

SS Peter & Paul Orthodox Church Newsletter

Volume 22 Issue 2

February 2022

Council Meeting Highlights

- ✘ Operating Income for 2021 was \$205,866.67 and Operating Expenses were \$182,596.70, resulting in a positive balance of \$23,269.97.
- ✘ Our annual parish meeting will be held following the Divine Liturgy on Sunday, February 13, 2022.
- ✘ 2021 Contribution Statements have been sent to all parishioners.
- ✘ Nativity Card raised \$1,595 to help send kids to Orthodox camp.



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The Pre-Lenten Sundays: Preparing for Our Lenten Journey

On Sunday, February 6, 2022, Orthodox Christians observe the beginning of the **pre-lenten season** of the Church year and start to make use of a liturgical book known as the **Triodion**.



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

The Gospel reading for the first **pre-lenten Sunday** - Luke 18:10-14—offers a striking contrast between the pharisee, a genuinely religious man, and the publican, an equally genuine

sinner, a tax collector known for cheating others. In his prayers, the pharisee boasted before the Lord: “God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.” The publican, meanwhile, “standing afar off,” begged for mercy: “[He] would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, ‘God be merciful to me a sinner.’” The pharisee’s religious yet boastful piety did not justify him, while the publican’s humble repentance—that repentance to which we especially aspire during the season of Great Lent—is revealed as the first step in our salvation. The pharisee sought adulation; the publican sought—and received—great mercy.

On the **second pre-lenten Sunday**, the Parable of the Prodigal Son—Luke 15:11-



32—is read. In it, Our Lord reveals that our heavenly Father offersto us unconditional forgiveness and mercy if, like the prodigal son, we “come to our senses,” see ourselves for who we *really* are, and turn away from the “hunger” of “riotous living” in a “far country.” The prodigal son discerned his need to return to his true home, his father’s house, and acted decisively: “When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him,” exclaiming “for this my son was dead, and is alive again; he was lost, and is found.” In the same way, our heavenly Father unconditionally forgives and receives us, His prodigal children—but it is we who, laying aside our pride, must “come to our senses,” acknowledge that we “have sinned,” and return to our “true home.”

The Parable of the Last Judgment—Matthew 25:31-46—is read on the **third pre-lenten Sunday**, commonly referred to as **Meatfare Sunday**, since it is the last day on which we partake of meat before Holy Pascha. In this parable, Our Lord reveals that, while it is important for us to *desire* Him, to *repent* and *seek* His mercy, to

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Rector's Message

Dear Brothers and Sisters in Christ,

Immediately the day after Christmas, it seemed that stores began to advertise and set up displays promoting everything associated with Saint Valentine's Day: candy, cards, flowers, anything romantic, and beyond. The amount of attention given at this time of year to a secular understanding of love has caused me to recall something I wrote a few years ago, which I offer you again this month.



"... in the sixth chapter of the Gospel of Saint Luke, the Lord exhorts us to practice a love that is not romantic, but to exercise a love that is committed and challenging. Indeed, Luke 6:27-38 concerns a central point that characterizes Christian life: *love for enemies*. Jesus' words here are clear: "I say to you that hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (vv. 27-38). And this is not an option or a simple suggestion. Rather, it is a command. It is not for everyone, but for the disciples, whom Jesus calls "you that hear." He is well aware that loving enemies exceeds our possibilities, but this is why he became man: not to leave us as we are, but to transform us into men and women capable of a greater love, that of his Father and ours. This is the love that Jesus gives to those who "hear him." Thus it becomes possible! With him, thanks to his love, to his Spirit, we are able to love even those who do not love us, even those who do us harm.

In this way, Jesus wants His love to triumph over hatred, bitterness, and malice in every heart. The logic of love, which culminates in Christ's Cross, is a

Christian's identification badge and reminds us to meet everyone with the heart of brothers and sisters. But how is it possible to overcome human instinct which invites us to retaliation? Jesus provides the answer in the same Gospel passage: "Be merciful, even as your Father is merciful" (v. 36). Those who hear Jesus, who make an effort to follow him even at a cost, become children of God, and begin to truly resemble the Father who is in heaven. We become capable of things we never thought we could say or do, and of which we would have been rather ashamed, but which now give us joy and peace instead. We no longer need to be violent, with words and gestures: we discover that we are capable of tenderness and goodness; and we sense that all of this comes not from ourselves but from him! And thus we do not brag about it but are grateful for it.

