

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

9230 Old Bustleton Avenue

Philadelphia, PA 19115

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Rev. Nicholas Dellermann – Rector (860-861-7468)

SUNDAY, JANUARY 28

Zacchaeus Sunday

Ven. Ephraim the Syrian

**Tone 1
Troparion
(Resurrection)**

*When the stone had been sealed by the Jews,
while the soldiers were guarding Thy most pure
body,
Thou didst rise on the third day, O Savior,
granting life to the world.
The powers of heaven therefore cried to Thee, O
Giver of Life:
“Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom!
Glory to Thy dispensation, O Thou Who lovest
mankind!”*

**Tone 8
Troparion
(Ven. Ephraim)**

*By a flood of tears thou didst make the desert
fertile,
and thy longing for God brought forth fruits in
abundance.
By the radiance of miracles thou didst illumine
the whole universe.
Our holy Father Ephraim, pray to Christ our God
to save our souls!*

**Tone 1
Kontakion
(Resurrection)**

*As God, Thou didst rise from the tomb in glory,
raising the world with Thyself.
Human nature praises Thee as God, for death has
vanished.
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and
cries to Thee:
“Thou art the Giver of Resurrection to all, O
Christ!”*

**Tone 2
Kontakion
(Ven. Ephraim)**

*Ever anticipating the hour of Judgment,
thou didst lament bitterly, venerable Ephraim.
Through thy deeds thou wast a teacher by
example;
Therefore, universal Father, thou dost rouse the
slothful to repentance.*

❧ **Prokeimenon** ❧

Tone 1 (Resurrection)

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee! (Ps. 32:22)

V. Rejoice in the Lord, O you righteous! Praise befits the just! (Ps. 32:1)

The Epistle Reading

The reading is from St. Paul's First Letter to Timothy 4:9-15

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and suffer reproach, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.

Letra e pare e Apostull Pavlit drejtuar Timotheut 4:9-15

E besueshme është fjala dhe e denjë për t'u pranuar. Sepse për këtë edhe mundohemi edhe përbuzemi, se shpresuam në Perëndinë e gjallë, i cili është shpëtimtari i gjithë njerëzve, po më fort i besimtarëve. Këto porosit edhe mëso. Askush le të mos të përbuzë për rininë tënde, po bëhu shembull i besimtarëve në fjalë, në shoqëri, në dashuri, në frymë, në besim, në dëlirësi. Deri sa të vij unë, jepu pas leximit, pas këshillimit, pas mësimit. Mos ji i pakujdesshëm për dhuntinë që është tek ti, e cila t'u dha me anë profecie, me vënien e duarve të pleqësisë. Për këto kujdesu, në këto qëndro, që të shfaqet mbarësia jote tek të gjithë.

1-е Тимофею 4:9-15

Слово сие верно и всякого принятия достойно. Ибо мы для того и трудимся и поношения терпим, что уповаем на Бога живаго, Который есть Спаситель всех человеков, а наипаче верных. Проповедуй сие и учи. Никто да не пренебрегает юностью твоею; но будь образцом для верных в слове, в житии, в любви, в духе, в вере, в чистоте. Доколе не приду, занимайся чтением, наставлением, учением. Не неради о пребывающем в тебе даровании, которое дано тебе по пророчеству с возложением рук священства. О сем заботься, в сем пребывай, дабы успех твой для всех был очевиден.

Tone 1

Alleluia, Alleluia, Alleluia!

V. God gives vengeance unto me, and subdues people under me. *(Ps. 17:48)*

V. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. *(Ps. 17:51)*

Venerable Ephraim the Syrian

Saint Ephraim the Syrian, a teacher of repentance, was born at the beginning of the fourth century in the city of Nisibis (Mesopotamia) into the family of impoverished toilers of the soil. His parents raised their son in piety, but from his childhood he was known for his quick temper and impetuous character. He often had fights, acted thoughtlessly, and even doubted God's Providence. He finally recovered his senses by the grace of God, and embarked on the path of repentance and salvation.

