

SS Peter & Paul Orthodox Church Newsletter

Volume 21, Issue 4

April 2021

March Council Highlights

- ✘ February's Operating Income was \$16,648.32 and Operating Expenses were \$14,359.30, resulting in a net of \$2,289.02 for February.
- ✘ Contractor was selected for inside repairs on the house on the Church property, and repairs are already underway.
- ✘ Church Council exploring investment options for money previously held in Ally Demand Notes.



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
 602.432.7473
Stephanie_Homyak@yahoo.com

Heather Pfeiffer
 Myrrhbearers Altar Society
flagstaffred@gmail.com

Easter Sunday: The Holy Pascha

A little before midnight on the Blessed Sabbath the Nocturne service is chanted. The celebrant goes to the tomb and removes the winding-sheet. He carries it through the royal doors and places it on the altar table where it remains for forty days until the day of Ascension.

At midnight the Easter procession begins. The people leave the church building singing:

The angels in heaven, O Christ our Savior, sing of Thy resurrection. Make us on earth also worthy to hymn Thee with a pure heart.

The procession circles the church building and returns to the closed doors of the front of the church. This procession of the Christians on Easter night recalls the original baptismal procession from the darkness and death of this world to the light and the life of the Kingdom of God. It is the procession of the holy passover, from death unto life, from earth unto heaven, from this age to the age to come which will never end.

Before the closed doors of the church building, the resurrection of Christ is announced. Sometimes the Gospel is read which tells of the empty tomb. The celebrant intones the blessing to the "holy, consubstantial, life-creating and undivided Trinity." The Easter tro-

parion is sung for the first time, together with the verses of Psalm 68 which will begin all of the Church services during the Easter season.

Let God arise, let his enemies be scattered; let those who hate him flee from before his face!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life (Troparion).

This is the day which the Lord has made, let us rejoice and be glad in it!

The people re-enter the church building and continue the service of Easter Matins which is entirely sung.

The canon hymns of Christ's resurrection, ascribed to Saint John of Damascus, are chanted with the troparion of the feast as the constantly recurring refrain. The building is decorated with flowers and lights. The vestments are the bright robes of the resurrection. The Easter icon stands in the center of the church showing Christ destroying the gates of hell and freeing Adam and Eve from the captivity of death. It is the image of the Victor "trampling down death by his own death." There is the continual singing and censuring of the icons and the people, with the constant proc-

lamation of the celebrant: Christ is risen! The faithful continually respond: Indeed He is risen!

It is the day of resurrection! Let us be illumined for the feast! Pascha! The Pascha of the Lord! From death unto life, and from earth unto heaven has Christ our God led us! Singing the song of victory: Christ is risen from the dead! (First Ode of the Easter Canon).

Following the canon, the paschal verses are sung, and at the conclusion of the Easter Matins, the Easter Hours are also sung. In general, nothing is simply read in the Church services of Easter: everything is fully sung with the joyful melodies of the feast.

At the end of the Hours, before the Divine Liturgy, the celebrant solemnly proclaims the famous Paschal Sermon of Saint John Chrysostom. This sermon is an invitation to all of the faithful to forget their sins and to join fully in the feast of the resurrection of Christ. Taken literally, the sermon is the formal invitation offered to all members of the Church to come and to receive Holy Communion, partaking of Christ, the Passover Lamb, whose table is now being set in the midst of the Church. In some parishes the sermon is literally obeyed, and all of the faithful receive the eucharistic

(Continued on page 6)

Message From Our Rector

Beloved in Christ,

In a few short weeks, we will begin our annual observance of the week we refer to as "Great and Holy."

