

SS Peter & Paul Orthodox Church Newsletter

Volume 23 Issue 2

February 2023

Council Meeting Highlights

- ✘ December's Operating Income was \$22,263.84 and Operating Expenses were \$15,070.85, resulting in a net operating income of \$7,192.99 for December.
- ✘ Operating Income for 2022 was \$205,908.34 and Operating Expenses were \$204,200.99, resulting in a positive balance of \$1,707.35.
- ✘ Deacon John will be working with Katrina to expand the bookstore.



Ss. Peter & Paul Orthodox Church
 1614 E. Monte Vista Rd.
 Phoenix, AZ 85006
 602.253.9515
www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Archpriest Mikel Bock,
 Rector
 907-444-8545
frmikel@sspeterpaulaz.org

Archpriest David Balmer, Attached Retired
frdavidbalmer@sspeterpaulaz.org
 480-213-7631

Deacon John Weiss
deaconjohn@sspeterpaulaz.org
Deacon Rodion Pfeiffer
deaconrodion@sspeterpaulaz.org

Andrew Evans
 Council President
 480.948.7929

Barbara Harp
 Choir Director
barbaraharp.2030@gmail.com

Stephanie A. Homyak
 Church School Director
 Newsletter Editor
 602.432.7473
stephanie_homyak@yahoo.com

Matushka Elizabeth Pfeiffer
 Myrrhbearers Altar Society
flagstaffred@gmail.com

Brokenness

Great Lent is a good time to consider Psalm 51 (50) with its emphasis on penitence and humility before God.

This psalm, used frequently in Orthodox worship services, refers to King David as a repentant sinner. The words "cleanse", "blot out", "wash" and "purge" appear in entreaties for God's mercy. The sinner feels his wrongs deeply and knows that only God can deliver him, saying, "For I know my transgressions and my sin is ever before me." He also knows that his sins are grave enough to deserve real punishment, and addresses God: "Thou art justified in Thy sentence and blameless in Thy judgment."

The word "broken" appears three times in the psalm. First we read the sinner's plea that God will let "the bones which Thou hast broken rejoice." These words remind us that even the bad things that happen to us—the things that break our bones—are under

the authority of God; He is the one who has allowed them to be broken. But the very next word carries the certainty that

God also can and will heal our bones and let them "rejoice." God's power is infinite, and the sinner feels confident asking Him to "create in me a clean heart, O God, and put a new and right spirit within me." The word translated here as "create" has the same meaning as in the Book of Genesis. God can make a person altogether new and clean, as He made the world in the first days of creation.

"Broken" appears again in verses that tell us what God wants from us. He is not looking for "burnt offerings" and animal sacrifices. Rather, "the sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, Thou wilt not despise."

What does it mean to say that our spirits and hearts must be broken if they are to be ac-

ceptable gifts to God? In his book "Mere Christianity" the Anglican theologian C.S. Lewis addressed this in a way that has been helpful to many people who struggle to find meaning in the sufferings that "break" us in human life. Lewis wrote:

"Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks on the roof and so on; you knew that those jobs needed doing and so you are not surprised. But presently He starts knocking the house about in a way that hurts abominably and does not seem to make any sense. What on earth is He up to?"

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>. ✘



Rector's Message

We begin this month of February with a Fast-free week, meaning there is no fast on Wednesday the 8th and Friday the 10th. Then we have a regular week with Wednesday and Friday fast, and then Sunday the 19th is called Meatfare Sunday, as it is the last day to eat meat until Pascha (April 16th). The 20th to the 26th is called Cheese-fare week, and you can eat anything except meat, then on Sunday the 26th is the last day to eat fish and dairy until Pascha. (The exception is Fish is allowed on the Annun- ciation March 25th and Palm Sun- day April 9th). Monday the 27th begins the Great Fast. It is a time that we work on our souls, which should lead to a transformation in our life.

