

SS Peter & Paul Orthodox Church Newsletter

Volume 24 Issue 2

February 2024

Council Meeting Highlights

- ✘ December's Operating Income was \$26,088.68 and Operating Expenses were \$16,469.74, resulting in a net operating income of \$9,618.94 for December.
- ✘ Operating Income for 2023 was \$220,345.81 and Operating Expenses were \$210,666.75 resulting in a positive balance of \$9,679.06.
- ✘ Slate of officers/trustees submitted to Fr. Mikel for Annual Meeting.



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

When Humility Breeds Courage

In late January and early February the Church commemorates a very early saint and a relatively recent saint. They are Theodula of Anazarbus and the New Hieromartyr Vladimir of Kiev, Metropolitan.

Though Theodula lived in the 4th century and Metropolitan Vladimir in the 20th, they shared a trait of many saints: deep and authentic humility. But also like many saints, they did not lead quiet lives, as most humble people would like to do. They had to take public, unpopular and dangerous stands in order to defend the faith.

Theodula's very name implies humility, since it means "handmaiden of God." She lived during the reigns of two successive third-century Roman emperors who persecuted Christians, and would have preferred to worship Christ without attracting attention, but she was arrested and ordered to honor the pagan gods.

Her refusal was firm, yet full of humility as she asked God to help her endure torture, never assuming she could manage it on her own. One of her persecutors, Helladius, was so

affected by this combination of humility and courage that he became a Christian, and they both eventually became willing martyrs for Christ.

Metropolitan Vladimir was born to a priestly family in the Russian province of Tambov in 1848. He was a timid child, sometimes hiding from visitors. Academically gifted, he studied and then taught for several years, receiving ordination relatively late, at age 34. He began serving a quiet provincial parish, which suited him and his beloved wife and child very well.

But in 1886 both his wife and child died. It seemed natural, then, to be tonsured a monk. His gifts and character led to his consecration as a bishop, and from 1898 to 1912 he served as Metropolitan of Moscow and Kolomna.

During these years in a prestigious position he wrote, "To be humble means to know nothing about our talents or any other benefits we have above others, but rather consider them to be

the grace and gifts of God..."

But these were also years of growing and sometimes violent unrest in Russia. In this uncertain and dangerous atmosphere, the humble bishop who'd been a timid child acted courageously many times. He visited factories, encouraging workers to live as Christians rather than embrace radical socialism, as activists were urging them to do. He firmly denounced as un-Christian a popular document called "The Protocols of the Elders of Zion" which was produced by revolutionaries to incite anti-Semitism, and which falsely claimed to be written by Jewish leaders planning to dominate the world. (Henry Ford liked it; he printed and distributed 500,000 copies.)

In 1918, opposing forces of the Russian Revolution were vying for control of Kiev, to which Metropolitan Vladimir had been transferred. Soldiers attacked his monastery and dragged him to a brutal death, making him the first bishop to be a martyr of the Revolution.

The Church honors his outspoken courage, and also the way he lived by his own humble words: "Not to me, O Lord, but to Your name be the glory." ❤️



Rector's Message

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

As we look at this month of February we can see that Zacchaeus Sunday is Feb 18th and at the end of the month there is a Fast free week, which means there is no fast on Wednesday, the 28th and Friday, March 1st. With Zacchaeus Sunday and the fast free week in February, this tells us that the Great Fast is not far off, and it begins March 18th.

Zacchaeus Sunday is a warning that the fast will soon begin but it is also a warning for us to already be planning on how we go through the fast, such as what spiritual books we will read, how we will fast, what services we will attend, will we add additional prayers, because we should understand that the Great fast is a time that we work on our souls. It is like a boot camp for our spiritual development and this should lead to a transformation in our life.

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

Many people outside of Orthodox Christianity may say something about it, usually negative, but there is great power in crossing yourself properly. When we make the sign of the cross we can invoke the Holy

Trinity; Father, Son, and Holy Spirit, or we can just call on Christ in the Jesus Prayer; Lord Jesus Christ Son of God, have mercy on me, a sinner! Just crossing yourself and saying one of the prayers is terrifying to the enemies of Christ and can save us from the evil snares of the demons.