The beautiful and solemn services of Holy Week provide us with the opportunity to accompany the Lord in the last days of His salvific mission – the solemn and sublime 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 fully enter into, the experience of the Lord's salvific death and life-giving resurrection. On Lazarus Saturday, we stand with the Lord Jesus outside the tomb of Lazarus as He who is the Resurrection and the Life calls his friend forth from the tomb. On Palm Sunday, we carry green branches and sing "Hosanna" as the Lord goes to His voluntary Passion and enters the Holy City of Jerusalem in triumph. We walk the way of the Cross with Christ as He



carries His cross to Golgotha. With Mary, John the Beloved Apostle, and the Holy Women we stand at the foot of the cross as the Lord sheds His Precious Blood and gives His life for our salvation. We stand before His tomb, weeping for our sins that have brought Him to this moment. And then, with the Holy Myrrhbearing Women, we discover that the tomb is empty and that Christ is risen.

This is what we experience in a deeply spiritual and mystical way during the Divine Services of Holy Week. Those who have attended these services can attest to the power of the experience. Indeed, there is no experience like it to be 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 Great Lent and Holy Week. The schedule of our parish Holy Week and Pascha Services is included in this monthly newsletter

and may also found on our parish website. Please 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. No sign-ups are necessary for the weekday services of Holy Week. We ask, however, that you do sign up for the Midnight Service on Holy Saturday night as well as for Paschal Vespers on the day of Pascha at 12:00 noon. More information will be forthcoming concerning sign up for Pascha, the blessing of Paschal Baskets, covid protocols, etc.

With the clergy of our parish, I look forward to celebrating and praying the Divine Services of Holy Week with you all. May our prayerful 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 voluntary Passion,

+Bishop Daniel

SS Peter and Paul Pascha Card

Name(s) : _____

Name(s) to appear on card:

Mailing Address:

Amount of Donation: \$100 \$50 \$25 \$10 Other _____

Deadline: April 21, 2021 *Return completed form to Stephanie Homyak, church office, or mail to church.*

PROCEEDS WILL BE USED TO HELP SEND OUR YOUTH TO THE 2022 ALL-AMERICAN COUNCIL IN BALTIMORE, MD.



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 pre-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.

Looking at the Lenten Prayer

Fr. Lawrence Farley

I cannot be the only Orthodox pastor to have been asked occasionally by my people about the meaning of the Lenten Prayer of Saint Ephraim the Syrian. In its (OCA) translation, it reads, “O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou unto ages of ages.”

Most of it is fairly straightforward and easy to understand—although not at all so easy to accomplish. The spirit of chastity, humility, patience, and love present no problem to the mind, only to the will, as does the petition to see one’s own sins and to refrain from judging others. The questions usually arise regarding the first petition, and what is meant by “sloth, despair, lust of power, and idle talk.” Avoiding these sins is difficult enough, but first we have to understand what sins we are striving against. “Sloth” (or “laziness” to give its more usual name) is fairly easy to understand, as are the sins of lust for power and idle talk. We all have temptations to sit around and watch television when we should be praying or working, and temptations to grab for control of things that don’t really belong to us. And of course everyone is all too familiar with the temptation for idle talk, whether the talk be gossip, whining, or complaining. But what, I am often asked about, is meant by “despair.” It conjures up ideas of suicidal depression—a problem certainly—but why is it grouped with such other daily sins as laziness, the itch to control, and to run off at the mouth? Surely such despair is (mercifully) rather rarer than these common sins.

The Greek translated by the OCA translation as “despair” is “*periergia*.” Orthodox Wiki (that invaluable source for unilingual people like myself who do not speak Russian or Slavonic) tells me that the Slavonic renders it “*nebrezheniya*,” which it renders as “faintheartedness or despondency”—thus, I suppose, the OCA rendering of it as “despair.” But the Greek is very different. (Orthodox Wiki wonders aloud if the difference might be attributable to a different original.) The word *periergia* comes from the words *peri* (meaning around or beyond) and *ergia* (meaning deed or to do). The Liddell-Scott Greek lexicon defines it as “over-exactness in doing anything” and as “intermeddling, officiousness.” Google’s version of the Oxford English Dictionary offers “Chiefly Rhetoric: The use of an excessively elaborate or elevated style to discuss a trivial matter; bombastic or labored language.” It traces it to the “classical Latin *periergia* excessively elaborate rhetorical style (Quintilian)” and from the “Hellenistic Greek *periergias* already in ancient Greek denoting futility, needless questioning, curiosity, superfluous, excessively elaborate, especially of rhetorical style and in sense ‘taking needless trouble.’”

