

SS Peter & Paul Orthodox Church Newsletter

Volume 25 Issue 2

February 2025

Council Meeting Highlights

- ✘ December's Operating Income was \$28,357.98 and Operating Expenses were \$17,163.47, resulting in net operating income of \$11,194.51 for December.
- ✘ Operating Income for 2024 was \$245,783.03 and Operating Expenses were \$217,412.37 resulting in a positive balance of \$28,370.66.
- ✘ Annual Church Meeting will be held Sunday, January 26, 2025. A critical item on the agenda is to vote to approve the replacement of the shingles and foam roof repair on the Cultural Center.



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The Presentation of the Lord

Our father among the saints, Sophronius (~560- 638), was the Patriarch of Jerusalem. An Arab by birth, he was a monk and theologian who was the chief protagonist for Orthodox teaching in the doctrinal controversy on the essential nature of Jesus and his volitional acts. This is one of his sermons on the Feast of the Presentation of the Lord (Feb 2).



Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of his eternal light. Our candles also show how bright our souls should be when we go to meet Christ. The Mother of God, the most pure Virgin, carried the true light in her arms and brought him to those who lay in darkness. We too should carry a light for all to see and reflect

the radiance of the true light as we hasten to meet him.

The light has come and has shone upon a world enveloped in shadows; the Day-spring from on high has visited us and given light to those

who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shone upon us and the glory that is yet to come to us through him. So let us hasten all together to meet our God.

The true light has come, the light that enlightens every man who is born into this world. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so filled with it that no one remains in the darkness. Let us be shining ourselves as we go together to meet and to receive with the

aged Simeon the light whose brilliance is eternal.

Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in his splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen him present among us and have mentally received him into our arms, we are called the new Israel. Never shall we forget this presence; every year we keep a feast in his honor.

Reprinted from <https://holotrinity-oca.org/wp-content/uploads/2024/03/Trisagion-02-2024-February-Draft-4.pdf>

Rector's Message

We begin the month of February with the Great Feast called the Meeting of the Lord on Sunday the 2nd where there will also be a blessing of candles.

As we look at this month of February we can see that Zacchaeus Sunday is also February 2nd and then there is a fast-free week from the 9th to the 16th, which means there is no fast on Wednesday, the 12th, and Friday, the 14th. With Zacchaeus Sunday and the fast-free week in February, this tells us that the Great Fast is not far off, and it begins March 2nd. Zacchaeus Sunday is a warning that the fast will soon begin but it is also a reminder that we should already be planning on how we go through the fast: what spiritual books we will read; how we will fast; what services we will attend; and will we add additional prayers. We should understand that the Great Fast is a time that we work on our souls; it is like a boot camp for our spiritual development and this should lead to a transformation in our life.

As Orthodox Christians, we are extremely blessed to be a part of a Church that cares and worries about our souls. The church gives us all the tools we need to better our lives in Christ if we make use of them. These tools may seem rigid or harsh but they are there to help us work on ourselves spiritually. Even something as simple as making the sign of the cross on ourselves properly will have great spiritual benefit.

Many people outside of Orthodox Christianity may say something about it, usually negative, but there is great



power in crossing yourself properly. When we make the sign of the cross we can invoke the Holy Trinity; Father, Son, and Holy Spirit, or we can just call on Christ in the

Jesus Prayer: *Lord Jesus Christ Son of God, have mercy on me, a sinner!*

Just crossing yourself and saying one of the prayers is terrifying to the enemies of Christ and can save us from the evil snares of the demons.

As we go through the month of February, let us keep in our mind that we are coming to the Great Fast and then Pascha. May we all be sure to cross ourselves with all humility, praying and asking our Lord to help us in all that we need to work out our salvation.

+Fr. Mikel Bock

SPIRITUAL VITAMIN

"Repentance is the abandoning of all false paths that have been trodden by men's feet, and men's thoughts and desires, and a return to the new path: Christ's path. But how can a sinful man repent unless he, in his heart, meets with the Lord and knows his own shame? Before little Zacchaeus saw the Lord with his eyes, he met Him in his heart and was ashamed of all his ways"

– St. Nikolai Velimirovic

2025 STEWARDSHIP CAMPAIGN

If you haven't already done so, it's time to start thinking about your pledge for 2025.

As we consider God's blessings, we are in awe of His immense goodness toward us. The greatest gifts to us are His Son, Jesus Christ, our Lord and Savior and the constant presence of His Holy Spirit working in the Church and in our lives.