The primary aim of fasting is to make us very aware of our need to trust in God in all things. Fasting isn't just about food and meals, it is about taking away all the distractions that the world presents to us. When we fast from foods and meals we become tired and weakened. Christ says to St Paul; "My grace is sufficient for thee, for My strength is made perfect in weak-ness." (2 Cor:12:9) And if we fast from the tv, radio, secular music, internet, social media and then from anger, judging, impatience, etc. and turn this all over to Christ, by praying more, and reading Scripture more, we begin to see our life transform; we see the evils that are all around us, not just the bla- tant evil but even the most subtle of evil. The purpose of fasting is to lead us to a sense of inward brokenness which



gives us the ability to see our sins and repent; that way we can offer our- selves wholly to Christ, as He says "Without Me you can do noth- ing." (Jn:15:5) Christ Himself showed us the perfect fast by going into the wilder- ness and fasting and praying for 40 days. So, we should see that if Christ fasted for 40 days, we should do all in our power to try to do the same. But, we need to plan. Now is the time to plan to look at what foods to eat, what meals to skip, what services you will attend, how much more of Scripture you will read, what Orthodox Spiritual books you will read, so that when you cut off all the distractions, you can fill your mind with Christ.

The Great Fast is coming upon us, it is the period in the church that is there to disrupt our lives so that we learn to trust in our Lord. Because of the length of the Great Fast, which is 40 days, and then the Holy Week Fast, which is 8 days, we will have ups and downs. We may even say this is too long. But here is where we learn to trust in God, and ask Him to give us the Grace and strength to persevere, to become the best servant we can be for Christ.

May we all have a blessed Great Fast.

+Fr. Mikel Bock

Meeting of the Lord in the Temple

Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacri- fice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messia- ah. By inspiration from above, St Simeon went to the Temple at the very moment when the Most Holy Theotokos and St Jo- seph had brought the Infant Jesus to fulfill the Law.

The God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "*Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Isra- el*" (Luke 2:29-32). St Simeon said to the Most Holy Virgin: "*Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed*" (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), "who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when St Sime- on met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusa- lem" (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

6 Reasons Why Tithing is Good for an Orthodox Parish

Fr. Andrew Stephen Damick

Tithing is good for the Orthodox Christian and therefore good for the Orthodox parish. So why don't more Orthodox Christians tithe?

We know the usual reasons: We're not used to it. Back in the old country the government paid for the church. The parish was founded on the "dues" model. Tithing is "Protestant." Orthodox people are stingy. We just don't have it in our culture.

Those things are all true in one way or another, but I don't think those are the real reasons that we do not tithe very much as Orthodox Christians. There are some who do, of course, but it's not very many of us. So what is the reason why we're so terrible at tithing?

I believe that it is because we don't know why we tithe.

And because we don't know why, we don't do it. And when we don't do it, then we come up with the various reasons given above as the cause of our non-tithing. But those aren't the real reasons. It's because we don't know why we should tithe.

Now, the reasons I am going to list below are not all equally important. Indeed, if I had to answer the question, "Why should I tithe?" I would answer only with #1. That's the real reason. #2-#6 are essentially useful effects of tithing that should help us to focus on #1.

So here are six of my reasons. #1 is the most important and really the point of all of it.

1. TITHING ENABLES US TO BE SAVED.

As Christians, we want to be saved. We want to be healed. We want to "go to heaven" rather than to hell when we die (setting aside for the moment all the details). We want to become like Christ. Tithing doesn't purchase all that for us, but tithing is a powerful way that we give of ourselves, that we turn over what we have to God so that we are opened to receiving

His healing and blessing.

It's a basic principle of Christian spiritual life that we cannot receive God's blessing if we are holding back on Him. Why? We can't be filled with God if we remain full of ourselves. Tithing helps us to empty ourselves.

Don't get me wrong—giving money is not the *only* way that we work out our salvation and become open to receiving blessings. But whatever we have, we have to give to God. And if we have money, then we have to give money. If we don't have money, then of course we don't have to give it. But we have to give what we have, whatever it is, and with the way our culture is so grasping and possessive about money, it really is one of the *best* things for us to give if we can.