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

+Fr. Mikel Bock

SPIRITUAL VITAMIN

"The candles lit before icons of saints reflect their ardent love for God for Whose sake they gave up everything that man prizes in life, including their very lives, as did the holy apostles, martyrs and others. These candles also mean that these saints are lamps burning for us and providing light for us by their own saintly living, their virtues and their ardent intercession for us before God through their constant prayers by day and night. The burning candles also stand for our ardent zeal and the sincere sacrifice we make out of reverence and gratitude to them for their solicitude on our behalf before God."

+St. John of Kronstadt
My Life in Christ

FLASHBACK:PAST ANNUAL MEETINGS



Bill Osolinsky & John Blischak
2012 Annual Meeting



John Blischak, Mike Wagner & Marie Lobb
2014 Annual Meeting

FLASHBACK: THEOPHANY



Protodeacon Alexis and Fr. David
(Bishop Daniel)
Theophany, 2013



Reader Anthony, Fr. Mikel, and
Deacon Rodion
Theophany, 2024

Homily on the Meeting of the Lord

St. Theophan the Recluse

What a tender scene the Meeting of the Lord shows us! The venerable elder Simeon, holding the infant God in his hands, on either side of him are the righteous Joseph and the Most Holy Mother of God. Not far away is the Prophetess Anna, an eighty-year-old faster and woman of prayer. Their eyes are all directed toward the Savior. Their attention is absorbed by Him and they drink in spiritual sweetness from Him, which feeds their souls. You can judge for yourself how blessed was the state of these souls!



However, brethren, we are called not only to think about this blessedness, but also to taste it in reality, for all are called to have and carry the Lord in themselves, and to disappear in Him with all the powers of their spirit. When we have reached that state, then our blessedness will be no lower than that of those who participated in the Meeting of the Lord. They were blessed who saw it; we shall be blessed who have not seen, but believed. Pay attention. I will show you briefly how to achieve this. Here is what you should do.

1. First of all, repent. Remember that nothing must be done in spiritual life without repentance. No matter what anyone endeavors to seek, let the beginning of it be repentance. Just as a house cannot be built without a foundation, nor a field be sown or planted without first being cleared, so also without repentance we cannot begin our spiritual search; anything begun without repentance was begun in vain. Thus, first of all, repent—that is, weep over everything bad that you have done, and resolve to do only what is pleasing to God. This will be like turning your gaze and your whole body towards the path of meeting the Lord, and taking the initial step upon that path.

2. Next, keep this state of repentance constant; establish for yourself a manner of life and conduct that would make every step or movement something directing your attention to our Lord and Savior. Such an order of life will establish itself naturally, if: a) you do everything that you do for the Glory of the Lord and Savior, for Christ's sake. Here we mean not only great deeds, but all deeds. For, seeing and hearing, silence and speaking, food and drink, sitting and walking, work and rest can all be dedicated to the Lord and sanctified by His All-Holy Name. There isn't a minute when we

are not doing something; so, by thus dedicating your activity, you will be meeting the Lord minute by minute, directing all of your activities to His glory. You can even more conveniently do this and reap fruits from it if you also: b) insert into the order of your daily activities the practice of prayer—both in church and at home; and in general make it your rule to be a strict fulfiller of all the rules and order of the Holy Church to the last iota, without vain elaboration and distorted commentary, and with simplicity of heart. As the content of all prayer is the Lord and our turning to Him, by doing it and participating in it you will be meeting the Lord through your heart's sympathy and delight. If after this: c) you fill all your interim time with reading the Scriptures about the Lord, listening to talks about Him, or with your own contemplation of Him and the great work of salvation that He wrought on earth, then you will see for yourself that nothing will remain within us or outside of us that does not bring remembrance of the Lord, bring Him to your attention, or carry your spirit to meet Him.

3. Just the same, you should not forget that all of these labors and occupations are only preparation. You should not stop at them,

but rather strive onward. Just as food taken in rough form later imbues refined elements needed for life, so must these occupations performed visibly and tangibly turn into a spirit of a very refined inclination or striving toward the Lord. Namely, the labor of consecrating all our activities to the Lord should have the quality of reaching with our whole soul's desire only for the Lord; when we do all our prayers or attend the Divine services, a feeling should form in our hearts of accord only with the Lord and what is His. Underlying our reading and hearing the Holy Scripture about the Lord should only be the eager directing of our mind's attention toward the Lord alone. These labors are that very working of the field, and these strivings are the growth of what has been sown. The first are the stem and branches, the latter are the flower and fruit. When these inclinations come up in us, it will mean that our spirit has gone out with all its consciousness and disposition to meet the Lord. Since the Lord is everywhere, and He Himself seeks to meet with our spirit, their mutual meeting will then come about by itself. From that moment on, our spirit will begin to taste the blessedness of Righteous Simeon; that is, it will begin to bear in the embrace of its powers a striving for the Lord, Who is its complete satiety and satisfaction. This is what is called tasting the Lord, rest in Him, mentally standing before the Lord, walking in the presence of the Lord, and ceaseless prayer—the object of all God's saints' labor, desire, and seeking.