Putting all of this together we get the idea of a desire to show off, to sound off and impress people by putting our verbal oar in when discussing things that are none of our business. This fits better with the other sins on the list, and is much more common than the sin of despair. We often are tempted by laziness, by the itch to control, and by the desire to talk when we should listen. The temptation to show off how clever we are and win arguments often go along with such sins.

What all these sins have in common is the failure to restrain ourselves, the temptation to let ourselves go. I let myself go by

sitting around when I should be working or by surfing the net when I should be praying (i.e. the sin of sloth). I fail to restrain myself when I leap in to try to make things go my way when I should mind my own business and take things as they come (i.e. the sin of lust of power). I fail to restrain myself when I whine, complain, denounce, or otherwise opine about things which don’t concern me (i.e. the sin of idle talk). And I fail to restrain myself when I give in to the temptation to dominate conversation, win every argument, and generally show the world how spectacularly clever I am (i.e. the sin of *periergia*—possibly translated “boastfulness”). Over against such sins, Saint Ephraim’s Prayer counsels restraint—the alternative way of keeping quiet and patient, of reining in the desire to obtain, defeat, dominate and impress. Sometimes the best thing to say is nothing.

In the Orthodox liturgical tradition the Lenten Prayer of Saint Ephraim the Syrian is said many times, usually with prostrations and bows, so that the body prays as well as the mind. The repetition is helpful, for in our secular western culture the successful person is the one who impresses, the mover and shaker, the one who confidently puts himself (or herself) forward and is not shy of expressing an opinion, the one who wins, who dominates, who owns the room. That person is the one who we say “is going places,” and who will certainly end up as CEO or VIP. It is all about self-promotion and self-assertion. Against such a relentless onslaught we need all the help we can get. We can’t say the Lenten prayer too many times.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-lawrence-farley/looking-at-the-lenten-prayer>✠

Holy Week and Pascha: Schedule of Services



Saints Peter and Paul Orthodox Church
Phoenix, Arizona

HOLY WEEK AND PASCHA 2021 - SCHEDULE OF SERVICES

April 24	Lazarus Saturday	Divine Liturgy, 9:00 a.m. Great Vespers & Blessing of Branches, 5:00 p.m.
April 25	Sunday of the Entrance of the Lord into Jerusalem - Palm Sunday	Divine Liturgy, 9:00 a.m. and outdoor Procession Bridegroom Matins, 6:00 p.m.
April 26	Great and Holy Monday	Bridegroom Matins, 6:00 p.m.
April 27	Great and Holy Tuesday	Bridegroom Matins, 6:00 p.m.
April 28	Great and Holy Wednesday	Liturgy of the Presanctified Gifts, 9:00 a.m.
April 29	Great and Holy Thursday	Vespers and Burial Service, 3:00 p.m. Lamentations at the Tomb of Christ, 6:00 p.m.
April 30	Great and Holy Friday	Vespers and Burial Service, 3:00 p.m. Lamentations at the Tomb of Christ, 6:00 p.m.
May 1	Great and Holy Saturday	Vespers and Burial Service, 3:00 p.m. Lamentations at the Tomb of Christ, 6:00 p.m.
May 2	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 a.m. Paschal Vespers, 12:00 p.m.

Blessing of Paschal Baskets will follow the Paschal Divine Liturgy and Paschal Vespers

Easter Sunday: The Holy Pascha

(Continued from page 1)

gifts of the Passover Supper of Easter night.