Money is one of the places where we spiritually hurt the most! So we need to pay attention to that wound.

2. TITHING SHOWS THAT WE'RE SERIOUS.

When I speak of tithing here, I am referring most obviously to giving 10% of income, but for this article, you can define tithing as **serious giving**. 10% is serious for most of us. For some of us who are more affluent, 10% is not that serious, and we should do more because we can. And for some of us, 10% is unaffordable, so we need to be serious with another percentage. But the point is to be serious. So if you're not serious, get serious.

How do you know if you're serious? Well, to start with, if you're spending more on cable TV or other forms of entertainment every month than you're giving to the Church, it's a safe guess that you're not being serious about giving.

I love the phrase "put your money where your mouth is." It's definitely true. Jesus says almost exactly the same thing when He says, "Where your treasure is, there will your heart be also" (Matt. 6:21, Luke 12:34). Where we put our money proves where are

hearts are. Where is *your* heart?

3. TITHING IS ABSOLUTELY ORTHODOX.

Some people say that tithing is not Orthodox. This is nonsense. Giving is Orthodox. Asceticism is Orthodox. Generosity is Orthodox. Ministry is Orthodox. Discipline is Orthodox.

The purpose in tithing is not because it is an "absolute requirement" in order to be saved. It's not. But how can we be saved if we do not nurture a truly generous heart? And how can we nurture that generous heart without becoming disciplined about giving all that we have? The Orthodox Church understands how to become disciplined. We understand asceticism. This is one of the best ways to do it.

Tithing was a *minimum* set up in the Old Covenant (and there were multiple tithes, equaling about 23%). 100% is the standard in the New Covenant (Acts 4), and when the Fathers talk about tithing, they say that because the New is superior to the Old, we give *more* than the Old Covenant people did.

So perhaps it's true that "tithing is not Orthodox." But that's not because we give *less* than 10%, but because we give *more* than 10%.

God is merciful, of course, and if we're not ready to meet that standard, we can work toward it. But are we working toward it? If not, let's get on it.

4. TITHING BECOMES MINISTRY.

There are things that a parish would love to do but just can't because they don't have the money for it. Perhaps they could improve or repair the building or build a new one. They could start that iconography project. They could get an assistant priest. They could hire a youth director. They could give to charities. They could fund continuing education for the priest, the choir director, or other parish workers.

(Continued on page 5)

Forgiveness Sunday

Fr. Alexander Schmemmann

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...” (Mark 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 re-

alize – 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, 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.

Introduction to the booklet, *Forgiveness Sunday Vespers*, published 1975-1982 by the Department of Religious Education of the Orthodox Church in America.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr-alexander-schmemmann/forgiveness-sunday>*

6 Reasons Why Tithing is Good for an Orthodox Parish

(Continued from page 3)

They could bring in special speakers. They could sponsor kids to summer camp. They could sponsor people to go on pilgrimages. They could do a lot more outreach. They could feed the hungry and clothe the naked.

The possibilities really are almost endless. The point is that God takes what we give, blesses it, and then returns it to us for our sanctification. When we give our money, God turns it into *ministry*.

And sometimes ministry is just the most basic things, like keeping the priest from having an outside secular job, keeping health insurance in place for him and his family, paying the parish's utility bills, buying supplies, etc.

When we tithe, that's what God does with our money. It doesn't go to lining anyone's pockets. Most clergy—not just Orthodox, but all clergy—are actually rather underpaid for their level of education, experience and the labor they put in. And almost none of them ever get a raise for preaching about tithing. *And a lot of them are tithing themselves.* In many parishes, the priest is

one of the top givers, and he usually does it on a salary far below the parish average.