I wish that all of you who celebrate the Meeting of the Lord be vouchsafed this blessing. If anyone complains that he would like the fruit but the labor it takes to get it is too hard, the answer is: Good. There is an easier method, a method simpler than the one laid out. Here it is! Repent; then, with zeal for keeping all of God's commandments, walk unflinchingly in

(Continued on page 6)

Candles in Divine Services

From the book *Fundamentals of Orthodoxy* What does a person first do upon crossing the threshold of a church? In nine out of ten cases, he goes to the candle stand. Our practice of Christianity, our involvement in its ritual, begins with a little beeswax candle. It is impossible to imagine an Orthodox church in which candles are not lit. Blessed Simeon of Thessalonica (15th century), commentator on the Liturgy, states that pure wax symbolizes the purity and chastity of those who offer it. It is offered as a sign of our having repented of stubbornness and self-will. The softness and pliability of wax speaks of our readiness to obey God. The burning of the candle represents man's deification, his becoming a new creature through the fire of God's love. Moreover, the candle is a witness to faith, of man's belonging to the Divine light. It expresses the flame of our love for the Lord, for the Mother of God, for the angels, or for the saints. One must not light a candle with a cold heart, merely as a formality. The external action must be supplemented by prayer, if only the simplest one, using one's own words. A lighted candle is present at many church services. It is held by the newly baptized and by those being joined together in the Mystery of Matrimony. The funeral rite is performed amidst a multitude of burning candles. Protecting their burning candles from the wind, the faithful walk in Processions of the Cross. There are no absolute rules as to where or how many lighted candles must be offered. Their purchase is a little sacrifice to God, voluntary and not burdensome. A large and expensive candle is no more grace-giving than is a small one. Those who are meticulous about attending church try to light several candles during each visit: before the festal icon at the center of the church, at the icon of the Savior or of the Mother of God; for the health of their loved ones, and on the rectangular candlestand (kanun) before the

Cross; for the repose of the souls of the deceased. If the heart so wishes, one may light candles to any saint or saints. One should not be upset if, at the end of the Service, your candle is extinguished; the sacrifice has already been accepted by God. There is no reason to believe that one should set a candle only with the right hand, that if it should go out, it is a sign of misfortune will follow, that to singe the base of the candle to make it fit more firmly into the receptacle is a deadly sin, etc. There are many such superstitions, and they are all meaningless. The burning wax candle is pleasing to God, but He prizes the burning of the heart even more. Our spiritual life, our participation in church services, is not limited to the candle. The candle will not free us from sin, will not unite us with God, and will not give us the power to wage the unseen warfare. The candle is filled with symbolic meaning, but we are saved not by symbols, but by the full reality, Divine grace.

12 REASONS ORTHODOX CHRISTIANS LIGHT CANDLES IN CHURCH

Worshipping in Spirit and Truth. In order to truly worship in Spirit and Truth, Orthodox Christians should know the meaning of whatever they do in Church or in private prayer. Below are 12 symbolisms of lighting candles in Church. St. Symeon gives these six symbolisms:

1. The candle symbolizes the purity of the soul because it is purely made from beeswax.
2. Since we can easily carve anything into a candle, the candle symbolizes how our soul can be easily imprinted (with good or bad).
3. The candle symbolizes God's Grace as wax is made from blooming flowers that give forth fragrance.
4. Just as the candle gives food to the flame, so by Theosis our nature is

made into flame that burns sin and gives light.

5. The candle symbolizes the light of Christ which gives light in the darkness.
6. The candle symbolizes the light and peace that every Christian must have. When the candle burns it enlightens and comforts mankind giving light in the darkness.