God endows each of us with personal gifts, talents, and material possessions. Stewardship is acknowledging that God is the source of each gift that has been received and each possession that has been accumulated. It reminds us that these gifts are not our own; that we have a trusteeship over them and not an ownership.

Our Church meets the financial needs of its annual ministries and operating budget through stewardship. Our parishioners are stewards of SS Peter & Paul, and they accept direct responsibility for the financial support and progress of our Church and its mission.

We are asking you to prayerfully consider your commitment to God and His Church as we begin the new year. The financial level at which you arrive should be a spiritual expression of gratitude and love to God for all you have received.

Remember, Christ loved us so much that He sacrificed Himself for us. What can we sacrifice for His church? Please be generous when making your pledge.

"Let everyone give as his heart tells him, neither grudgingly, nor under compulsion, for God loves the man that gives cheerfully."

II Cor. 9:7

"Where your treasure is, there will your heart be also."

Matthew 6:21

By the Waters of Babylon

Fr. Lawrence Farley

Recently I was finishing up in the altar while the choir was practicing, and I heard them sing (beautifully, as always) the pre-Lenten Matins hymn, “By the waters of Babylon.” After it was all over, I stopped to ask them, “Do you know where Babylon is?” After a few blank stares, someone tentatively offered, “East of here?” It was a safe guess; we live on the west coast, and pretty much everything is east of here. No doubt the person meant, “somewhere in the Middle East,” which is of course correct.

But I was thinking of something else. I pointed to the doors leading out from the church into the parking lot, and said, “It is just on the

other side of those doors.” We live in Babylon, in world fixed in its rebellion against God and its oppression of His people. “And here,” I continued, “is Jerusalem. Right here in this nave. When we stood before the chalice earlier this morning, our feet were standing within Jerusalem.”

This is perhaps why we sing the hymn “By the waters of Babylon” just before we enter Great Lent. This hymn is based on Psalm 137, and the psalm is not so much a song as a cry of pain, a pang piercing the heart set to the music of a harp. Israel had been ravaged and raped by a foreign invader, both metaphorically and literally. The overthrow of Jerusalem at the hands of the Babylonians in 586 BC was accomplished with all the horror of ancient warfare—soldiers cut down, old men killed where they sat, women and young girls ravished, children’s brains knocked

out against the rocks. Then the defeated and starved survivors were taken far away to languish in exile in Babylon. To cap it all, as they languished there, their Babylonian “hosts” demanded that they take their harps and use them to play for them some of the Temple songs they had heard so much about. Zion’s Temple had some great music, right? How’s about playing some for us?

It was the crowning humiliation, the final blasphemy. To think of the holy hymns once sung in the sacred Temple courts to the praise of Yahweh now being used as secular entertainment, reduced to a kind of pagan drinking song! The Psalmist’s heart overflowed with pain and indignation—by the rivers of Babylon, sitting beside its canals, he sat down and wept over it all. How could one sing the Lord’s song like this in a foreign land, forgetting and debasing all that one once knew as holy? If I ever do that, the Psalmist promised, if I ever use my skillful right hand to play one of the songs of Zion for the amusement of Zion’s ravagers, may my right hand wither up and never play anything again! No: I refuse to settle down and accept Babylon as the new normal, forgetting the joy of know-

ing God and worshipping Him in His courts. I refuse to become Babylonian. In my secret heart, I will live and die as one from Jerusalem. I will exalt Jerusalem above my highest joy.

This must be our song too, for we also live in Babylon. Is the world so very different? Christians and their faith are openly mocked in the public square, and icons are sold as *objets d’art*. The values enshrined and protected by law fly in the face of everything the Church has held dear, and the pressure is constant for Christians to acquiesce and support the secular status quo. Forget the old ways, and the Church’s dogmas and values and canons. It’s a new day; it’s 2016. You’re in Babylon now.

Indeed we are. But our hearts do not forget where we came from or where we truly belong. Babylon is not our home. Here we are but strangers and sojourners, exiles upon the earth (1 Peter 2:11). Our true home is Jerusalem. If we ever forget this and settle down and live like the Babylonians, may our right hands wither and our tongues cleave in silence to the roofs of our mouths. Let us take courage. The exile will not last forever. Jesus is coming. Soon enough we will all go home.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-lawrence-farley/by-the-waters-of-babylon>*



A Pharisee, overcome with vainglory, and a Publican, bowed down in repentance, came to Thee the only Master. The one boasted and was deprived of blessings, while the other kept silent and was counted worthy of gifts. Confirm me, O Christ our God, in these his cries of sorrow, for Thou lovest mankind.