There is nothing greater and more fruitful than love: it bestows all dignity to the person, while, on the contrary, hatred and vengeance decrease it, marring the beauty of the creature made in God's image.

This command, to respond to insult and wrongdoing with love, has created a new culture in the world: "a culture of mercy" — we need to learn this well! It is the Christian revolution, a revolution of love, in which the protagonists are the martyrs of all times. And Jesus assures us that our Christian life, inspired by love for those who do us harm, will not be in vain. He tells us: "forgive, and you will be forgiven; give, and it will be given to you" (vv. 37-38). This is beautiful. God will give us something beautiful if we are generous, merciful. We must forgive because God has forgiven us and always forgives us. If

we do not forgive completely, we cannot expect to be forgiven completely. However, if our hearts are open to mercy, if we seal forgiveness with a brotherly embrace and secure the bonds of communion, we proclaim to the world that it is possible to overcome evil with good. At times it is easier for us to remember the harm they have done to us and not the good things; to the point that there are people who have this habit and it becomes a sickness. They only remember the bad things done. And this is not a path we want to follow. We must do the opposite, Jesus says. Remember the good things, and when someone comes with some gossip, and speaks ill of another, say: "Yes, perhaps ... but he has this good quality..." Turn the discussion around. This is the revolution of mercy.

May the Holy Theotokos help us to let our heart be touched by this holy word of Jesus, burning like fire, that it may transform us and make us able to do good without reciprocation, *doing good without reciprocation*, witnessing everywhere to the victory of love."

Yours in the Lord,

+Bishop Daniel

From the Fathers . . .

"If repentance is too much for you, and you sin out of habit even when you do not want to, show humility like the publican; this is enough to ensure your salvation."

—*St. Peter of Damascus*

The Liturgical Colors of Vestments in the Orthodox Church

The Vestments

The Orthodox clergy wear two kinds of robes, non-liturgical and liturgical. The non-liturgical robes are the ordinary daily clothing of the clergy, worn underneath 'liturgical robes'. Liturgical robes, or 'vestments', are worn during church services.

The non-liturgical robes are called cassocks (Greek rason, Slavonic podriasnik) and outer cassocks (Greek exo-rason, Slavonic riassa). Cassocks are floor-length garments that have long sleeves fitted like shirtsleeves. Outer cassocks are also floor-length garments, but they're more loosely fitting, with very large sleeves.



In the Russian tradition, because monastic clergy wear dark colored cassocks (usually black, dark blue, or dark brown) and married clergy wear whatever color cassocks they have (often lighter colors), they're referred to as black clergy and white clergy. In Russia, before the Revolution of 1917, this color scheme was true of both under and outer cassocks. Also, the color of sleeve lining of the riassa [outer cassock] signified the rank of the priest. In modern Russia, the clergy use dark colors for riassas, using other colors only for under cassocks. They no longer use colored sleeve linings to denote rank. However, since Russian-tradition Churches outside Russia were not affected by the changes in the Soviet Union after 1917, many Russian-tradition clergy outside Russia, especially in America, continue the pre-1917 styles of dress to the present day.

The practice of wearing colored cassocks comes from the times called Turkocracia, the Turkish rule, or 'Turkish yoke'. Moslem clergy reserved the right to wear white or black thinking to humiliate the Christian clergy by forcing them to wear bright colored clothing. Once the Greek Church was free of Turkish rule, they dropped the practice of wearing colored cassocks. But

the Russian clergy had copied the practice of the Greek clergy and it had become part of the Russian style.

By the way, Greek-tradition clergy wear colored under-cassocks in the tropical and equatorial climes. Cream, gray, and tan are popular. Also, blue under-cassocks are not uncommon (no matter what climate zone).

