

SS Peter & Paul Orthodox Church Newsletter

Volume 26 Issue 2

February 2026

Council Meeting Highlights

- ✘ December's Operating Income was \$29,514.96 and Operating Expenses were \$23,778.05, resulting in net operating income of \$5,736.91 for December.
- ✘ Operating Income for 2025 was \$275,595.15 and Operating Expenses were \$233,619.81 resulting in a positive balance of \$41,975.34.
- ✘ Annual Church Meeting will be held Sunday, February 1, 2026. Packet of reports was emailed on January 27.
- ✘ Pre-summer inspection on hall's 25 year old heat pumps completed in January.



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Return from Exile: The Lesson of the Prodigal Son

Excerpt from **Great Lent, Chapter 2: Preparation for Lent** by Alexander Schmemmann

On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son (Lk. 15:11-32). Together with the hymns on this day, the parable reveals to us the

time of repentance as man's return from exile. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A man who has never had that experience, be it only very briefly, who has never felt that he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand what is repentance.



Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked-- without which neither confession nor absolution have any real meaning or power. This "something" is precisely the feeling of alienation from God, from the joy of communion with Him, from the real life as created and given by God. It is easy indeed to confess that I have not fasted on prescribed days, or missed my prayers, or become angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance, and therefore it is also a deep desire to return, to go

back, to recover that lost home....

One liturgical peculiarity of this "Sunday of the Prodigal Son" must be especially mentioned here. At Sunday Matins, following the solemn and joyful Psalms of the *Polyeleion*, we sing the sad and nostalgic Psalm 137:

By the rivers of Babylon, there we sat down, and we wept when we remembered Zion... How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy...

It is the Psalm of exile. It was sung by the Jews in their Babylonian captivity as they thought of their holy city of Jerusalem. It has become forever the song of man as he realizes his exile from God, and realizing it, becomes man again: the one who can never be fully satisfied by anything in this fallen world, for by nature and vocation he is a pilgrim of the Absolute. This Psalm will be sung twice more: on the last two Sundays before Lent. It reveals Lent itself as pilgrimage and repentance-- as return.

Rector's Message

We begin the month of February with the Great Feast of the *Meeting of the Lord* on Monday, February 2nd. On this feast day, we will also have the blessing of candles, reminding us that Christ is the Light who illumines the world.

As we look at the month ahead, we see that Zacchaeus Sunday was celebrated last week, and we now enter a fast-free week from February 1st through February 7th. During this week there is no fasting on Wednesday the 4th or Friday the 6th. With Zacchaeus Sunday already behind us and a fast-free week placed before us, the Church gently reminds us that the Great Fast is not far off. Great Lent will begin on February 23rd.

Zacchaeus Sunday serves as both a reminder and a warning—not only that the Fast is approaching, but that we should already be preparing for it. This preparation should be thoughtful and intentional: What spiritual books will we read? How will we fast? Which services will we attend? Will we add additional prayers to our daily rule? Will we spend more time reading the Gospel and the Epistle?

The Great Fast is a time when we work seriously on our souls. It is like a spiritual boot camp, meant to lead us to real transformation in our lives. As Orthodox Christians, we are deeply blessed to belong to a Church that truly cares for our salvation. The Church gives us all the tools we need to grow in Christ—if we choose to make use of them. At times, these tools may seem rigid or difficult, but they are given out of love to help us heal and grow spiritually.

Even something as simple as making the Sign of the Cross properly carries great spiritual benefit. Many outside the Orthodox faith may misunderstand this practice and speak negatively of it, yet there is great power in crossing ourselves with reverence and faith.

When we make the Sign of the Cross, we call upon the Holy Trinity—Father, Son, and Holy Spirit—or we may invoke Christ through the Jesus Prayer: “*Lord Jesus Christ, Son of God, have mercy on me, a sinner.*” This simple act, done with humility, is terrifying to the enemies of Christ and protects us from the snares of the demons.

As we journey through the month of February, let us keep before us the coming of the Great Fast and, beyond it, the joy of Pascha. May we cross ourselves with humility, pray with sincerity, and continually ask our Lord to help us in all things as we work out our salvation.