- Vespers for the Sunday of the Publican and Pharisee

A Zacchaeus Moment

Fr. Steven Kostoff

“For the Son of Man came to seek and to save the lost” [Luke 19:10].

At this Sunday’s eucharistic Liturgy, we will hear the story of the towering figure of Zacchaeus the publican [Luke 19:1-10]. This is one of the many wonderful paradoxes of the spiritual life that characterize the Holy Scriptures. The paradox is found in the fact that the “towering” figure of Zacchaeus was actually “small of stature” [verse 3]. And if indeed he had defrauded his neighbors as he alluded to [verse 8], then he was “small” in even more essential matters. Through repentance, conversion, and right action Zacchaeus grew in stature right before the eyes of those who with faith could “see” this transformation.

Zacchaeus personifies the type of change that is possible through hearing the Good News and embracing it in thought, word and deed. This passage, unique to the Gospel according to Saint Luke, is thus perfectly placed as the first announcement of the approach of Great Lent, for in the Orthodox Church, this is always the prescribed Gospel reading for the fifth Sunday before the start of Great Lent. The four pre-lenten Gospel readings to follow will then guide us to Monday, March 3, the first day of the lenten journey that will lead us to Holy Week and then Pascha on April 20.

Returning to the Gospel passage, we find the story of Zacchaeus evenly divided into two parts—an outdoor scene [verses 1-5] and an indoor scene [verses 6-10]. Outdoors, and in full view of the gathered inhabitants of ancient Jericho, the despised “chief tax collector,” the rich Zacchaeus, risks the humiliation of being laughed at because he makes the socially unconventional choice of climbing up into a “sycamore tree” in order “see who Jesus

was.” What may have been acceptable behavior among children, would only have drawn the surprised and scornful stares of Zacchaeus’ over-taxed neighbors. I always remember that in a meditation on Zacchaeus, the late Metropolitan Anthony Bloom wrote that the equivalent act today would be that of a renowned corporate executive scrambling up a light pole in a downtown area in order to see someone passing by. (For those with a “boss” that you may not be too fond of, perhaps there may be minor consolation in fantasizing such a scenario and its reaction in your own mind). There then occurs that life-changing encounter between Zacchaeus and Jesus. For Jesus looks up at the strange figure of this man “small of stature” eagerly looking down upon Him, and says to him in response: “Zacchaeus, make haste and come down; for I must stay at your house today” [verse 5].

The transition to the indoor setting is now made when Zacchaeus “made haste and came down, and received him joyfully” [verse 6]. Yet one can sense the oriental custom of a crowd hovering at the entrance or even coming and going with a certain freedom. The raised eyebrows and clucking tongues of an undescribed “they” who look on and articulate their stern disapproval—“He has gone in to be the guest of a man who is a sinner” [verse 7]—is a reaction encountered elsewhere in the Gospels when Jesus freely chose to sit at table with sinners and tax collectors [cf. Mark 3:15-17]. This disapprobation on the part of the scribes and Pharisees then evoked his memorable (and ironic?) saying: “Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners” [Mark 3:17]. The Messiah is not bound by religiously sanctioned social convention that divides people into the convenient categories of the “righteous” and “sinners,” “saved” and “lost,” the

“pure” and “impure.” Or rather, by making clear that He has come to bring salvation to everyone, beginning with the marginalized and distressed members of His own society, Jesus reveals the inclusive love of God that tears down all such former barriers. Zacchaeus is a striking and personalized example of this inclusive love of God for “**the lost.**”

Never a distributor of “cheap grace” though, Jesus demands repentance and conversion. And this comes dramatically from Zacchaeus when he publicly declares: “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold” [verse 8]. In this, Zacchaeus goes beyond what the Law required for such an act of restitution [Exodus 21:37; Numbers 5:5-7]. The Lord then signifies or “seals” the truth of this conversion when He solemnly pronounces the joyful declaration: “Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost” [verses 9-10]. It is interesting to note that the blessing of Jesus is given to the entire household. The household of Zacchaeus, in turn, becomes a microcosm of the entire design of salvation: The Son of Man came to seek and save the entire cosmos groaning inwardly and subject to futility as it awaits redemption [cf. Romans 8:19-23]. In this, we and our households resemble that of Zacchaeus, regardless of how “righteous” we may consider ourselves, as we will hear in two weeks in the Parable of the Publican and the Pharisee!