The Easter Divine Liturgy begins immediately with the singing once more of the festal troparion with the verses of Psalm 68. Special psalm verses also comprise the antiphons of the liturgy, through which the faithful praise and glorify the salvation of God:

*Make a joyful noise to the Lord, all the earth!
Sing of his name, give glory to His praise.*

*Let all the earth worship Thee and praise
Thee! Let it praise Thy name, O most High!*

*That we may know Thy way upon the earth
and Thy salvation among all nations.*

*Let the people thank Thee, O God! Let all
the people give thanks to Thee.*

The troparion is repeated over and over again. The baptismal line from Galatians replaces the Thrice-Holy Hymn. The epistle reading is the first nine verses of the Book of Acts. The gospel reading is the first seventeen verses of the Gospel of Saint John. The proclamation of the Word of God takes the faithful back again to the beginning, and announces God's creation and re-creation of the world through the living Word of God, his Son Jesus Christ.

*In the beginning was the Word and the
Word was with God and the Word was*

*God . . . all things were made through
him . . . In Him was life and the life was
the light of men. . . .*

*And the Word became flesh and dwelt
among us full of grace and truth . . . we
have beheld His glory, glory of the only-
begotten Son of the Father, and from His
fullness have we all received grace upon
grace (Jn 1.1–17).*

The Liturgy of Saint John Chrysostom continues, crowned in holy communion with the Passover Lamb at his banquet table in God's Kingdom. Again and again the troparion of the Resurrection is sung while the faithful partake of Him "Who was dead and is alive again" (Rev 2.8).

In the Orthodox Church the feast of Easter is officially called Pascha, the word which means the Passover. It is the new Passover of the new and everlasting covenant foretold by the prophets of old. It is the eternal Passover from death to life and from earth to heaven. It is the Day of the Lord proclaimed by God's holy prophets, "the day which the Lord has made" for His judgment over all creation, the day of His final and everlasting victory. It is the Day of the Kingdom of God, the day "which has no night" for "its light is the Lamb" (Rev 21.22–25).

The celebration of Easter in the Orthodox

Church, therefore, is once again not merely an historical reenactment of the event of Christ's Resurrection as narrated in the gospels. It is not a dramatic representation of the first Easter morning. There is no "sunrise service" since the Easter Matins and the Divine Liturgy are celebrated together in the first dark hours of the first day of the week in order to give men the experience of the "new creation" of the world, and to allow them to enter mystically into the New Jerusalem which shines eternally with the glorious light of Christ, overcoming the perpetual night of evil and destroying the darkness of this mortal and sinful world:

*Shine! Shine! O New Jerusalem! The glory
of the Lord has shone upon you! Exult and
be glad O Zion! Be radiant O Pure Theoto-
kos, in the Resurrection of your Son!*

This is one of the main Easter hymns in the Orthodox Church. It is inspired by Isaiah's prophecy and the final chapters of the Book of Revelation, for it is exactly the New Creation, the New Jerusalem, the Heavenly City, the Kingdom of God, the Day of the Lord, the Marriage Feast of the Lamb with His Bride which is celebrated and realized and experienced in the Holy Spirit on the Holy Night of Easter in the Orthodox Church.

Reprinted from <https://www.o.ca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/easter-sunday-the-holy-pascha>*

Around SS Peter & Paul

APRIL BIRTHDAYS & ANNIVERSARIES

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



Prayer Table

It's never too early to introduce your child (ren) to prayer tables, and let them take ownership for what is placed on the table—and how it is placed. Irina has already learned how to set up her own prayer table, complete with a purple cloth, for Great Lent.

PRAYER LIST

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

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

*+Metropolitan Herman
Stephen Bock
Jamie Arango
Antonia Adams-Clement
Rose Kurowski
Tammy Horton
Frank (Kirill) Bolton*

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

Bits and Pieces

PRESANCIIFIED LITURGY Every Wednesday, 6:00 p.m. Please join us every Wednesday evening at 6:00 p.m. This mid-week service provides us with strength and encouragement on our Lenten journey as we are nourished by the Presanctified Body and Blood of Christ.