Fr. Mikel Bock

SPIRITUAL VITAMIN

“Repentance is not fear of punishment, but the awakening of the soul to its true homeland. When the heart turns toward Christ, it sees itself clearly—and in that light, it begins again.”

— *St. Isaac the Syrian*

CONGRATULATIONS

On January 18th, Brooke Hughes and Andrew Hirsch were united in Holy Matrimony, beginning their life together before God. Crowned in love, faith, and sacred tradition, they were surrounded by prayer and the support of family and friends.

Sarita Rhodes was Brooke's Matron of Honor and Arthur Rhodes stood as Best Man.

May God grant Brooke and Andrew many blessed years as they start their new life in Kansas City.



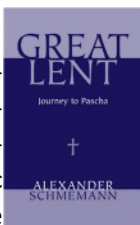
Spiritual Reading for the Lenten Season

Monday, February 23rd marks the beginning of Great Lent. The bookstore carries several titles specific to this time of the Church year.

The Lenten Spring - Fr. Thomas Hopko - \$23 - In his meditations, Fr Hopko draws on his long experience as a pastor and teacher, working with young and old throughout the country, to present to the modern reader the relevance of the Church's two-thousand-year-old tradition of preparing to greet our Lord's Resurrection. In his work he also makes extensive use of all facets of the church tradition: inspiring scriptural and liturgical passages from the Lenten services, the spiritual wisdom of the ancient saints and fathers, as well as the teachings of modern guides to the Christian life. All Christians who undertake the yearly journey to the blessed Pascha of our Lord will find inspiration and guidance in these meditations. All can enjoy reading and rereading them and share in the profound thoughts of the author as they make their own spiritual way through this holy season.



Great Lent: Journey to Pascha - Fr. Alexander Schmemmann - \$21 - This revised edition of Fr Alexander Schmemmann's Lenten classic examines the meaning of the Liturgy of the Presanctified Gifts, the Prayer of St Ephraim the Syrian, the Canon of St Andrew of Crete, and other neglected or misunderstood treasures of Lenten worship. Schmemmann draws on the Church's sacramental and liturgical tradition to suggest the meaning of "Lent in our life." The Lenten season is meant to kindle a "bright sadness" within our hearts. Its aim is precisely the remembrance of Christ, a longing for a relationship with God that has been lost. Lent offers the time and place for recovery of this relationship. The darkness of Lent allows the flame of the Holy Spirit to burn within our hearts until we are led to the brilliance of the Resurrection.



Season of Repentance - St. John of Kronstadt - \$20 - Each year we begin anew the journey to the radiant feast of Pascha, entering the season of repentance known as Great Lent. The homilies presented in this modest volume, from one of the spiritual giants of the Orthodox Church of Russia, can both encourage and inform us in this struggle of the Fast. For the first time a selection of St John's Lenten sermons is presented in English translation. They follow the thematic structure of the Lenten season in the Orthodox Church, from the Sunday of the Publican and the Pharisee through to Great and Holy Friday. A sermon for St Thomas Sunday, that follows Holy Pascha, is offered as an Epilogue.



Now is the Accepted Time - St. Theophan the Recluse - \$25 - "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor 6:2). St. Theophan the Recluse, one of the greatest teachers of the Russian Orthodox Church, was steeped in the patristic tradition. He calls all to salvation through the joy of repentance, confession, and holy communion. These sermons, delivered by the saint over a number of years, are organized thematically to reveal the meaning of the liturgical life of the Church and its application to our lives. They begin with the preparatory period before the Fast and continue through it, culminating in the time of Holy Week. St Theophan is concise, clear, and profound. Drawing from early patristic commentary, he shows the specific actions the enemy of our salvation, the devil, uses to weaken a person in mind, soul, and body and gives the reader tools to fight back against him. The reader is assured that the Lord will tangibly grant him the knowledge that his labor is not in vain and his path is not misguided. Thus, this book will inspire the reader to enter into the Lenten season with renewed hope.



2026 STEWARDSHIP CAMPAIGN

"Moreover it is required in stewards that one be found faithful."

— 1 Corinthians 4:2

If you have not already done so, now is the time to begin prayerfully considering your stewardship pledge for 2026.