5. TITHING ENDS MONEY PROBLEMS FOR THE PARISH, ONCE AND FOR ALL.

If a mission parish has 25 tithing families who each make roughly the national average (\$50k/yr.), the collective income for the parish would be \$125k, which is usually plenty for a mission to function on.

If a parish has 50 tithing families who make that average, pledge income would be \$250k. We are now well above the income of most medium to small parishes.

If there are 100 families who tithe like that, the income would be \$500k. And they're probably about to burn any mortgage, buy new land, build something new or start a new mission. Or maybe they're hiring a couple more clergy, a secretary, etc. How many 100-family parishes have half a million dollars to use every year?

Even if half the families in a parish start tithing or even if that same half started giving just 5%, the parish would probably never have any more money problems ever.

6. TITHING CHANGES A PARISH CULTURE.

Related to #5, I sometimes hear that, if only

the membership knew all the money problems in their parish, they would be inspired to give a little bit more. But usually the people who say that, knowing full well the financial situation of their parish, have not themselves increased their pledge. Giving information and insight to the unmotivated usually doesn't accomplish much.

But what if we started thinking about parish life in a whole new way?

What if we stopped talking and worrying about paying for things and started thinking about why each of us needs to become generous, serious givers? We have to put the horse before the cart: We don't develop a culture of generosity by complaining about money problems. We develop a culture of generosity, and our money problems go away.

A tithing parish sees itself as a group of people ministering to one another, not as a group of people who are paying for something or expect to get something. And that's the kind of parish that's truly Christian, because they have love for each other (John 13:35).

Project Mexico Pantry Partners Drive

After receiving a blessing from Father Mikel, I am, for the second year, kicking off the Project Mexico **Pantry Partners Drive**. I am doing this in conjunction with Great Lent as a way to assist in alms giving to a very worthwhile cause. A cause that we contribute to monthly and have had representatives, of SS Peter and Paul, assist in construction with and other projects. This drive is an affirmation that during this Lenten period, we are thinking about and supporting fellow Orthodox Christians who are doing God's work.

I am asking for your assistance, again. Would you be willing to donate? I witnessed your overwhelming gen-

erosity last year. We, as a Parish, were to fill a minimum 20 boxes required for pick up. I challenged all of you to get 40 filled boxes. All of your donations exceeded **80 boxes! 2100 lbs** of supplies came from you to assist fellow Christians in Mexico. It was truly a demonstration of your faith.

I will be the point of contact for this drive and I'll be willing to respond and discuss all inquiries. If you would like to correspond via email, I can be reached at: nick@yahoo.com. I will commence this drive on Sunday, February 5th and conclude the drive on Sunday, March 12th.



Flyers will be posted in the Cultural Center hall with lists of items that are needed. On the Project Mexico website are 2 pages of items on their needs list. I encourage everyone to look these items over. (www.projectmexico.org). Many items are things we use daily. It must be difficult to not have many of these convenience items available, items that you and I use and take for granted.

I thank you for your assistance in the drive.

Yours in Christ,

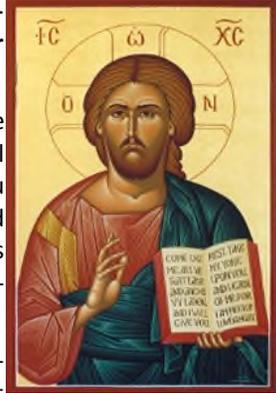
Nicholas Boock

Honoring or Abusing the Power of God

During the first week in February we read New Testament passages that describe contrasting groups of people: those who honor God's promise of salvation, and those who abuse it for their own purposes.

Mark 13:1 warns believers to "take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them."

But when they stand before hostile powers, believers should not be anxious beforehand about what to say. Instead they should "say whatever is given to you in that hour, for it is not you who speak, but the Holy Spirit." Those who do bear testimony, and preach the true Gospel, will be "hated by all for My name's sake." Yet even then there is no reason to turn away from Christ, because God's promise is that "he who endures to the end will be saved." Honoring that promise will lead to the Kingdom, even though the road is rough.