Once, he was unjustly accused of stealing a sheep and was thrown into prison. He heard a voice in a dream calling him to repent and correct his life. After this, he was acquitted of the charges and set free.

The young man ran off to the mountains to join the hermits. This form of Christian asceticism had been introduced by a disciple of Saint Anthony the Great, the Egyptian desert dweller Eugenius.

Saint James of Nisibis (January 13) was a noted ascetic, a preacher of Christianity and denouncer of the Arians. Saint Ephraim became one of his disciples. Under the direction of the holy hierarch, Saint Ephraim attained Christian meekness, humility, submission to God's will, and the strength to undergo various temptations without complaint.

The Gospel Reading

The Gospel According to Luke 19:1-10

At that time, Jesus was passing through Jericho. And there was a man named Zacchaios; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaios, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaios stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

Ungjilli Sipas Llukait 19:1-10

Edhe Jisui hyri e shkonte nëpër Jeriko. Edhe ja një njeri i quajtur me emrin Zakhe, i cili ishte kryetagrabledhës. Dhe ky ishte i pasur. Edhe kërkonte të shihte Jisuin se cili është; po nuk mundej nga turma, sepse ishte i vogël në shtat. Edhe u sul përpara e hipi mbi një man që ta shihte, sepse nga ajo udhë do të shkonte. Edhe Jisui, si erdhi në atë vend, ngriti sytë dhe e pa atë, edhe i tha: Zakhe, zbrit shpejt; sepse sot unë duhet të qëndroj në shtëpinë tënde. Edhe zbriti shpejt dhe e priti me gëzim. Edhe të gjithë, kur panë, murmurisnin, duke thënë se hyri të rrijë te një njeri mëkatar. Edhe Zakheu qëndroi e i tha Zotit: Ja, o Zot, gjysmën e pasurisë sime tek po ua jap të varfërve, edhe në i kam marrë gjë njeriu me mashtrim, ia kthej katërfish. Edhe Jisui i tha se sot u bë shpëtim në këtë shtëpi, sepse edhe ky është bir i Abrahamit. Sepse Biri i njeriut erdhi të kërkojë e të shpëtojë të humburën.

От Луки 19:1-10

Потом [Иисус] вошел в Иерихон и проходил через него. И вот, некто, именем Закхей, начальник мытарей и человек богатый, искал видеть Иисуса, кто Он, но не мог за народом, потому что мал был ростом, и, забежав вперед, взлез на смоковницу, чтобы увидеть Его, потому что Ему надлежало проходить мимо нее. Иисус, когда пришел на это место, взглянув, увидел его и сказал ему: Закхей! сойди скорее, ибо сегодня надобно Мне быть у тебя в доме. И он поспешно сошел и принял Его с радостью. И все, видя то, начали роптать, и говорили, что Он зашел к грешному человеку; Закхей же, став, сказал Господу: Господи! половину имущества моего я отдам нищим, и, если кого чем обидел, воздам вчетверо. Иисус сказал ему: ныне пришло спасение дому сему, потому что и он сын Авраама, ибо Сын Человеческий пришел взыскать и спасти погибшее.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*
Alleluia, Alleluia, Alleluia!

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Saint James transformed the wayward youth into a humble and contrite monk. Realizing the great worth of his disciple, he made use of his talents. He trusted him to preach sermons, to instruct children in school, and he took Ephraim with him to the First Ecumenical Council at Nicea (in the year 325). Saint Ephraim was in obedience to Saint James for fourteen years, until the bishop's death in 338.

After the capture of Nisibis by the Persians in 363, Saint Ephraim went to a monastery near the city of Edessa. Here he saw many great ascetics, passing their lives in prayer and psalmody. Their caves were solitary shelters, and they fed themselves with a certain plant.