Our holy father Nicodemus of Mount Athos gives us these 6 explanations:

1. We light candles for the glory of God who is the true and only light that enlightens every man.
2. We light candles to disperse the darkness of the night to comfort ourselves from the fear of darkness.
3. We light candles to show the joy that is in our hearts.
4. We light candles to honor saints and martyrs of our Faith just as early Christians lit candles at the graves of the martyrs.
5. We light candles to symbolize our good works, as the Lord says, "Thus let your light shine before men that they may see your good works and give glory to your Father who is in the heavens".
6. We light candles for the forgiveness of sins of both those who light the candles and of those for whom the candles are lit. For this reason, in churches in many places, there are separate candle stands for the living and other ones for the dead.

Reprinted from <https://www.orthodoxpittsburgh.com/assets/files/Weekly%20Bulletin/2022-02-06%20Monthly%20NEWSLETTER%20-%2033rd%20Sunday%20after%20Pentecost%20-%20Zacchaeus.pdf> ❤️

Kidz Corner: St. Julian (Elian) of Emesa (Homs) Syria

MARTYR, PHYSICIAN & UNMERCENARY

St. Julian of Homs, Syria (sometimes his name is given as Elian or Ellien) grew up in a family that was not Christian. But even more important than that, his father strongly opposed Christianity. Perhaps this was because the father held a high government post in the city of Homs, and answered to the city's governor. The governor of Homs was no friend of "troublemakers" like the Christians. So when Julian discovered the Christian faith, he set himself at odds with his powerful father and the rest of his family. This was heartbreaking for the young man, but he felt he had no choice but to follow the truth he had found. During his years in school Julian had found that he had a gift for healing. He studied medicine and the ways to treat various diseases. When he became a Christian, it seemed natural that he should offer his medical services without charging patients for them. Those patients often found that their souls as well as their bodies benefited from the ministrations of this doctor who always practiced his healing arts in the name of Jesus Christ. But Julian's growing influence as a physician, with more and more people seeking his services, gained him enemies who had a



different kind of influence. These were other doctors who were not Christians and who resented his success. When a violent persecution of Christians broke out in the city of Homs, they saw their chance to destroy this innovator who called on his Christian God every time he applied a medical treatment. They went to his father, and convinced him that he must persuade Julian to give up his practice of healing in the name of Jesus Christ. To do otherwise, they said, would be dangerous for the young man while the persecutions were going on. This put Julian in a serious dilemma. He didn't wish to embarrass his father by refusing to obey him, still feeling a son's love and respect toward him. But Julian always remembered that God had given him a wonderful gift of healing. One day he would have to give an account to his Heavenly Father of how he had used his gift. This responsibility, he knew, was greater than any human one. When they saw that Julian was continuing his practice, his enemies took their next step against him. They encouraged the governor to imprison him along with other Christians. But when Julian found himself in prison with believers willing to suffer torture and even death for their faith, he felt not sorrow but joy. He only hoped

that he could be worthy of being in such a company of holy people. After many terrible months of beatings and torture, the day came for Julian to be executed. He heard a voice saying, "Do not be grieved, O Julian, a crown has been prepared for you. You will conquer your enemies and the devil's tricks. Do not fear torture, for I am with you!" Julian's own father put him to death, but he did not die immediately, and after his father and the other executioners had left, he managed to crawl to a cave owned by a potter, and died there. This man took his body to the Church of the Apostles and Saint Barbara, where he was buried. Years later, a church was built at the cave where he died, and his body was put in a marble coffin. The site became a place of pilgrimage and healings, which the saint had anticipated when he prayed before his death, "O Lord, give peace to any who remember me on the day of my martyrdom, forgiving their sins and protecting them from the enemy's snares. Defend Your lambs against the wolves." There are two churches dedicated to St. Julian. One is in his hometown of Homs, and the other is in Brownsville, PA. He is honored as one of the Holy Unmercenaries, an example of unselfish compassion and willing use of God's gifts to heal and help others.

Reprinted from <https://dce.oca.org/files/activity-books/Saints-Physicians.pdf> ♥

FILL IN THE BLANKS

Unscramble the words in the Word Bank, then use them to fill in the blanks and complete the sentences. Read the story to find the answers.

St. Julian of Emesa – Martyr, Physician & Unmercenary

- Julian studied _____.
- He was born in _____.
- Julian had a special gift of _____ others.
- _____ gave Julian his wonderful gifts.
- _____ was another name for Julian.