II Peter 2 and 3 describe those who abuse rather than honor God's promise. In the previous chapter, Peter has reiterated the assurance that the Holy Spirit inspires those who preach the Gospel in the right way: "...no prophecy of Scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

But he goes on to warn that just as false prophets put forth their destructive teachings in earlier days, "there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their licentiousness, and because of them the way of truth will be reviled."

Peter says that these false teachers have "hearts trained in greed." They are exploiters of others who "despise authority." They are scoffers who cynically ask, "Where is the promise of His coming?" So

rather than honor the promise, they abuse it by their ridicule, encouraging others to doubt it. They "entice unsteady souls" to revere them instead of Christ.

What motivates these scoffers? Peter answers when he writes about their greedy hearts and their attitude toward authority. Christians must place God at the center of their lives. They can't be greedy for notoriety, trying to gather personal followers. They can't despise authority, because God asks His people to submit freely to His loving authority. For people greedy for acclaim and who despise authority, submission to God is impossible. It's equally impossible for them to believe God's promise, and honor it.

Peter warns us against these people who he says are like "waterless springs." He acknowledges that some things are hard to understand, including Paul's teaching. But knowing this, and knowing that some people will twist the teachings, we can leave their wrong ideas aside and concentrate on growing in the "grace and knowledge of our Lord and Savior Jesus Christ."

Around SS Peter & Paul

FEBRUARY BIRTHDAYS/ANNIVERSARIES

February	1	Neguse Mebrahtu
	5	Vadim O'Brien
	9	Katrina Delsante
	11	Joe Delsante
		Anatoly Bezkorovainy
		Pallas Maria Mauskopf
	14	Fr. Mikel Bock
		Jane Evans
		Valerie Schutter
		Karen Elizabeth Taliaferro
	17	Everleigh Weiss-Stokes
	19	Heidi Weiss
	20	Sterling Sourk
	22	Nina Slayter
	24	Jane Matthews
	28	Heather Pfeiffer

CONGRATULATIONS! On Saturday, February 19th, Dylan Arango competed in the Diamondback Invitational. He was determined to compete as a Level 7 this year and worked really hard to achieve his goal. Level 7 is definitely a challenge for him, particularly the switch to using a Pommel Horse with handles. Dylan had a great meet and had the cleanest floor routine he's ever done in his life. He only received 0.5 off of the entire routine! He won a gold medal on floor and rings.

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:

Marie Lobb

Elena Kerr

Ann Carroll

Monya Bock

Pam Bolton

Elizabeth Michel

Walter Booriakin

Jamie Arango

Antonia Adams-Clement

Tammy Horton

The suffering people of Ukraine

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

Bits and Pieces

ANNUAL PARISH MEETING Our annual parish meeting will be held following the Divine Liturgy on Sunday, February 5th in the Cultural Center.

MEETING OF THE LORD Thursday, February 2nd, is the Great Feast of the Meeting of the Lord. 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.



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

VIRTUAL LENTEN COOKBOOK Sometimes it can be a challenge figuring out what to cook on fast days, especially during Great Lent or other fasting periods. MBAS is putting together a virtual cookbook of Lenten recipes and we need your help. We are looking for soups, salads, main dishes, desserts and more. If you would like to submit one or more recipes for the cookbook, please give 2 copies of your recipe(s) to Mat. Elizabeth Pfeiffer or email it/them to flagstafred@gmail.com.

LENTEN SOUP SALE The Myrrh Bearers Altar Society will hold a lenten soup sale during coffee hour on Sunday, March 5th. Soups will be \$8 a quart or \$15 for two quarts. All soups will be lenten and make for an easy lunch or dinner to help along the lenten journey.

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.

BOOKSTORE NEWS Enrich your Lenten journey with a selection from the church bookstore (or our parish library!). Books, music and lectures are available to purchase as well as a small but lovely collection of icons and crosses.