It is proper to wear a belt on the under-cassock. In the Greek tradition, the belt's no more than a ribbon or cord tied around the waist. But in the Serbian and Romanian Churches, these belts signify the rank of the priest. In the Russian Church, the belt is often quite elaborate. The late Archbishop John (Garklavs) of Chicago seemed to always wear belts embroidered with roses.

Wearing the under- and outer-cassocks is common to bishops, priests, deacons, monks and nuns. Permission to wear a cassock is often given to seminarians, monastic novices, and sub-deacons and readers in parishes.

As for vestments, when the Typikon says anything about them at all, it only specifies 'light' or 'dark' vestments, so local tradition is the only 'standard'. In the Orthodox Church, six liturgical colors are used: white, green, purple, red, blue, and gold. Later, black vestments also came into use. In some places, scarlet orange or rust color is used.

You could assign meanings to the different colors: white for the pure light of God's energy; green, the color of life, for the Holy Spirit and the wood of the cross; purple for the suffering of Christ; deep red for the blood on the Cross, blood of the martyrs; blue for the Mother of God; and gold for the richness of the gifts of the Holy Spirit, and bright red for the fiery flame of the Spiritual Host. Black is traditionally the color of death and mourning in the West, but in the far East white is the color of death and mourning.

In Russia, red is the color of beauty, brightness and joy. None of this is written down in the rules, and different colors obviously have different meanings for different peoples.

It is therefore easier to describe various customs than it is to say what are 'proper' and 'improper' colors to use. Below, we give the most common uses for colors in the Orthodox Church, especially in the Russian (Moscow) and Carpatho-Russian, Ukrainian, or 'Little Russian' tradition.

The Colors

Here is what the Russian Church's *Nastol'naya Kniga Sviashchenno-sluzhitelia* says about colors:

The most important Feasts of the Orthodox Church and the sacred events for which specific colors of vestments have been established, can be united into six basic groups:

1. The group of feasts and days commemorating Our Lord Jesus Christ, the Prophets, the Apostles and the Holy Hierarchs. Vestment color: Gold (yellow) of all shades.
2. The group of feasts and days commemorating the Most Holy Mother of God, the Bodiless Powers and Virgins. Vestment color: Light blue and white.
3. The group of feasts and days commemorating the Cross of Our Lord. Vestment color: Purple or dark red.
4. The group of feasts and days commemorating martyrs. Vestment color: Red. [On Great and Holy Thursday, dark red vestments are worn, even though the church is still covered with black and the Holy (Altar) Table is covered with a white cloth.]
5. The group of feasts and days commemorating monastic saints, ascetics and fools for Christ. Vestment color: Green. The Entrance of Our Lord into Jerusalem (Palm Sunday), Holy Trinity Day (Pentecost) and Holy Spirit Day (Monday after Pentecost) are, as a rule, celebrated

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The Liturgical Colors of Vestments in the Orthodox Church

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in green vestments of all shades.

6. During the Lenten periods, the vestment colors are: Dark blue, purple, dark green, dark red and black. This last color is used essentially for the days of Great Lent. During the first week of that Lent and on the weekdays of the following weeks, the vestment color is black. On Sundays and Feast days of this period, the vestments are of a dark color with gold or colored ornaments. Funerals, as a rule, are done in white vestments.

In earlier times, there were no black vestments in the Orthodox Church, although the everyday clothing of the clergy, especially the monastics, was black. In ancient times, both in the Greek and in the Russian Churches, the clergy wore, according to the Typikon, "Crimson Vestments": dark (blood) red vestments. In Russia, it was first proposed to the clergy of Saint Petersburg to wear black vestments, if possible, to participate in the Funeral of Emperor Peter II [1821]. From that time on, black vestments became customary for funerals and the weekday services of Great Lent.