- _____ is a town in Pennsylvania that is home to one of St. Julian's churches.
- He is commemorated on _____ 6.
- Julian's _____ put him to death.
- His father held a high _____ post.
- He died in a _____.

WORD BANK

ALINE DINECIME NMOVEREGTN EAVC
 TERHFA SEAME LEANGHA LOWLIRBSNEV
 YURBERAF OGD

Homily on the Meeting of the Lord

(Continued from page 3)

the Lord's presence, striving for Him with all your mind's attention, all your heart's feelings, and all your will's desires. If you thus dispose yourself, you will soon meet the Lord. He will come down to you and abide in you, as in the embrace of Righteous Simeon. There is no other way to lighten the labor needed to seek a meeting with the Lord. The Jesus Prayer: Lord Jesus Christ, Son of God, have mercy on me, is powerful and strong to help in this work. Again, however, not by itself; but under the condition that all the strength of our spirit be directed toward the Lord! Be sober, be vigilant (1 Pet. 5:8). Seek those things which are above—and your life is hid with Christ in God (Col. 3:1, 3). Then, having become one in spirit with the Lord (cf. 1 Cor. 6:17), you will behold and embrace the Lord, and your heart shall rejoice, and your joy no man taketh from you (Jn 16:22), neither in this age, nor in the age to come. Amen.

translated by Nun Cornelia (Rees)

Reprinted from <https://www.stnicholasoc.org/feast-meeting-of-our-lord/> ♥

Spiritual Inspirations

Words of wisdom from Saints of our Church whose memories we commemorate and feast days we celebrate during the month of February.

"It is more important to teach by a life of doing good than to preach in eloquent terms."

St. Isidore of Pelusium (February 4)

"Having God, fear nothing, but cast all of your cares upon Him, and He will take care of you. Believe undoubtingly, and God will help you according to His mercy."

St. Barsanuphius the Great (February 6)

"With what he suffered voluntarily, the Lord gave us examples of silence, patience, endurance, and love."

St. Anthimos of Chios (February 15)

"I am a Christian. It is Christ alone that I love. He is the King whom I serve, and to Him alone that I want to offer a sacrifice!"

St. Theodore the Tyro (February 17)

"Let us then persevere unceasingly in our hope and in the pledge of righteousness, that is in Christ Jesus."

St. Polycarp Bishop of Smyrna (February 23)

"Everything we do, our every objective, must be undertaken for the sake of purity of heart. We must practice reading the Scripture, together with all the other virtuous activities to hold our hearts free of the harm of every dangerous passion and in order to rise step by step up to the high point of love."

St. John Cassian (February 29)

Around SS Peter & Paul

FEBRUARY BIRTHDAYS/ANNIVERSARIES

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

Many years! Mongaya leta!

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!

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:

Matushka Lisa Bock

Marie Lobb

Ann Carroll

Antonia Adams-Clement

John Adams-Clement

Walter Booriakin

Jamie Arango

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

MEETING OF THE LORD Friday, February 2nd, is the Great Feast of the Meeting of the Lord. Vespers are at 6:00pm on Thursday, February 1st. The Divine Liturgy of the feast will be celebrated at 9:00 am (Hours at 8:40am). The Blessing of Candles will follow the Liturgy.

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



WORLD DAY OF ORTHODOX YOUTH Initiated in 1992, with the blessing of His All Holiness Patriarch Bartholomew, The World Day of Orthodox Youth is a special day for young people in the Church to emphasize the importance of ministry of young people. It is also a day to remind us that our youth are not simply the “future” of the Church, but that they are full and active members of the Orthodox Church. Learn more about the World Day of Orthodox Youth here: www.suprasl.org/worldday.

2023 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.

2024 STEWARDSHIP CAMPAIGN If you haven’t already done so, it’s time to start thinking about your pledge for 2024.

As we consider God’s blessings, we are in

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

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

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

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

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

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

II Cor. 9:7



THIRD ANNUAL PROJECT MEXICO PANTRY PARTNERS DRIVE

Once again, we are doing this in conjunction with Great Lent as a way to assist in almsgiving to a very worthwhile cause. As a parish, we contribute to Project Mexico on a monthly basis, and we have had parishioners travel to Mexico to assist with the construction of homes 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.

We are asking for your assistance. Would you be willing to donate? We witnessed your overwhelming generosity last year. We, as a Parish, collected 70 boxes of supplies with a weight of approximately 1600 pounds. It was truly a demonstration of your faith and generosity.