2022 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 2023. 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

Saint Paisius Monastery trip, Safford AZ

Saturday, March 18th, 7:15am-9:30pm

Monastery Itinerary

- 3 hours travel time from Park & Ride with stops
- 11:30am lunch trapeza at monastery
- Bookstore, grounds tour, and personal time
- 4pm vespers, dinner
- 6:30pm departure

Carpool Arrival: 7:15am

Departure: 7:40am, promptly. (We want to leave so as to arrive in good time and respect the sister's schedule.)

Meet-up location: 40th St /Pecos Rd Park-and-Ride, @ intersection of the I-10 and the 202.

➔ 16864 S 40th St. Phoenix, AZ 85048

Cars may be parked under covered parking, in safe, well-lit departure location. Please let us know if you're willing to drive and how many passengers you can take.



Sign up via text or call to **Antonia Adams-Clement @ (602)796-2630**, or through **signup sheets at coffee hour**, with Antonia or Anne Ferbrache. Please provide

- name
- cell phone number
- number of passengers
- carpool driver availability

SMALL CHILDREN & TEENS WELCOME!

The Sisters love having youth and giving them special opportunities to participate in monastery life!

Please read carefully! Closed-toes shoes and socks required.

Men/boys are kindly asked to wear long pants and long-sleeved shirts. Please, no baseball caps or clothing with inappropriate words or images. Men are asked to keep their heads uncovered. Please remove any visible piercing or jewelry.

Women/girls are kindly asked to wear long-sleeved, loose-fitting shirts that fully cover the chest up to the neck; long skirts (or dresses) without deep slits; scarves that cover the head and wrap under the chin and around the neck, so that the neck is also covered. Please refrain from wearing lipstick when venerating icons and receiving Holy Communion. Please remove any visible piercings or jewelry.

February 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
SS PETER & PAUL ANNUAL MEETING Sunday, February 5, 2023 Following Divine Liturgy			1 Forefeast of the Meeting 6:00pm Vespers Short Bible Study	2 Meeting of the Lord in the Temple 8:40am Hours 9:00am Divine Liturgy Blessing of Candles	3 Afterfeast of the Meeting of the Lord Righteous Simeon & Anna the Prophetess	4 5:00pm Vespers	
5 Publican & Pharisee 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL SS PETER AND PAUL ANNUAL MEETING	FAST-FREE WEEK				10	11 3:00pm Readers & Servers Class 5:00pm Vespers	
12 Prodigal Son Iveron Icon 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL MBAS MEETING	13	14 St. Cyril, Equal-to-the-Apostles  6:00pm Council Mtg	15 NO Bible Study	16	17	18 Soul Saturday 8:40am Hours 9:00am Divine Liturgy Panikhida 5:00pm Vespers	
19 MEATFARE SUNDAY Last Judgment 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL	 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.			22 6:00pm Bible Study	23 St. Polycarp of Smyrna	24 1st & 2nd Finding Honorable Head of St. John the Baptist	25 Holy Ascetic Fathers 5:00pm Vespers
26 CHEESEFARE SUNDAY FORGIVENESS SUNDAY St. Porphyrius, Bishop of Gaza 8:40am Hours 9:00am Divine Liturgy Forgiveness Vespers CHEESEFARE LUNCHEON	27 BEGINNING OF GREAT FAST St. Raphael, Bishop of Brooklyn 9:00am Lenten Matins 6:00pm Compline & Great Canon	28 Ven. Basil the Confessor 9:00am Lenten Matins 6:00pm Compline & Great Canon	1 9:00am Lenten Matins 5:30pm 9th Hour & Typica 6:00 pm Presanctified Liturgy	2 9:00am Lenten Matins 6:00pm Compline & Great Canon	3 8:30am 9th Hour & Typica 9:00am Presanctified Liturgy 6:00pm Small Compline with Canon to St Theodore	4 Theodore Saturday 8:40am Hours 9:00am Divine Liturgy 5:00pm Vespers	