BLESSING OF PASCHAL BASKETS

Baskets will be blessed in the hall after the Midnight Liturgy. Tables will be placed inside the hall and on the patio and arranged to provide for social distancing, with the hall doors being left open. On Sunday, baskets will be blessed in church following Vespers. People will remain in their pews for the prayer of blessing and the priest will circulate the pews to sprinkle the baskets with Holy Water.

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."



CONFESSIONS As we continue our Lenten Journey, we have our minds focused on being prepared to celebrate the Lord's triumph over sin and death through His glorious Resurrection. Our celebration of Christ's Paschal Victory has greater spiritual meaning and brings more joy when we have received the Lord's forgiveness through the Mystery of Repentance. **CONFESSIONS ARE HEARD BEFORE EVERY SERVICE AND BY APPOINTMENT.** Please plan on making your Easter Confession in a timely manner and to avoid the "rush" so that your confession may be made peacefully and prayerfully.

VESPERS OF PASCHA It is an annual tradition in our parish to continue the celebration of the Pascha Midnight Liturgy with Paschal Vespers, this year on Sunday, May 2, at 12:00 p.m. The Vespers service will be followed by an "Easter Egg Hunt" for the children. We look forward to next year when we can resume our traditional Pascha afternoon pot-luck.

NEW ADDRESS? For those who have moved within the last year, please make sure the church office has your updated address.

PASCHA CARD Instead of sending individual Paschal greetings, list your name(s) on a beautifully designed Orthodox Pascha card. Please fill out the form on Page 2 or in the narthex and return it to Stephanie Homyak or the church office by April 21, 2021. Proceeds will be used to help send our youth to next year's All American Council.

MBAS While the weather is nice, stay after church a little bit and enjoy coffee hour on the patio. This is a great way to catch up while enjoying coffee and a little snack. During the month of April, the MBAS will be selling Lenten soups during coffee hour. The quarts of soup make for an easy dinner or grab-n-go lunch. Each container is \$7, while supplies last.

Looking for a special addition to your prayer corner or Pascha table? The MBAS has beeswax candles in the shape of a cross and a flame. Candles are available for \$7 each. Please see Heather Pfeiffer, Marty Gala, or one of the ladies during coffee hour, if you are interested in purchasing a candle.



Special Considerations for Pascha and Holy Week

It is great news that we will be able to celebrate, together, the services of Holy Week and Pascha. We cannot ignore the fact that Covid-19 is ubiquitous. That being said, some adjustments have been made. I have been working with His Grace to ensure that our parish's position is communicated so that all are familiar with expectations and to minimize confusion. I have listed items that were discussed and the results:

- ✘ **Masks** - must be worn during services. Clergy and choir members are exempt while performing their duties.
- ✘ **Signup Genius** - will only be required for the midnight (Saturday night/Sunday morning) Pascha service and the Vespers service at noon on Sunday.
- ✘ **Attendance:** 75 during Holy Week services.
- ✘ **Basket blessings** - will take place, as

usual, after midnight services in the Cultural Center and on the patio, to ensure social distance is maintained.

- ✘ **Easter Egg Hunt**- The Easter Egg hunt for the children will take place outdoors after the Vespers Service on the day of Pascha.
- ✘ **Processions** - in the past, the procession was often halted while parishioners continued to exit the church. To ensure social distance rules can be closely adhered to, the processional route will proceed, as usual, except the route will proceed out the west vehicle gate, onto the sidewalk and then back onto the property. Safety measures will be in place for an unobstructed and well-lit route. This will also allow for social distancing. A procession is also scheduled for Palm Sunday following this route.
- ✘ **Parking** - if the parking spaces are full

inside our fence, please do not park illegally. Additional parking is available across the street in the Bamboo Bakery parking lot. A sign will be posted. If parking on the street, please be cognizant of driveways.