Colors According to Various Local Customs

White is worn for the feasts and post-feasts of Epiphany, Transfiguration, and Pascha. In antiquity, Christmas and Epiphany were celebrated as one feast, Theophany of the Lord, so, in some places, white is worn on Christmas day, but gold is worn from the second day of Christmas until Epiphany. In Muscovite custom, the Church and the vestments of the priest are changed to white at the prokeimenon of the Holy Saturday Liturgy. And then white is worn until the end of Paschal Matins, and bright red is worn at the Paschal Liturgy and throughout the Paschal season. In some places in Russia, white is worn from Ascension to Pentecost, but in other places, gold is worn for those days. In Carpatho-Russian style, in the Paschal season, white, exclusively, is worn. White, the color of the Resurrection is worn at funerals and memorial services. Also, interestingly, in Russia, at liturgy on Holy Thursday, a white

altar cover is used to represent the linen tablecloth of the Last Supper [the priest wears dark red, and the church remains in black until after the liturgy, when the priest's vestments return to black].

Green is worn for Pentecost and its post-feast, feasts of prophets, and angels. In some places, green is worn for the Elevation of the Cross in September. In Carpatho-Russian practice, green is worn from Pentecost until the Saints Peter and Paul fast. Green is often worn for Palm Sunday.

Gold is worn from Christmas to Epiphany, and in some places, during the Nativity fast. Gold is worn when no other color is specified. In one tradition, gold is worn on all Sundays (except when white is worn), including even the Sundays in all the fasting periods. In Carpatho-Russian style, gold is worn from the eve of Ascension to the eve of Pentecost.

Red, especially dark red or 'blood red', is worn for the Saints Peter and Paul fast, the Nativity fast, Elevation of the Cross (Sept 15), and for all feasts of martyrs. Bright red would be worn for Saints Peter and Paul feast, and for the Angels. In Moscow style, on Mount Athos, and at Jerusalem, bright red is worn on Pascha and on the Nativity.

Blue is worn for all feasts of the Virgin, Presentation of the Lord, Annunciation, and sometimes on the fifth Friday of Lent (Akathist). In Carpatho-Russian parishes, blue is worn for the Dormition fast and feast, and then is worn until the Elevation of the Cross, sometimes even until the Nativity fast.

Purple is worn on weekends of Lent (black is worn weekdays). In some places, purple is worn on weekdays of Lent (gold on weekends).

Black is worn for weekdays in Lent, especially the first week of Lent and in Holy Week. In Carpatho-Russian, formerly Uniate parishes, black is worn on all weekdays for funerals and memorial services and liturgies, as is done in the Roman Catholic Church, though this is not universally true any more.

Orange or rust is worn in some places for

the Saints Peter and Paul fast, and in other places for Saints Peter and Paul feast through the Transfiguration.

Please note that 'feast' refers to the period from the vigil of the feast until its apodosis, or 'putting away,' usually called the 'post-feast'. The lengths of these post-feasts vary and are given in the Liturgical Calendar and Rubrics. Generally speaking, there is a post-feast of about a week for each of the twelve major feasts.

As you can see, there is great variety in ways of doing things. In the Western Church, six colors are used: white, red, rose, green, purple and black. Blue and gold are not used. Black is worn on Good Friday, and at requiem masses.

In many parishes the covering on the altar and other tables, other cloths and hangings, the curtain behind the Royal Doors, and even the glass containers for the vigil candles are changed to the liturgical color of the season.

In parishes of the Greek tradition, it is customary for the vigil glasses and curtain behind the Royal Doors to remain red in color at all times. Because of the association of the Gospel story of the curtain in the temple being 'torn in two' at the time of the earthquake when our Lord was crucified, and the story of the eggs carried by Pontius Pilate's wife all turning red (and our use of red eggs at Pascha) the custom is for the curtain behind the Royal Doors to remain red. Remember that this rich deep reddish purple color is also the ancient color of royalty, and for that reason, it is used behind the Royal Doors and as a drapery on the Golgotha and in other places associated with our Lord and His Mother.

Source:

Nastol'naya Kniga Sviashchenno-sluzhitelia, Volume 4, Moscow, 1983, Translated in The Messenger of St. Andrew's Russian Orthodox Cathedral, Philadelphia, June, July-August, September, 1999.