We can never afford to allow our supposed familiarity with a Gospel passage to blunt its sharp edge. It is that sharp edge that cuts through our many defensive layers of evasions and self-deception. Otherwise, the passage “softens” into a

(Continued on page 6)

Youth Corner

FUTURE OLYMPIANS This past weekend, Dylan and Delilah Arango competed in the U.S.A. Invitational Gymnastics meet held in Glendale, Arizona. It was Delilah's very first gymnastics meet and she placed 9th on the Vault, 11th All-around, and helped her team to secure a first place team victory. Dylan also had a great meet placing first on the high bar and the vault, second on the parallel bars and floor exercise, third on the rings, and first place All-Around. He also helped his team secure a first place team triumph. Competition season continues as Dylan will compete in the Arizona Men's Invitational this upcoming weekend at Arizona State University.



KIDS SAY THE DARNEDEST THINGS Nick had been teaching his three-year old daughter, Katie, the Lord's Prayer for several evenings at bedtime, she would repeat after him the lines from the prayer. Finally, she decided to go solo. Nick listened with pride as she carefully enunciated each word right up to the end of the prayer: "Lead us not into temptation," she prayed, "but deliver us some E-mail. Amen." And one particular four-year-old prayed, "And forgive us our trash baskets as we forgive those who put trash in our baskets

Six-year-old Delilah and her four-year-old brother Dylan were sitting together in church. Dylan giggled, sang, and talked out loud. Finally, his big sister had had enough. You're not supposed to talk out loud in church." "Why? Who's going to stop me?" Dylan asked. Delilah pointed to the back of the church and said, "See those two men standing by the door? They're hushers."

A Sunday school teacher asked her children, as they were on the way to church service, And why is it necessary to be quiet in church?" One bright little girl replied, "Because people are sleeping."

POST PEACE CORP PLANS Twenty months into his twenty-seven month commitment with the Peace Corps in Liberia, Alexander Enoch has decided what he's going to be doing next. In August Alexander will be attending the Thunderbird School of Global Management at Arizona State University and working towards a Master in Global Management.



FAMILY GAME

Saturday, February 15th, 3:30pm-

Pizza provided by the Fellowship of Orthodox Christians in

FUN FOR ALL AGES

A Zacchaeus Moment

(Continued from page 4)

didactic story about a bad man changing his life and becoming “nice.” However, I believe that no matter how well we know the story about Zacchaeus, the only familiarity that we could claim with him is the familiarity of having an equally profound “Zacchaeus moment” in our own lives. Such a “moment” would initially be characterized by an equal desire to “see Jesus”—above all else. Than we would need to be willing to overcome our own “smallness of stature” by perhaps first overcoming the tyranny of social convention and respectability before we get to our actual sinfulness. This may mean going beyond our own conventional patterns of church going and the “safety” of keeping the demanding call of Christ at a safe distance so that it cannot overly impinge upon our lives. There may yet be a sycamore tree that we need to climb.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-steven-kostoff/a-zacchaeus-moment>*

ZACCHAEUS WORD SEARCH

Zacchaeus collector four Jericho Jesus kind love crowd
sinner short money repay sycamore tax times crowd tree

B O X Z V I Z B R L F H L C F N Z
T G G J W V M Q F P S O T O L C K
H V L S F I P W O P O M G W H O O
U M O Z L S I N K T I M E S T Q C
K H V C K L J K P A D U G P R L V
X Y E O K R E R Q B F N R N O F W
Z W F B U Y S Z H T S C P C H U B
M H A J T L U P T A G P W O S B X
A R K I N D S Y J X X N B L Y P P
R H W V L B J Z E F P O M L C N Q
Y E P G S E R N R O O Z H E A F T
I E N I N U C L I U I G M C M P R
V M O N E Y F N C R H C V T O N E
L W I R E P A Y H I C I J O R K E
Y S H C K H U U O E H X M R E Z R
K D D Z A C C H A E U S I N P K Y
V D W O R C O X D B U W H D G X Z