He became especially close to the ascetic Julian (October 18), who was of one mind with him. Saint Ephraim combined

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PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		
<p>Newly Departed Olvian, Newly Departed William, Newly Departed Gregory, Newly Departed Alexander, Newly Departed Stephen, Christopher, John, Johann Wolfgang</p> <p><i>[To be inserted after the petition for the departed]</i> Again we pray for those who have lost their lives because of conflicts in Ukraine, Armenia, and the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.</p>	<p>January 28 – February 4 Connie Douris (B)</p> <p><u>Seven-Day Vigil Candles</u> Llukan Dylgjeri – health</p> <p>Seven-Day Vigil Candles are used for the Eternal Light that hangs above the Royal Doors and are often placed in front of the icons of Christ or the Birth-giver of God. If you would like to donate a Seven-Day Vigil Candle, Please include the name or names of those for whom the candle is donated, and we will place them in this section for special prayers.</p>	<p><u>Church Lectionary</u></p> <p><i>Today</i> I Timothy 4:9-15 Luke 19:1-10</p> <p><i>Monday</i> Hebrews 10:32-38 Mark 9:33-41</p> <p><i>Tuesday</i> Hebrews 13:7-16 Matthew 5:14-19</p>
<i>For Those Who Are Sick And Home-bound</i>		
<p>Virginia, Denise, Marie, James, Alexandra, Andrew, Christina, Louise, Porter, Alvin, Tracy, Kathy, Andrew, Maria, Helen, John, Nina, Sophia, Spresha, Kristin, Niko, Spiro, Angjeliki, Melod, Olgay, Ruth, Terry, Naomi, Annette, Tatiana, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Llukan, Marina, Sophia, Fr. Maxwell, Donna, Christina, Anastasia, Mary, Martin, Elena, Tatiana, Lauren, Tracy, Anita, Sandi,</p>		<p><i>Wednesday</i> I Corinthians 12:27- 31;13:1-8 Matthew 10:1, 5-8</p> <p><i>Thursday</i> Romans 8:28-39 Luke 10:19-21</p> <p><i>Friday</i> Hebrews 7:7-17 Luke 2:22-40</p>
<i>Prayers In General</i>		
<p>The community of Ss. Peter & Paul Miami, Fr. Dennis and his family, Fr. Ioan, Christian, Michael, Erica, Kaida, DuDash family, Michael, Robert, Ally, Steve, Jake and Amanda and their children, Katherine, Ron, Anthony, Volodymyr, Nick, Michael, Rafael, Bob, Barbara, Sandra, Enoch, John, Victoria, Melenie, Grace, Michael, Barbara, Giorgi, Molly, Jim, Chloe, Marsha, Ann, Lilly, Stephen, Gela, Gabriel Joseph, Lombrino, Kondakciu, Diana, Newly-illuminated Isabella</p> <p><i>[To be inserted after the petition for the living]</i> Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the conflicts in Ukraine, Armenia, and the Middle East.</p> <p><i>[Petitions at Augmented Litany]</i> Again we pray for a cessation of the hostilities in Ukraine, Armenia, and the Middle East, and that reconciliation and peace will flourish in these places, we pray thee, hearken and have mercy.</p>	<p style="text-align: center;">COFFEE HOUR</p> <p><u>January</u> 28 Hank & Mary</p> <p><u>February</u> 04 11 18 25</p> <p>Coffee Hour is a wonderful chance for us to get together to break bread and spend time with each other, to celebrate those whom we have held memorials for, and to come together as the family of God outside of worship. To sign up, to host a coffee hour, contact Fr. Nicholas or Donna Bacon.</p>	<p><i>Saturday</i> Hebrews 9:11-14 Luke 2:25-38</p> <p><u>Reading the Bible in a Year</u></p> <p>Jan 14: Exodus 1-4 Jan 15: Exodus 5-8 Jan 16: Exodus 9-12 Jan 17: Exodus 13-16 Jan 18: Exodus 17-20 Jan 19: Exodus 21-24 Jan 20: Exodus 25-28</p>

LET US FAST IN EARNEST

On Fasting and Prayer, Part 1

St. Justin (Polyansky) of Ufa and Menzelinsk

St. Justin of Ufa and Menzelinsk was ordained to the priesthood in September 1853. His wife died in 1862, and he was tonsured into monasticism in June 1863. He served at various monasteries and seminaries, and on January 27, 1885, he was consecrated Bishop of Mikhailovsk, vicar of the Ryazan Diocese. He served in a number of dioceses, and on October 14, 1896, he was appointed Bishop of Ufa and Menzelinsk. He retired in 1900 and spent the rest of his life until his peaceful repose on September 26, 1903, in monastic reclusion. In 1988, he was glorified as a locally venerated saint in the Synaxis of Crimean Saints.