Reprinted from <http://catalogueofstelisabethconvent.blogspot.com/2016/12/the-liturgical-colors-of-vestments-in.html>

The Pre-Lenten Sundays: Preparing for Our Lenten Journey

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see ourselves for who we *truly* are, and to *return* to Him, we also must *discern* His very presence in everyone around us, in the “least of the brethren,” and *minister* to them as if we were ministering to Christ Himself—and for the sake of Christ Himself. Our Lord reveals that our salvation and judgment depend on how we put our desire, repentance, and the mercy we receive into *action*, in the midst of others, for their sake as well as for the sake of the One Who feeds *us*, clothes *us*, ministers to *us*, and ultimately calls *us* to the life of His Kingdom. “Good intentions,” as Our Lord reveals, are insufficient; crucial as prayer, fasting and almsgiving indeed are,

they certainly are not mere “religious exercises” performed for their own sake, and surely not for the sake of acquiring a sense of “pride in accomplishment.” Discerning Christ’s presence in everyone - and especially in those who so often are ignored, forgotten, abandoned, or despised - while offering them the same loving kindness that He first offered to us is the ultimate “fruit” of genuine repentance.

Forgiveness Sunday—commonly known as *Cheesefare Sunday*, since it is the last day on which we partake of dairy products before Holy Pascha - falls on the **eve of the first day of Great Lent**. In the day’s reading from the Gospels - Matthew 6:14-21 - we hear Our Lord’s teaching about forgiveness: “If you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” We also hear His teaching about fasting: “When you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father Who is in the secret place; and your Father Who sees

in secret will reward you openly.” Like Adam, exiled from Paradise, we lament our sins. Forgiveness and mercy are ours, but if



only we fast from those things, those passions that, with Our Lord’s help, we can bring under control, even if we all too often allow them to control us.

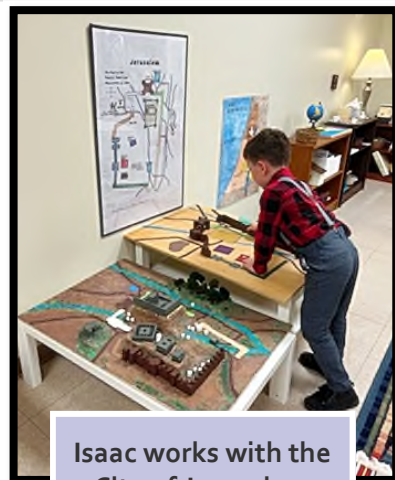
The **pre-lenten Sundays** prepare us for our “lenten journey.” They arm us with that which we need to “enter the Fast with joy,” to make the most of the “time for action,” for as we sing on the first day of Great Lent, “salvation is at the door.” -

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

Catechesis of the Good Shepherd (CGS)



Elisha working on the puzzle map of Israel.



Isaac works with the City of Jerusalem raised map.



Children and Olivia participate in the Nativity celebration processional.

The CGS class would love a donation of one or two 5x7 area rugs. We are also in need of an assistant in the atrium (classroom) for next year.

Time and Patience

The Church remembers two people whose lives are extraordinary examples of patience. In the calendar they are called the "righteous Godbearer Simeon" and "Anna the Prophetess."

The Feast of the Meeting of the Lord in the Temple is an event in which Simeon and Anna had central roles. Jesus Christ, a new baby, was brought by his parents into the Temple in Jerusalem. They presented Him to the Lord according to the Old Testament Law, given to Moses in God's words: "Consecrate to me all the firstborn; whatever is the first to open the womb among the Israelites, of human beings and animals, is mine" (Exodus 13:2).

Simeon and Anna were overjoyed. For the aged Simeon, seeing Christ the Savior was the fulfillment of God's long-awaited promise of the "consolation" of Israel. He knew very well the words of the prophets con-



cerning this, for example: "Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned..." (Isaiah 40:1) He knew that Isaiah had described a voice crying, "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God" (40:3). Now it had all been fulfilled in the preaching of John the Baptizer and the coming of Jesus Christ, and Simeon was ready to die in peace.

Anna, a prophetess from a family of prophets, had fasted and prayed for decades in the Temple. On this day of the Savior's coming, she recognized Him. She was prepared, though by this time she was well over eighty, to spread the good news to everyone.

