

Ss. Peter & Paul Orthodox Church Newsletter

Volume 9, Issue 1

January 2009

December Council Highlights

- ✘ November's Operating Income was \$7,842 and Operating Expenses were \$9,383, resulting in a deficit of **\$1,541** for the month of November, and a year-to-date deficit of **\$2,729**.
- ✘ Interested candidates for positions on the Church Council should contact Fr. David.
- ✘ Sunday School gathering final items for IOCC Health Kits.
- ✘ Andy Evans presented report on All-American Council meeting.
- ✘ Phase 2 Parking Lot fund raising and temporary parking lot status discussed.



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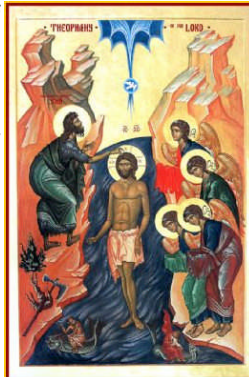
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The Theophany of Our Lord God and Savior Jesus Christ

The Feast of the Theophany (or Epiphany) of Our Lord Jesus Christ, is celebrated on January 6. After Pascha and Pentecost, this is the greatest Feast of the Orthodox Church, predating even the Nativity of Christ in importance. Here Our Lord Jesus Christ is baptized by John in the waters of the Jordan, this being the first public manifestation of God the Word Incarnate to the world.



As Holy Scripture tells us: In those days came John the Baptist, preaching in the wilderness of Judea, Repent, for the kingdom of heaven is at hand. For this is he who was spoken of by the prophet Isaiah when he said, The voice of one crying in the wilderness: Prepare the way of the Lord, make His paths straight. Now John wore a garment of camel's hair, and a leather girdle around his waist; and his food was locusts and wild honey. Then went out to him Jerusalem and all Judea and all the region about the Jordan, and they were baptized by him in the river Jordan, confessing their sins.... [And John said,] I baptize you with water for repentance, but He Who is coming after me is mightier than I, Whose sandals I am not worthy to carry; He will baptize you with the Holy Spirit and with fire [Matt. 3:1-6, 11].

The next day he saw Jesus com-

ing toward him, and said, Behold, the Lamb of God, Who takes away the sin of the world! This is He of Whom I said, 'After me comes a man Who ranks before me, for He was before me' [John 1:28-30]. Then Jesus came...to John, to be baptized by him. John would have prevented Him, saying, I need to be baptized by You, and do You come to me? But Jesus answered him, Let it be so now; for thus it is

fitting for us to fulfill all righteousness. Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He was the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, This is My beloved Son, with Whom I am well pleased [Matt. 3:13-17].

And John bore witness, I saw the Spirit descend as a dove from heaven, and it remained on Him. I myself did not know Him; but He Who sent me to baptize with water said to me, He on Whom you see the Spirit descend and remain, this is He Who baptizes with the Holy Spirit. And I have seen and have borne witness that this is the Son of God [John 1:32-34].

In commemoration of this event, the Church, on January 5, the Eve of Theophany, performs the Bless-

ing of Waters in the church itself, and on January 6, the day of the Feast itself, the Blessing of Waters is performed at a site prepared outside the church (preferably a river or lake).

The Feast of the Epiphany reminds us of our own Baptism in the hymn sung just before the reading of the Epistle at the Divine Liturgy: As many as have been baptized into Christ have put on Christ. Alleluia! For in the waters of Baptism, we put off the Old Man and put on the New, that is Jesus Christ, and strive to acquire the humility shown by the Lord Himself when He, the Creator, bowed His head under the hand of John, the creature, in the waters of the Jordan River.

Reprinted from the web site of St. Tikhon's Orthodox Theological Seminary, <http://www.stots.edu/>

Troparion - Tone 1

*When You, O Lord were baptized in the Jordan
 The worship of the Trinity was made manifest
 For the voice of the Father bore witness to You
 And called You His beloved Son.
 And the Spirit, in the form of a dove,
 Confirmed the truthfulness of His word.
 O Christ, our God, You have revealed Yourself
 And have enlightened the world,
 glory to You!*

Message From Our Rector

Dear Brothers and Sisters in Christ,

The holidays are quickly passing us by and we now are blessed by the Lord to see a New Year. As we enter 2009, we are given the opportunity to recall the year that has just come to an end and to reflect upon the way we have lived our lives and made use of the gifts the



Lord has given us. The beginning of the New Year is also a grace-filled moment that invites us to look to the year ahead and to plot the course we wish to follow. Our planning for the New Year may take the form of "New Year resolutions" or may find a more subtle expression. Nonetheless, it is a time to take seriously so 365 days from now we will not find ourselves without having grown spiritually or intellectually or without have accomplished anything good for ourselves, our friends and families, or the world in which we live.

In last year's January message, I raised several questions for reflection. I wish to repeat some of them here as well as to add others, in order to provide us all with the opportunity to reflect upon the year gone by and the year ahead.

Have we used the days of 2008 and will we use the 365 days of 2009 as a blessed opportunity

to live our faith with dedication, sincerity, and prayer, especially when the Church calls us to pray? Will we attend the Divine Services with regularity and thus receive the blessings of our Orthodox divine services? Will we make use of the spiritual tools which the Church gives us—prayer, fasting, and acts of charity? Will the end of the year find us closer to the Lord, more holy, more committed to the task entrusted to us—the task of announcing the Gospel to the world around us?