Around SS Peter & Paul

FEBRUARY BIRTHDAYS/ANNIVERSARIES

February 1 Neguse Mebrahtu
Greyson Geiler
5 Vadim O'Brien
6 Priscilla Davis
9 Katrina Delsante
11 Joe Delsante
Pallas Maria Mauskopf
14 Fr. Mikel Bock
Janē Evans
Valerie Schutter
Anatoly Bezkorovainy
17 Everleigh Weiss-Stokes
18 Anthony Bernardi
Jacob Hale
19 Heidi Weiss
20 Sterling Sourk
21 Jennifer Doerksen
24 Christopher Blaise
26 Jamie Arango
28 Matushka Elizabeth Pfeiffer

DATES FOR 2025

MOVABLE FEASTS

Palm Sunday April 13
Pascha April 20
Ascension May 29
Pentecost June 8

FASTS

Meat Fast Feb 24 - Mar 2
Great Lent &
Holy Week March 3 - 19
Apostles Fast June 16 - 28
Dormition Fast August 1 - 14
Nativity Fast Nov 15 - Dec 24

FAST-FREE WEEKS

Publican & Pharisee Feb 10 - 14
Bright Week April 21 - 26
After Pentecost June 9 - 13
After Christmas Dec 25 - Jan 4

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:

Gina Mudrenko

Jamie Arango

Elena Kerr

Marie Lobb

Ann Carroll

Antonia Adams-Clement

Walter Booriakin

The suffering people of Ukraine

If you know of anyone else in need of our prayers, please contact Fr. Mikel Bock..

Bits and Pieces

MEETING OF THE LORD Sunday, February 2nd, is the Great Feast of the Meeting of the Lord. Vespers are at 5:00pm on Saturday, February 1st. The Divine Liturgy of the feast will be celebrated at 9:00 am (Hours at 8:40am). The Blessing of Candles will follow the Liturgy.

Blessing of Candles – As is customary, candles will be blessed following the Feast Day Divine Liturgy on Sunday, February 2, the 40th day after Nativity (Christmas) that remembers the presentation of the infant Jesus into the Temple. It is recorded in the Gospel of Luke (2:22-39) that on this day the elder Simeon recognized the infant Jesus as “a light for revelation to the Gentiles”. Thus we highlight the use of candles, as they remind us that Christ is the true Light of the World. There will be candles available for a donation and all are encouraged to bring in candles from home to be blessed after Liturgy. Please place your candle(s) on the table at the front of church. Let’s light up the world with our blessed candles!

THRIVING PARISH PROGRAM The Diocese of the West received a large grant to implement the Thriving Parish Project program into 20 churches and missions of this Diocese. We were 1 of the 20 parishes and missions that was chosen to begin the program, which is an invitation for our parish to engage in relevant and timely discussions and evaluations aimed at establishing and maintaining parish health. It is always necessary for a parish to look at itself in many ways, and The Thriving Parish Project is a good way to begin. The presentation on Saturday the 18th was given by Fr Andrew Smith helping a team of individuals from St Peter and Paul as well as a team from St John the Evangelist to understand and begin the program which will be implemented throughout the year.

2024 CONTRIBUTION STATEMENTS were sent out in January. If you did not receive yours, see Dave Homyak in the church office, or call him at 602.295.5582.

FOCUS FOOD DRIVE Almost 15% of Phoenix residents live in poverty. In January 2024, almost 7,000 homeless people were counted in Phoenix.

After months of strategic planning, Orthodox Christians across Phoenix have come together to establish a new FOCUS Center. FOCUS Phoenix will begin with their homeless outreach and grow into a full-fledged shelter in the years ahead. FOCUS Phoenix will begin their outreach in the Sunnyslope neighborhood. These initial operations will be based out of Holy Trinity Greek Orthodox Cathedral. The team is committed to understanding and addressing the needs of our neighbors in Phoenix. In the years ahead, they hope to establish a physical location where they can offer shelter to our neighbors in need.

This year, SS Peter and Paul’s Food Drive will be done in conjunction with FOCUS Phoenix to support their outreach to the homeless in Phoenix. Flyers will be available shortly with further details.

BOOKSTORE Incense has been restocked at the bookstore. We are now fully stocked with Catacombs and Damask Rose, as well as two new scents, Cassia & Constantinople. In order to be more economical for the bookstore, and for you, certain scents are now bought in bulk and will be sold in 1/2 oz. portions. They will be packaged in a lovely reusable glass jar

that you can return back to the bookstore for refills. So not only will you be saving money, but you will also be saving plastic from entering into a landfill!