The Letter of James is in part about that quality of faithful patience that Simeon and Anna demonstrate so well. The Letter counsels, "Be patient therefore, beloved, until the coming of

the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient" (5:7-8a).

The words remind us that things happen in God's time, not ours. The farmer is patient with the land until God sends the rain. For Simeon and Anna, the time of waiting was very long, so their patience had to be very great. Whatever situations face us—the ones that require patience—may also stretch on. We must "strengthen our hearts" as Simeon and Anna did.

But we can't just idly wait around for something to happen. We have to be ready for God to act at any moment, and not "grumble against one another" when our patience gets tested for a longer time than we might have expected and wished. Even a lengthy stretch of time by human reckoning is only an instant in God's sight. So no matter how far away it seems to us, James writes, "the coming of the Lord is near" (5: 8b).

Around SS Peter & Paul

FEBRUARY BIRTHDAYS/ANNIVERSARIES

February	1	Neguse Mebrahtu
	5	Vadim O'Brien
	6	Sabrina Messenger
	9	Katrina Delsante
	11	Joe Delsante
		Anatoly Bezkorovainy
		Pallas Maria Mauskopf
	14	Jane Evans
		Valerie Schutter
		Karen Elizabeth Taliaferro
	19	Heidi Weiss
	20	Sterling Sourk
	22	Nina Slayter
	24	Jane Matthews
	27	Claire McNeal
	28	Heather Pfeiffer

MEMORY ETERNAL

Frank (Kyrill) Bolton, fell asleep in the Lord on Wednesday, January 26th. A devoted Orthodox Christian and a member of our parish family for several years, he has now been received into the arms of the Lord in Whom he placed his hope. Our sincere sympathy to his beloved wife Pam, to all their family, and to all who grieve this loss.

Funeral Services will be held at SS Peter and Paul Church:

Monday, February 7: Panikhida at 6:00 p.m. Tuesday,

February 8: Requiem Divine Liturgy and Litya at 10:00 a.m.

Internment will take place in Texas.

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

Sandra Hoff

Sue Bieber

Maria O'Malley

Jamie Arango

Antonia Adams-Clement

Rose Kurowski

Tammy Horton

Bits and Pieces

ANNUAL PARISH MEETING Our annual parish meeting will be held following the Divine Liturgy on Sunday, February 13th. The meeting will take place in the Cultural Center.

MEETING OF THE LORD Wednesday, February 2nd, is the Great Feast of the Meeting of the Lord. The Divine Liturgy of the feast will be celebrated at 9:00 a.m. The Blessing of Candles will follow the Liturgy.



MEMORY ETERNAL! Reader Stephen Bock, strengthened and comforted by the prayers and rites of the Church, peacefully fell asleep in the Lord the morning of January 15th. A faithful servant of the Church throughout his life, he has now been received into the arms of the Lord in Whom he placed his hope. Our sincere sympathy to his beloved wife Monya, to Nick and Teresa, and to all the Bock family.



IN YOUR PRAYERS, please remember Steve (Innocent) Doerksen, his father, and family. His mother, Josephine, reposed in the Lord last week. May her memory be eternal! May the Lord grant His consolation to all who grieve her passing.

2021 CONTRIBUTION STATEMENTS were sent out in late January. If you did not receive yours, see Dave Homyak in the church office, or call him at 602.295.5582. If you haven't already done so, it's time to start thinking about your pledge for 2022. 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

INVOLVING THE YOUTH IN STEWARDSHIP As you may have noticed, SS Peter and Paul youth are becoming increasingly involved in our church. The middle school class has taken on the responsibility of changing the cloths under the icons; our older girls are helping to serve the zaprivka, Altar Boys serve in the Holy Altar assisting the clergy in the celebration of the Divine Liturgy and other holy services, and



Hailee pours the wine after communion for her family.

youth are welcome to join the choir. Youth of all ages also help with serving and clean-up for church dinners. Whatever their age, there is a way for our youth to serve their church!



Pallas serves the zaprivka after communion.