Bill Weiss will be the point of contact for this drive and can be reached at wcw.weiss@gmail.com. The drive will commence on Sunday, February 4th and conclude on Sunday, March 24th.

Flyers will be posted in the Cultural Center hall with lists of items that are needed. You can also see the list at <https://www.projectmexico.org/pantry-partners>. We encourage everyone to look these items over. The majority of items are things we use daily. It must be difficult to not have many of these convenience items available—items that we use and take for granted.



Thank you for your assistance in the drive.

HELP NEEDED FOR COFFEE HOUR CLEAN-UP

Your help is needed to keep our church hall clean on Sunday’s after coffee hour. Each week volunteers help remove the coffee hour food and beverages from the hall, wash the dishes, put away extra plates/cups/silverware/food items/etc., wipe down tables, tidy up the kitchen, put items back in the pantry, take out the trash, and take the wash cloths/towels home to wash. The first three Sundays are covered by MBAS, FOCA, and the church board; however, volunteers are needed for the remaining Sundays. A clipboard has been hung by the kitchen pass-through window with a sign-up sheet for the coffee hour cleanup. If you are able to stay and help, please sign up. If you have questions about coffee hour cleanup, please see one the MBAS ladies.



February 2024

Sun	Mon	Tue	Wed	Thu	Fri	Sat	
<p>28 St. Ephraim the Syrian 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL SS PETER AND PAUL ANNUAL MEETING</p>	<p>29</p>	<p>30 Three Hierarchs 8:40am Hours 9:00am Divine Liturgy</p>	<p>31</p>	<p>1 Forefeast of the Meeting</p>	<p>2 Meeting of the Lord in the Temple 8:40am Hours 9:00am Divine Liturgy <i>Blessing of Candles</i></p>	<p>3 Afterfeast of the Meeting of the Lord Righteous Simeon & Anna the Prophetess</p>	
6:00pm Vespers	<p>CGS IS SEEKING A VOLUNTEER(S) to help in the atrium next year. Please see Lesley Zaremba or Stephanie Homyak if you are interested.</p>			6:00pm Bible Study	6:00pm Vespers	5:00pm Vespers	
<p>4 Afterfeast Meeting Ven Isidore of Pelusium 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL ST MACARIUS MONASTERY PRESENTATION FOCA MEETING</p>	<p>5</p>	<p>6</p>	<p>7</p>	<p>8</p>	<p>9 Leavetaking of Meeting</p>	<p>10 FOCA SPONSORED PIEROGI WORKSHOP</p>	
	<p>MARK YOUR CALENDARS! Church School students will present a play on the Meeting of the Lord during Coffee Hour on February 11, 2024.</p>			6:00pm Bible Study	<p>FOCA PIEROGI WORKSHOP February 10, 2024 Place orders with Pat Starkey</p>		
<p>11 Hieromartyr Blaise, Bishop of Sebaste 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL PLAY MBAS MEETING</p>	<p>12</p>	<p>13</p>	<p>14 St. Cyril, Equal-to-the-Apostles </p>	<p>15</p>	<p>16</p>	<p>17</p>	
		6:00pm Council Mtg	6:00pm Bible Study	<p>PROJECT MEXICO PANTRY PARTNERS DRIVE FEBRUARY 4, 2024—MARCH 24, 2024 DETAILS ON PAGE 7.</p> 			5:00pm Vespers
<p>18 Zaccheus Sunday St. Leo the Great 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL</p>	<p>19</p>	<p>20</p>	<p>21</p>	<p>22</p>	<p>23 St. Polycarp of Smyrna</p>	<p>24 1st & 2nd Finding Honorable Head of St. John the Baptist</p>	
	<p><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.</p>			6:00pm Bible Study		5:00pm Vespers	
<p>25 Publican & Pharisee Beginning of Lenten Triodion 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL</p>	<p>26 St. Porphyrius, Bishop of Gaza</p>	<p>27 St. Raphael, Bishop of Brooklyn</p>	<p>28 Ven. Basil the Confessor</p>	<p>29 Ven John Cassian the Roman</p>	<p>1</p>	<p>2 8:40am Hours 9:00am Divine Liturgy</p>	
	<p>FAST-FREE WEEK</p>					5:00pm Vespers	
			6:00pm Bible Study			5:00pm Vespers	