As we reflect on God's many blessings, we stand in awe of His immeasurable goodness toward us. Above all, He has given us His Son, our Lord and Savior Jesus Christ, and the continual presence of the Holy Spirit, who works within the Church and within each of our lives.

God endows every one of us with personal gifts, talents, and material possessions. Stewardship is the recognition that God is the source of all these gifts. We are reminded that what we have is not truly our own; rather, we are entrusted with these blessings as faithful caretakers, not owners.

Through stewardship, our Church is able to meet the financial needs of its ministries and its annual operating budget. The parishioners of Saints Peter & Paul are stewards of this holy community, accepting direct responsibility for the financial support, growth, and mission of our Church.

As we begin the new year, we ask you to prayerfully consider your commitment to God and His Church. The level of your financial offering should be a spiritual expression of gratitude and love to God for all that you have received.

Christ loved us so deeply that He offered Himself for our salvation. What, then, can we sacrifice for His Church? We ask that you give generously and joyfully when making your pledge.

"Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness."

— 2 Corinthians 9:10

Forgiveness Sunday

Fr. Alexander Schmemman

In the Orthodox Church, the last Sunday before Great Lent – the day on which, at Vespers, Lent is liturgically announced and inaugurated – is called Forgiveness Sunday.

On the morning of that Sunday, at the Divine Liturgy, we hear the words of Christ: “If you forgive men their trespasses, your heavenly Father will also forgive you, but if you forgive not men their trespasses, neither will your Father forgive your trespasses...” (Matt. 6:14-15).

Then, after Vespers – after hearing the announcement of Lent in the Great Prokeimenon: “Turn not away Thy face from Thy child for I am afflicted! Hear me speedily! Draw near unto my soul and deliver it!” [and] after making our entrance into Lenten worship, with its special memories, with the prayer of St. Ephraim the Syrian, with its prostrations – we ask forgiveness from each other, we perform the rite of forgiveness and reconciliation. And as we approach each other with words of reconciliation, the choir intones the Paschal hymns, filling the church with the anticipation of Paschal joy.

What is the meaning of this rite? Why is it that the Church wants us to begin Lenten season with forgiveness and reconciliation? These questions are in order because for too many people, Lent means primarily, and almost exclusively, a change of diet, the compliance with ecclesiastical regulations concerning fasting. They understand fasting as an end in itself, as a “good deed” required by God and carrying in itself its merit and its reward. But, the Church spares no effort in revealing to us that fasting is but a means,

one among many, towards a higher goal: the spiritual renewal of man, his return to God, true repentance and, therefore, true reconciliation. The Church spares no effort in warning us against a hypocritical and pharisaic fasting, against the reduction of religion to mere external obligations. As a Lenten hymn says: “In vain do you rejoice in no eating, O soul! For you abstain from food, but from passions you are not purified. If you persevere in sin, you will perform a useless fast.”

Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, Whom He sends to us, so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of that love, a return to it, a growth in it, that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season. Thus, truly forgiveness is both the beginning of, and the proper condition for the Lenten season.

One may ask, however: Why should I perform this rite when I have no “enemies”? Why should I ask forgiveness from people who have done nothing to me, and whom I hardly know? To ask these questions is to misunderstand the Orthodox teaching concerning forgiveness. It is true, that open enmity, personal hatred, real animosity may be absent from our life, though if we experience them, it may be easier for us to repent, for these feelings openly contradict Divine commandments. But,

the Church reveals to us that there are much subtler ways of offending Divine Love. These are indifference, selfishness, lack of interest in other people, of any real concern for them—in short, that wall which we usually erect around ourselves, thinking that by being “polite” and “friendly” we fulfill God’s commandments. The rite of forgiveness is so important precisely because it makes us realize – be it only for one minute – that our entire relationship to other men is wrong, makes us experience that encounter of one child of God with another, of one person created by God with another, makes us feel that mutual “recognition” which is so terribly lacking in our cold and dehumanized world.