Behold, Great Lent has come, thank God! All Christians are now obliged to fast and pray.

As we learn from the Holy Fathers of the Church and from experience, fasting and prayer are the two wings that help a Christian ascend to Heaven; that is, they help him renounce everything sinful and take up abode in the realm of all that is holy. So extraordinarily great is the power of fasting and prayer! But, my beloveds, we can acquire this power with the help of the grace of God if we properly understand the meaning and significance of fasting and prayer and if we practice them as we ought.

Thus, let us begin on these fasting days to give ourselves to an intent study of fasting and prayer; and let us, at the same time, begin to fast and pray in earnest.

On Fasting

1

Fasting is not simply the usual restraint in food and drink prescribed by prudence and medical science, aimed at preserving bodily health; rather, it is a higher degree of temperance, along with the distinction of food and drink—temperance prescribed for the children of the Holy Church for certain fasting days and periods.

Fasting, according to the explanation of the Holy Fathers, was established by God Himself, in Paradise, when the first people, our forefathers, were forbidden to taste of the fruit of the tree of the knowledge of good and evil (Gen. 2:17). We find many examples of fasting in the Old Testament (Num. 29, 1/3 Kg. 7, Ps. 34:13, 1 Macc. 3:47). In the New Testament, the Savior Himself, having come not to abolish but to fulfill the Law, Himself sanctified fasting with His forty-day fast in the desert before He embarked upon His public ministry. In addition to His own example, He also taught fasting by His word, when He told His disciples: Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness (Lk. 21:34).

What Jesus Christ taught and what He commanded, the Holy Church has always followed unwaveringly. The Acts of the Apostles presents not a few examples of the first Christians' strict observance of fasting; and the Holy Church has never forgotten fasting since. The Holy Fathers and teachers of the Church have many instructions and decrees on holy fasting. St. Basil the Great speaks directly: "Because we, in the person of our forefathers, did not fast, we were cast out of Paradise. Thus, let us fast in order to enter again into Paradise" (Homily 1 On Fasting).

Therefore, the Holy Church established four fasts in the end, according to the four seasons of the year, as times for common fasting and repentance: two fasts in honor of the Lord Jesus Christ—Great Lent and the Nativity Fast, one in honor of the Mother of God—the Dormition Fast, and one in honor of the descent of the Holy Spirit upon the Apostles—the Apostles' Fast. We also have one-day fasts on the feast of the Exaltation of the Cross of the Lord and the Beheading of St. John the Forerunner; on Wednesday in remembrance of our Lord Jesus Christ's betrayal to suffering, and on Friday in remembrance of His very suffering and death. All of the fasts are obligatory for every Christian, as children of the Church, excepting the sick and infirm.

However, unfortunately, there have always been people, and now there are many such people, who abuse the fasts, or reject them altogether, indifferent to the fact that they thereby become disobedient children of the Church that has commanded fasting, incur countless diseases, and are constantly treated and die before their

time. How pitiable are such people! They are so foolish and weak that they prefer to get sick and die prematurely than to stop eating something sweet. Oh, children, children!

On the other hand, how many great and sensible fasters the Church of Christ has, both in the Old and New Testaments: there Moses, Elijah, and David; here the Baptist and his countless imitators who all lived long, healthy lives; they lived and committed great deeds. On the Saturday of Cheesefare Week, the Holy Church remembers and glorifies the innumerable host of saints of God of every kind, rank, age, and sex who shone forth in fasting. The Holy Church does this before Great Lent, by the way, in order to give us examples of fasting.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God (Heb. 12:1-2).

Amen.