- ✘ **After Vespers meal** - in previous years, on Sunday after Vespers, parishioners would gather for a meal and fellowship. This event will not take place in the Cultural Center this year.

Other announcements may be forthcoming. If any further changes are necessary, they will be announced through the parish email. If anyone has concerns or questions, please feel free to contact me. I look forward to a safe celebration, during Holy Week and Pascha, with you.

Nicholas Bock
Contingency Committee

April 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <p>We welcome all of our guests and visitors. Please join us on the patio on the west side of the Cultural Center for Coffee Hour following Divine Liturgy each Saturday and Sunday.</p>						<p>3 9:00 Divine Liturgy FOCA Meeting 5:00pm Great Vespers</p>
<p>4 Veneration of the Precious Cross 9:00am Divine Liturgy</p>	5	6	<p>7 Repose of St. Tikhon, Patriarch of Moscow, Enlightener of North America 6:00pm Liturgy of the Presanctified Gifts</p>	8	9	<p>10 9:00 Divine Liturgy MBAS Meeting 5:00pm Great Vespers</p>
<p>11 St. John Climacus 9:00am Divine Liturgy</p>	<p>PARISH PASCHA CARD April 21st is the last day to sign up for the parish's Pascha card. Forms can be found on Pg 2 of the newsletter. Please return forms to Stephanie Homyak or church office.</p>					<p>17 Akathist to the Most Holy Theotokos 9:00 Divine Liturgy 5:00pm Great Vespers</p>
		6:00pm Council Meeting	6:00pm Liturgy of the Presanctified Gifts	6:00pm Canon of St. Andrew		
<p>18 St. Mary of Egypt 9:00am Divine Liturgy</p>	<p>19  Easter Egg Hunt May 2, 2021 Following Paschal Vespers</p>		<p>21 6:00pm Liturgy of the Presanctified Gifts</p>	22	<p>23 Holy Great Martyr, Victorybearer and Wonderworker George</p>	<p>24 Lazarus Saturday 9:00am Divine Liturgy 5:00pm Great Vespers Blessing of Branches</p>
<p>25 Entrance of the Lord into Jerusalem 9:00am Divine Liturgy and Procession  6:00pm Bridegroom Matins</p>	<p>26 Great and Holy Monday 9:00am Liturgy of the Presanctified Gifts 6:00pm Bridegroom Matins</p>	<p>27 Great and Holy Tuesday 9:00am Liturgy of the Presanctified Gifts 6:00pm Bridegroom Matins</p>	<p>28 Great and Holy Wednesday 9:00am Liturgy of the Presanctified Gifts</p>	<p>29 Great and Holy Thursday 9:00am Vesperal Divine Liturgy 6:00pm Matins of the Passion of Christ Passion Gospels</p>	<p>30 Great and Holy Friday Holy Apostle James 3:00pm Vespers and Burial Service 6:00pm Lamentations at the Tomb</p>	<p>1 Great and Holy Saturday 9:00am Vesperal Divine Liturgy <i>Blessing of Bread, Wine & Dried Fruit</i> 11:15pm Nocturnes 12:00am Pascal Matins & Divine Liturgy</p>
<p>2 HOLY PASCHA 12:00am Paschal Matins & Divine Liturgy 12:00pm Vespers Easter Egg Hunt CHRIST IS RISEN! INDEED HE IS RISEN!</p>	3 Bright Monday	4 Bright Tuesday Iveron Icon	5 Bright Wednesday	6 Bright Thursday	7 Bright Friday St. Alexis Toth, Confessor of Orthodoxy in North America	<p>8 Bright Saturday Holy Apostle John the Theologian 5:00pm Great Vespers</p>
<p>N O F A S T</p>						