On that unique evening, listening to the joyful Paschal hymns, we are called to make a spiritual discovery: to taste of another mode of life and relationship with people, of life whose essence is love. We can discover that always and everywhere Christ, the Divine Love Himself, stands in the midst of us, transforming our mutual alienation into brotherhood. As I advance towards the other, as the other comes to me – we begin to realize that it is Christ Who brings us together by His love for both of us.

And because we make this discovery – and because this discovery is that of the Kingdom of God itself: the Kingdom of Peace and Love, of reconciliation with God and, in Him, with all that exists – we hear the hymns of that Feast, which once a year, “opens to us the doors of Paradise.” We know why we shall fast and pray,

(Continued on page 6)

Mid-Year Retreat Reflections

Natalya Delsante

Marking the halfway point of OVC, the Pittsburgh and Boston cohorts gathered at Saint Basil’s Academy for a mid-year retreat. Together, we reflected on our first five months of service, prepared for the steps ahead, and took a much-needed pause from the hustle and grind of daily life.

Saint Basil’s Academy is an Orthodox ministry in Garrison, New York, serving as a pseudo-orphanage, halfway home, and sanctuary for single mothers. Nestled along the banks of the Hudson



River, it is a place of profound healing—both physically beautiful and spiritually grounded in the vision of St. Basil’s Basiliad: a “New City” devoted to the brotherly, the stranger, the ill, and the impoverished. This model of human dignity and care deeply resonated with me, as it mirrors the guiding principles of my placement at the Neighborhood Resilience Project (NRP)—a theme that was reinforced during our most recent staff meeting. As a group bonding activity, we were invited to envision NRP in five, ten, and fifteen years, particularly in light of our current

building expansion. While these visions took shape through various artistic expressions, we collectively recognized that what we imagined was only a partial imitation of this “New City.”

Our shared motivation can be captured in the words of Saint Basil: “For if we all took only what was necessary to satisfy our own needs, giving the rest to those who lack, no one would be rich, no one would be poor, and no one would be in need.”

The Basiliad is not a utopia, but a lived expression of Orthodoxy and the Word of God—an ongoing call to love, justice, and community made tangible.✦

Bits . . .

SS Peter and Paul
**CHEESEFARE
LUNCHEON**

Sunday,
February 22, 2026

MENU

- 2 Crepes with sweet cheese mixture
- 1 Crepe with spinach, cream cheese & egg
- 2 Crepes - no filling

DESSERT

- Fruit Salad • Cream Puffs • Cookies



TICKETS

Adults	\$13
Children (6-12)	\$ 6
Under 6	Free

PROCEEDS TO BENEFIT

ST. JOHN THE BAPTIST MONASTERY AND SS PETER & PAUL CHURCH SCHOOL

The Orthodox Christian Fellowship (OCF) at Arizona State University hosted Fr. Turbo Qualls on Thursday, January 22, for a thoughtful and engaging talk on identity titled “A Christian Dialogue on Race, Faith, and Belonging.” The event invited participants to reflect on how Orthodox Christians understand identity through Christ, particularly in relation to race, community, and our calling to love God and neighbor.

Drawing from his pastoral ministry and lived experience, Fr. Turbo offered insights that encouraged personal reflection and meaningful dialogue, grounding the conversation firmly in the teachings of the Church. Several of our parishioners were blessed to attend and found the evening to be both challenging and edifying.

I quite enjoyed the event with Fr. Turbo. He brought humility and considerable lived experience to the discussion, offering sharp insights on our orientation toward God and neighbor. For days afterward, I found myself reflecting on the image of God in humanity. I’m glad I attended.

Also, I didn’t know he is in the Moses the Black movie (maybe I’m just not paying attention - Ben Meadows



Forgiveness Sunday

(Continued from page 4)

what we shall seek during the long Lenten pilgrimage. Forgiveness Sunday: the day on which we acquire the power to make our fasting – true fasting; our effort – true effort; our reconciliation with God – true reconciliation.