MEATFARE – SUNDAY, FEBRUARY 27 In celebration of Meatfare, MBAS will be coordinating a potluck luncheon for coffee hour. Everyone is encouraged to bring a dish to share whether it be snacks, a main dish, sides, or a dessert. Let's join together as a family as we start the journey into lent. Please remember, if you bring something, you need to take it home at the end of coffee hour.

FOCA started the year with it's holiday celebration at the home of Dave and Stephanie Homyak.

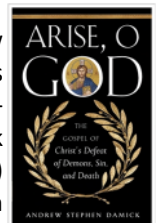


The FOCA will be sponsoring coffee hour on Sunday, February 13 for the Annual Meeting. The menu will consist of sloppy joes, chips, cole slaw and dessert. Cost is a \$5.00 (or more) donation.

We also hope to have another pierogi sale. In order to have a pierogi sale we need to have commitments from 15-20 volunteers. The tentative dates are February 18 and 19. If you are able to help, please contact Pat Starkey. Without sufficient help we cannot provide pierogis. Please get orders in to Pat as soon as possible. The last day to order will be February 14. Fulfillment of orders is contingent upon sufficient help.

Thank you for all of your support and encouragement on our endeavors.

BOOKSTORE NEWS New title alert! The bookstore is now carrying a very readable and engaging book called "Arise, O God" (\$14) by Fr. Andrew Steven Damick. Description:



"The gospel of Jesus Christ is not about what Jesus can do for your life. It is not even the answer to the question, "How can I be saved?" It is the declaration of a victory. In His coming to earth, His suffering, and His Resurrection, Christ conquered demons, sin, and death. In Arise, O God, author and podcaster Fr. Andrew Stephen Damick introduces us to the spiritual war that Christ won by His victory, how we are caught in that war's cosmic crossfire, what the true content of the gospel is - and how we are to respond."

February 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Forefeast of the Meeting 6:00pm Vespers	2 Meeting of the Lord in the Temple 9:00am Divine Liturgy <i>Blessing of Candles</i>	3 Afterfeast of the Meeting of the Lord Righteous Simeon & Anna the Prophetess	4	5 6:00 PM-9:00 PM PAN ORTHODOX YOUTH MIX & MINGLE ST. GEORGE 5:00pm Vespers
6 Sunday of Zacchaeus 9:00am Divine Liturgy CHURCH SCHOOL BABY SHOWER DEACON RODION & MATUSHKA ELIZABETH PFEIFFER	7 6:00pm Panikhida Frank (Kyrill) Bolton At SS Peter & Paul	8 10:00am Requiem Divine Liturgy & Litya for Frank (Kyrill) Bolton	9 Leavetaking Meeting 10 11 <div style="border: 1px solid black; padding: 5px; text-align: center;"> SS PETER & PAUL ANNUAL MEETING Sunday, February 13, 2022 Following Divine Liturgy </div>		12 Iveron Icon 5:00pm Vespers	
13 Sunday of the Publican & Pharisee 9:00am Divine Liturgy CHURCH SCHOOL SS PETER AND PAUL ANNUAL MEETING	14 St. Cyril, Equal-to-the-Apostles 	15	16	17	18	19 5:00pm Vespers
FAST-FREE WEEK						
20 Sun. of Prodigal Son 9:00am Divine Liturgy CHURCH SCHOOL MBAS MEETING	21 22 <div style="border: 1px solid black; padding: 5px; text-align: center;"> CGS PARENT ORIENTATION Thursday, February 24, 2022 6:30 pm Via Zoom </div>		23	24 1 st & 2 nd Finding Honorable Head of St. John the Baptist 6:30pm CGS Parent Orientation via Zoom	25	26 St. Porphyrius, Bishop of Gaza 5:00pm Vespers
27 MEATFARE SUNDAY Sun. of Last Judgment St. Raphael, Bishop of Brooklyn 9:00am Divine Liturgy CHURCH SCHOOL POTLUCK LUNCHEON	28 Ven. Basil the Confessor	<div style="border: 1px solid black; padding: 10px;">  <p>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.</p> </div>				5 All Departed Righteous Monastics 5:00pm Vespers