<https://orthochristian.com/157557.html>



KICK-OFF MEETING

FOOD PANTRY & FEEDING MINISTRY

JANUARY 30, 2024 @ 6:30PM

Annunciation Church
7921 Old York Road
Elkins Park, PA 19027

Help us address the needs of our neighbors.
Join us as we develop a food pantry & feeding ministry.
We'll (i) review the plan, (ii) build our team, and (iii) get
to work!

Dinner will be served. All are invited.

RSVP BY JANUARY 23: SCHRISTOFOROU@FOCUSNA.ORG

December Events

January

28 – 10:00am Divine Liturgy
Education Sunday

31 – 12:00pm 6th Hour
7:15pm Bible Study via GoogleMeets

February

02 – 9:00am Divine Liturgy
Feast of the Presentation of the Lord in the Temple

04 – 10:00am Divine Liturgy
Icon Pledge

07 – 12:00pm 6th Hour
7:15pm Bible Study via GoogleMeets

09 – 6:00pm Fun Night

11 – 10:00am Divine Liturgy
Souper-Bowl Sunday

Can't join us in person?

We stream our services on our YouTube Channel:

<https://www.youtube.com/@sspeterpaulorthodoxhurchoi810>

Want to donate by Venmo?

St Peter St Paul Alb Orth Ch James Schaeffer



Whoever fears God
stands above all
manner of fear.
He has become a
stranger to all the
fear of this world and
placed it far from
himself, and no manner
of trembling comes
near him.
-St. Ephraim the Syrian



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asceticism with a ceaseless study of the Word of God, taking from it both solace and wisdom for his soul. The Lord gave him a gift of teaching, and people began to come to him, wanting to hear his counsel, which produced compunction in the soul, since he began with self-accusation. Both verbally and in writing, Saint Ephraim instructed everyone in repentance, faith and piety, and he denounced the Arian heresy, which at that time was causing great turmoil. Pagans who heard the preaching of the saint were converted to Christianity.

He also wrote the first Syriac commentary on the Pentateuch (i.e. "Five Books") of Moses. He wrote many prayers and hymns, thereby enriching the Church's liturgical services. Famous prayers of Saint Ephraim are to the Most Holy Trinity, to the Son of God, and to the Most Holy Theotokos. He composed hymns for the Twelve Great Feasts of the Lord (the Nativity of Christ, the Baptism, the Resurrection), and funeral hymns. Saint Ephraim's Prayer of Repentance, "O Lord and Master of my life...", is recited during Great Lent, and it summons Christians to spiritual renewal.

From ancient times the Church has valued the works of Saint Ephraim. His works were read publicly in certain churches after the Holy Scripture, as Saint Jerome tells us. At present, the Church Typikon prescribes certain of his instructions to be read on the days of Lent. Among the prophets, Saint David is the preeminent psalmodist; among the Fathers of the Church, Saint Ephraim the Syrian is the preeminent man of prayer. His spiritual experience made him a guide for monastics and a help to the pastors of Edessa. Saint Ephraim wrote in Syriac, but his works were very early translated into Greek and Armenian. Translations into Latin and Slavonic were made from the Greek text.

In many of Saint Ephraim's works we catch glimpses of the life of the Syrian ascetics, which was centered on prayer and working in various obediences for the common good of the brethren. The outlook of all the Syrian ascetics was the same. The monks believed that the goal of their efforts was communion with God and the acquisition of divine grace. For them, the present life was a time of tears, fasting and toil.

"If the Son of God is within you, then His Kingdom is also within you. Thus, the Kingdom of God is within you, a sinner. Enter into yourself, search diligently and without toil you shall find it. Outside of you is death, and the door to it is sin. Enter into yourself, dwell within your heart, for God is there."