Reprinted from <https://www.oca.org/reflections/fr-alexander-schmemmann/forgiveness-sunday>

FORGIVENESS SUNDAY WORD SEARCH

FORGIVENESS	FASTING
SUNDAY	SPIRITUAL
LENT	GROWTH
TRESPASSES	RENEWAL
LOVE	COMMANDMENT
PRAYER	PILGRIMAGE
REPENT	PURIFIED
PROKEIMENON	CHRISTIAN
RECONCILIATION	FAITH

FORGIVENESS SUNDAY WORD SEARCH

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

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 Jane Evans Valerie Schutter Anatoly Bezkorovainy
17	Everleigh Weiss-Stokes
18	Anthony Bernardi Jacob Hale
19	Heidi Weiss
20	Sterling Sourk
24	Christopher Blaise
26	Jamie Arango
28	Matushka Elizabeth Pfeiffer

Many years! Mongaya leta!

DATES FOR 2026

MOVABLE FEASTS

Palm Sunday	April 5
Pascha	April 12
Ascension	May 29
Pentecost	June 9

FASTS

Meat Fast	Feb 16 - 21
Great Lent & Holy Week	Feb 23 - April 11
Apostles Fast	June 8 - 28
Dormition Fast	August 1 - 14
Nativity Fast	Nov 15 - Dec 24

FAST-FREE WEEKS

Publican & Pharisee	Feb 1–7
Bright Week	April 12–18
After Pentecost	June 9 - 14
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:

*William Osolinsky
 Anatoly Bezkorovainy
 Jamie Arango
 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..

. . . and Pieces

MEETING OF THE LORD Monday, February 2 is the Great Feast of the Meeting of the Lord. Vespers will be served at noon on Sunday, February 1. The Divine Liturgy of the Feast will be celebrated at 9:00 am (Hours at 8:40 am), followed by the Blessing of Candles.

The Blessing of Candles commemorates the presentation of the infant Christ in the Temple on the 40th day after Nativity, as recorded in Luke 2:22–39, when the elder Simeon proclaimed Him “a light for revelation to the Gentiles.” Candles remind us that Christ is the true Light of the world.

Candles will be available for a donation, and parishioners are also welcome to bring candles from home to be blessed. Please place candles on the table at the front of the church.

2025 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.

FOCA Warm wishes to everyone celebrating a February birthday — may the year ahead be filled with joy and many blessings.

Thank you for your continued support of our projects. While we do not have any projects scheduled at this time, we are always looking for new ways to help and benefit our church family. If you have ideas or see a need where we can be of service, please don't hesitate to let us know.

We are also gauging interest in learning how to decorate an egg using a no-sew method. Samples will be available in the fellowship hall after church for anyone who would like to take a look or learn more.

SS PETER & PAUL WOMEN'S BOOK CLUB

The second meeting of the women's book club will take place on Saturday, February 28th at 3:00pm in the church hall. We will focus on Chapter 2 of the book *Indication of the Way into the Kingdom of Heaven*.

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 7th beginning at 8:30 am. Our second bake will be Saturday, March 21st. Please see Rita Mudrenko if you would like to help and/or learn about baking Pascha bread.

PRESANCTIFIED LITURGY MEALS After presanctified liturgies on Wednesday evenings a light Lenten supper is offered. The Myrrh Bearers are looking for volunteers to bring a Lenten soup, salad, or bread each Wednesday. More sign-up information will be available in February, but please consider volunteering one week if you plan on attending.

MEATFARE POTLUCK – FEBRUARY 15 We will have a church potluck on Meatfare to help you clean out your refrigerator in preparation for Great Lent. Bring your favorite meat or non-Lenten dish to share.

CHEESEFARE LUNCHEON will be held Sunday, February 22, 2026. It will be sponsored by our Russian community. Further details will be forthcoming.

LENTEN SOUP SALE – SUNDAY, MARCH 8TH

The Myrrh Bearers will hold a Lenten Soup sale on March 8 during coffee hour. A variety of Lenten soups to help you keep the fast will be available for purchase.

2026 DIOCESAN YOUNG ADULT SUMMIT

Chris Blaise will be attending the 2026 Young Adult Summit, along with members of the Orthodox Christian Fellowship (OCF) at Arizona State University. Young adults from across the Diocese of the West will gather February 13–15 in San Diego, California, for a weekend of fellowship, learning, and spiritual renewal.

Please keep all who are attending in your prayers as they prepare for this time of growth and fellowship.