FOCA will be having a tailgate party on Sunday, February 9th during coffee hour. Donations will be used to further support the seminarians in Alaska. In the past we have purchased items such as tablets and traveling communion kits for the graduates.

Come and join us and remember to wear your favorite team's shirt or colors. It is fun to see the children with their sports shirts and get them to tell us what they are doing. It allows us to get to know each other better as a community.

FOCA will also be providing pizzas for the Family Game Night on Saturday, February 15th. We hope to see you all there!

VOLUNTEERS NEEDED FOR PASCHA BAKE In preparation for Pascha, the Myrrh Bearers Altar Society will be baking small rolls for distribution after the service as well as a few that will be for sale prior to Pascha. The first bake date will be February 22 beginning at 8 am. Please see Heather Pfeiffer or Rita Mudrenko if you would like to help and/or learn about baking Pascha bread.





PRESANCTIFIED LITURGY MEALS On Wednesday evenings after the presanctified liturgies, a light meal of soup, salad, and bread is offered in the church hall. If you would like to volunteer to bring a soup, salad, or bread for one of the liturgies, please see Marty Gala to sign up. Please remember all items must be lenten.

CHEESEFARE LUNCHEON will be held Sunday, March 2, 2025. It will be sponsored by our Russian community. Further details will be forthcoming.

LENTEN SOUP SALE – SUNDAY, MARCH 9 To help with the journey through lent, especially the fast, the Myrrh Bearers Altar Society will be selling a variety of Lenten soups on Sunday, March 9th. The soups will be \$8 a quart and \$15 for two quarts. You can freeze most of the soups to last through the remainder of lent and make quick lunch or dinner options.



February 2025

Sun	Mon	Tue	Wed	Thu	Fri	Sat
26 St. Ephraim the Syrian 8:40am Hours 9:00am Divine Liturgy POTLUCK LUNCHEON SS PETER AND PAUL ANNUAL MEETING	27 Translation of the Relics of St. John Chrysostom	28 St. Ephraim the Syrian	29 5:00pm Vespers 6:00pm Bible Study	30 Three Hierarchs 8:40am Hours 9:00am Divine Liturgy	31	1 Forefeast of the Meeting 5:00pm Vespers
2 Meeting of the Lord in the Temple Zaccheus Sunday 8:40am Hours 9:00am Divine Liturgy <i>Blessing of Candles</i> CHURCH SCHOOL FOCA MEETING	3 Afterfeast of the Meeting of the Lord Righteous Simeon & Anna the Prophetess	4 Ven Isidore of Pelusium	5 6:00pm Bible Study	 FAMILY GAME 'NIGHT' Saturday, February 15 th 3:30pm—4:45pm		8 5:00pm Vespers
9 Publican & Pharisee Beginning of Lenten Triodion 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL TAILGATE PARTY	10	11 Hieromartyr Blaise, Bishop of Sebaste	12 6:00pm Bible Study	13	14 St. Cyril, Equal-to-the-Apostles 	15  3:30pm FAMILY GAME 'NIGHT' 5:00pm Vespers
FAST—FREE WEEK						
16 Prodigal Son 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL MBAS MEETING	17	18 St. Leo the Great	19 6:00pm Bible Study	20	21	22 Soul Saturday 8:40am Hours 9:00am Divine Liturgy 8:00am PASCHA BAKE
 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.						
23 Meatfare Sunday Sun. of Last Judgment St. Polycarp of Smyrna 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL POTLUCK LUNCHEON	24 1 st & 2 nd Finding Honorable Head of St. John the Baptist	25	26 St. Porphyrius, Bishop of Gaza	27 St. Raphael, Bishop of Brooklyn	28 Ven. Basil the Confessor	1 Holy Ascetic Fathers 5:00pm Vespers
MEAT FAST						
2 Cheesefare Sunday Forgiveness Sunday 8:40am Hours 9:00am Divine Liturgy <i>Forgiveness Vespers</i> CHEESEFARE LUNCHEON	3 BEGINNING OF GREAT FAST 6:00pm Compline & Great Canon	4 6:00pm Compline & Great Canon	5 5:40pm 9th Hour 6:00pm Presanctified Liturgy Lenten Meal	6 6:00pm Compline & Great Canon	7 8:40am 9th Hour & Typica 9:00am Presanctified Liturgy	8 Theodore Sunday St. Theophylactus 8:40am Hours 9:00am Divine Liturgy 5:00pm Vespers