Constant spiritual sobriety, the developing of good within man's soul gives him the possibility to take upon himself a task like blessedness, and a self-constraint like sanctity. The requital is presupposed in the earthly life of man, it is an

undertaking of spiritual perfection by degrees. Whoever grows himself wings upon the earth, says Saint Ephraim, is one who soars up into the heights; whoever purifies his mind here below, there glimpses the Glory of God. In whatever measure each one loves God, he is, by God's love, satiated to fullness according to that measure. Man, cleansing himself and attaining the grace of the Holy Spirit while still here on earth, has a foretaste of the Kingdom of Heaven. To attain to life eternal, in the teachings of Saint Ephraim, does not mean to pass over from one realm of being into another, but rather to discover "the heavenly," spiritual condition of being. Eternal life is not bestowed on man through God's one-sided efforts, but rather, it constantly grows like a seed within him by his efforts, toils and struggles.

The pledge within us of "theosis" (or "deification") is the Baptism of Christ, and the main force that drives the Christian life is repentance. Saint Ephraim was a great teacher of repentance. The forgiveness of sins in the Mystery of Repentance, according to his teaching, is not an external exoneration, not a forgetting of the sins, but rather their complete undoing, their annihilation. The tears of repentance wash away and burn away the sin. Moreover, they (i.e. the tears) enliven, they transfigure sinful nature, they give the strength "to walk in the way of the the Lord's commandments," encouraging hope in God. In the fiery font of repentance, the saint wrote, "you sail yourself across, O sinner, you resurrect yourself from the dead."

Saint Ephraim, accounting himself as the least and worst of all, went to Egypt at the end of his life to see the efforts of the great ascetics. He was accepted there as a welcome guest and received great solace from conversing with them. On his return journey he visited at Caesarea in Cappadocia with Saint Basil the Great (January 1), who wanted to ordain him a priest, but he considered himself unworthy of the priesthood. At the insistence of Saint Basil, he consented only to be ordained as a deacon, in which rank he remained until his death. Later on, Saint Basil invited Saint Ephraim to accept a bishop's throne, but the saint feigned madness in order to avoid this honor, humbly regarding himself as unworthy of it. After his return to his own Edessa wilderness, Saint Ephraim hoped to spend the rest of his life in solitude, but divine Providence again summoned him to serve his neighbor. The inhabitants of Edessa were suffering from a devastating famine. By the influence of his word, the saint persuaded the wealthy to render aid to those in need. From the offerings of believers he built a poor-house for the poor and sick. Saint Ephraim then withdrew to a cave near Edessa, where he remained to the end of his days.

<u>ICON PLEDGE SUNDAY</u>	<u>SOUPER-BOWL SUNDAY</u>
<p>Our parish celebrates a stewardship tradition that comes from Albania: the "icon auction" or "Konizmat" beginning in January.</p> <p>The practice stems from a time when Albania and the Orthodox Church were under Ottoman (Turkish) suzerainty (1468-1912). Sometime in the period between the 17th and 19th century the local pasha came up with a particularly oppressive means to tax the local parish. When parishes could not (or would not) pay the yearly tax, the pasha, or his minions, took whatever items were in the church and held them for ransom from the faithful. Items ranged from the sacred vessels to the icons.</p> <p>The practice was carried over into the United States as a means of challenging the faithful by the words of the Gospel: "<i>Where your treasure is, there will your heart be also.</i>"</p> <p>As in many Albanian-American Orthodox communities, our practice is to submit "bids" with the highest bid gets to take the item home and keep it there until the following year.</p> <p><u>The Icon Pledge will be held on February 4th</u> <u>Let Father Nicholas or Jim Schaeffer know if there is an icon that you would like added to the list to bid on.</u> <u>Please make sure that all pledged icons from last year have been returned!</u></p>	<p><u>Together we can tackle hunger.</u> Sunday, February 11, 2024 Help feed the hungry by collecting nonperishables for a local food bank. Together we can turn the biggest weekend in football into a super day of giving! Learn more at iocc.org/souperbowl</p> <p>Souper Bowl Sunday is Feb. 11th!</p> <p>Plan to bring a pot of your best soup and a hearty appetite and take part in our annual Souper Bowl Charity fund raiser.</p> <p>Try a plethora of delicious soups here at coffee hour!</p> <p>Buy some more of your favorites to take home!</p> <p>Donate to a worthy cause!</p>