coordinator, Barbara Peterson.



Delsante Family after last year's walk.

RACHMANIFF'S ALL NIGHT VIGIL

Continue your celebration of Pascha... Rachmaninoff's All Night Vigil...The Phoenix Chorale, in conjunction with the Kansas City Chorale, will perform Rachmaninoff's *All Night Vigil* on Saturday, April 26, and Sunday, April 27. Attending either of these performances would be a wonderful way to continue your celebration of the Lord's Pascha. For more information and to order tickets, go to <http://phoenixchorale.org/concerts/>.

April 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <p>Pascha Celebration April 20, 2014 Following Paschal Vespers and Easter Egg Hunt</p>		1	2	3 Icon "Unfading Bloom"	4	5 Akathist to the Holy Theotokos
6 St. Mary of Egypt 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 6:00pm Lenten Vespers <i>Exaltation of the Holy Cross Church</i>	7 Repose St. Tikhon Patriarch of Moscow	8 Spanish Icon 	9	10	11	12 Lazarus Saturday 9:00am Divine Liturgy 5:00pm Great Vespers <i>Blessings of Branches</i>
13 Entrance into Jerusalem 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 6:00pm Bridgegroom Matins	14 Great and Holy Monday 6:00pm Bridgegroom Matins	15 Great and Holy Tuesday 6:00pm Bridgegroom Matins 7:00pm Council Meeting	16 Great and Holy Wednesday 9:00am Liturgy of the Presanctified Gifts 6:00pm Liturgy of the Presanctified Gifts Lenten Meal	17 Great and Holy Thursday 9:00am Vesperal Liturgy 6:00pm Service of the Passion of Christ Passion Gospels	18 Great and Holy Friday 3:00pm Vespers and Burial Service 6:00pm Matins and Lamentations at the Tomb	19 Great and Holy Saturday 9:00am Vesperal Divine Liturgy 11:15pm Nocturnes 12:00am Pascal Matins & Divine
20 HOLY PASCHA 12:00am Paschal Matins & Divine Liturgy 12:00pm Vespers Easter Egg Hunt Pot Luck Luncheon CHRIST IS RISEN!	21 Bright Monday 	22 Bright Tuesday	23 Bright Wednesday Holy Greatmartyr, Victorybearer and Wonderworker George	24 Bright Thursday	25 Bright Friday Holy Apostle and Evangelist Mark	26 Bright Saturday Arizona Walk for Missions Kiwanis Park, Tempe 5:00pm Vespers
27 Antipascha St. Thomas Sunday 8:30am Hours 9:00am Divine Liturgy Church School The AmAZing Race 4:00-8:00 pm Holy Trinity Cathedral	28	29 Day of Rejoicing	30 Holy Apostle James, Brother of St John	1 Icon "Unexpected Joy"	2	3 Svenskaya Icon 5:00pm Vespers
<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>						