FOURTH ANNUAL PROJECT MEXICO PANTRY

PARTNERS DRIVE Once again, our parish will be participating in the Project Mexico Pantry Partners Drive in conjunction with Great Lent, offering a meaningful opportunity for almsgiving in support of a very worthwhile cause.

As a parish, we contribute to Project Mexico on a monthly basis, and several of our parishioners have traveled to Mexico to assist with the construction of homes and other ministries. This annual drive affirms our commitment during the Lenten season to remember and support fellow Orthodox Christians who are doing God's work.

Bill Weiss will serve as the point of contact for this drive and can be reached at wcv.weiss@gmail.com. The drive will begin on **Sunday, March 1** and conclude on **Sunday, April 19**.

Flyers listing the needed pantry items will be posted in the Cultural Center Hall. The list can also be found online at: <https://www.projectmexico.org/pantry-partners>. We encourage everyone to review the list. Many of the requested items are everyday necessities—items we often take for granted, yet are difficult to live without.

Thank you for your generosity and support of this important Lenten effort.



ZOOM CLASS ON SERVICES will be held Tuesday Feb 3rd and 17th. Fr. Mikel will be going over the Lenten Services.

MANY THANKS to the parishioners of SS Peter and Paul! Your recent generosity of jacket and shoe donations stuffed the trunk and back seat of my CR-V to the



brink! They have been donated to the homeless through Mothers for Others and Hope4Phoenix, along with 160 bagged lunches and other clothing. May these gifts help bring Christ's Light to others!

February 2026

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Forefeast of the Meeting Publican & Pharisee 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL ANNUAL MEETING 12:00pm Vespers	2 Meeting of the Lord in the Temple 8:40am Hours 9:00am Divine Liturgy <i>Blessing of Candles</i>	3 Righteous Simeon & Anna the Prophetess	4 5 6 Join us for a light lenten meal following Wednesday evening Presanctified Liturgy. Please contact Marty Gala or Heather Pfeiffer to sign-up to bring soup, fruit, or bread.			7 8:30am PASCHA BAKE
FAST—FREE WEEK						
8 Prodigal Son 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL 2:00pm Jeremy Trierweiler & Zhaydee Cabanelez Wedding	9 10 <i>Welcome</i> 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.		11 Hieromartyr Blaise, Bishop of Sebaste	12	13	14 Soul Saturday St. Cyril, Equal-to-the-Apostles 8:40am Hours 9:00am Divine Liturgy  5:00pm Vespers
15 Meatfare Sunday Sun. of Last Judgment 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL MEATFARE POTLUCK MBAS MEETING	16 17 6:00pm Council Mtg		18 6:00pm The Bible & the Orthodox Faith	19	20 5:30pm Vespers	21 Holy Ascetic Fathers 10:00am BAPTISMS Isiah Duarte 5:00pm Vespers
MEAT FAST						
22 Cheesefare Sunday Forgiveness Sunday 8:40am Hours 9:00am Divine Liturgy <i>Forgiveness Vespers</i> CHURCH SCHOOL CHEESEFARE LUNCHEON	23 BEGINNING OF GREAT FAST The MBAS has extra nut rolls and apricot rolls available for sale. Please see Mat. Elizabeth. 5:30pm Great Canon	24 1 st & 2 nd Finding Honorable Head of St. John the Baptist 5:30pm Great Canon	25 5:30pm 9th Hour 6:00pm Presanctified Liturgy Lenten Meal	26 St. Porphyrius, Bishop of Gaza 5:30pm Great Canon	27 Repose of St. Raphael 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy	28 Theodore Saturday Ven. Basil the Confessor 3:00pm Women's Book Club 5:00pm Vespers
1 Sunday of Orthodoxy 8:40am Hours 9:00am Divine Liturgy PROCESSION OF ICONS	2 3 Sunday of Orthodoxy Procession of Icons Sunday, March 1, 2026 		4 5:40pm 9th Hour 6:00pm Presanctified Liturgy Lenten Meal	5	6 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy	7 Soul Saturday 8:40am Hours 9:00am Divine Liturgy 5:00pm Vespers