Will we grow in our commitment to our parish so that together we can continue to proclaim the fullness of the Gospel here in the Valley of the Sun? Will we use the blessings the Lord has given us—time, talent, and treasure—for the sake of building up the Kingdom of God? Will each one of us have a greater commitment to daily prayer and the reading of the Word of God?

I have great hopes for the year ahead—hopes which assure me that all the members of our parish community will answer "yes" to these questions. As well as the other important questions we may need to ask of ourselves.

At the beginning of this New Year, I wish

everyone to know of my deep appreciation for all you do on behalf of our parish. Throughout the year, members of our parish community work a countless number of hours – ours that number in the thousands- to enable us to live the community life the Lord call us to. To list all that is done or to provide the names of all those who work "behind the scenes" would be impossible. However, I wish to thank each of you who have worked so hard this past year for the building up of our parish. What we are able accomplish here at Saints Peter and Paul is not for ourselves, but for the Lord and for the building up of the Kingdom of God among us; everything we accomplish is offered for the glory of God.

Allow me to close this monthly message by quoting the words of greeting given by the Holy Apostle Paul in his letter to the Philippians: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine, making request for you all with joy, for your fellowship in the gospel from the first day until now, being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ (Philippians 1:2-6).

With love in the Lord,

Youth News

Saint Nicholas was the guest of honor on the newest talk show, GOOD MORNING, SS PETER AND PAUL. On Sunday, December 7, 2008, GOOD MORNING SS PETER AND PAUL also welcomed the author of a new book about St. Nicholas, and a boy named Nicholas who had done research on the life of St. Nicholas. News coverage took the parish all around



Behind the scenes at GOOD MORNING, SS PETER AND PAUL.

the world, including Pataras, as children celebrated St. Nicholas Day. The talk show concluded with a visit from St. Nicholas himself, bearing gold coins and gifts for the children. The children of SS Peter and Paul greeted the renowned Bishop with the traditional bread and salt, and the sounds of "O KTO, KTO", the

hymn to St. Nicholas.

After greeting the children with gifts, St. Nicholas made his way around the hall and chatted with the "young at heart." The Church School students did a great job of preparing and presenting their program, GOOD MORNING, SS PETER AN PAUL, for the feast of St. Nicholas.

Thanks to everyone for their support for the IOCC Health Kits. The children began assembling the kits on Sunday, December 14, 2008. While we planned to assemble 100 kits, it looks like we will have enough supplies to assemble close to 125 kits. The health kits

consist of packaged emergency supplies [hand towel, wash cloth, toothbrush, bandages, soap, nail files, and a comb] which are shipped to people in need throughout the world. The Health Kits will be shipped in January, so that they will be available for the



Sterling Sourk holds one of the IOCC Health kits assem-

New Year. Thank you for your help with this worthwhile project!



The kids walked down an "assembly line" to gather items for the Health Kits.

St. Maximus the Confessor

The venerable Maximus, whose name means “greatest” and whose way of life was unsurpassed, was born in Constantinople in 580. His parents were of noble lineage and Orthodox and gave him an excellent education. Recognizing his knowledge and virtue, the Emperor Heraclius made him become first secretary and a chief counselor about the year 610. Maximus was loved and respected by the senate and was most competent in his work.

When the Monothelite heresy arose, which taught that Christ had only one human-divine will rather than two wills, one human

and one divine, it swept away the Emperor, the Patriarchs of Constantinople and Alexandria, and many others in the court and the East, for there were reasons of political expediency to adopt it: primarily, to unite Orthodox and Monophysites against first the Persian invaders and later the Muslims. Maximus feared lest he, too, go astray. He also had conceived a deep desire for a life of quiet prayer. He resigned his official duties at court in 614, renounced the world's glory, and went to dwell as a monk at the monastery in Chrysopolis on the Asian side of the Bosphorus Strait, across from the capital. On account of his progress in virtue in the monastic life, he acquired a disciple Anastasius by 618, and he was chosen abbot. About 625, he left the monastery at Chrysopolis for the monastery of St. George at Cyzicus on the south coast of the Sea of Marmara in modern Turkey. His earliest writings date from this time, including several of his great works on the spiritual life.

In 626, Maximus and his monks fled St. George to escape the invading Persian army. He ended up in Carthage of North Africa in 630, having spent time in both Cyprus and Crete along the way. There he met Sophronius, whom Maximus came to regard as his spiritual father, and who was elected Patriarch of Jerusalem in 633.

By this time, the Persians had been defeated, but a new threat arose from the Arabian desert: beginning in 632, the armies of Islam began their inexorable advance which was to persist unbroken for a century. Damascus fell in 635, Jerusalem in 638, Alexandria in 642. The Emperor Heraclius died in 641 without an answer to the new crisis.

In about 640, Maximus, still a simple monk (he was never ordained), began to take a public

stand against the heretical compromise positions of the day: Monenergism and Monothelism. In 645 in Carthage, he engaged in a famous debate with Pyrrhus, a Monothelite, who had been Patriarch of Constantinople but had been driven out after having taken the part of the losing side in a dynastic struggle. Maximus prevailed, and Pyrrhus was reconciled to the Church, received in Rome, and wrote a book confessing the true faith.

Maximus went to Rome in 646 bringing news of the condemnation of Monothelism by several North African councils. As a result, Pope Theodore formally broke off communion with Paul, Patriarch of Constantinople. In 647, seeking to regain his lost patriarchal throne, Pyrrhus returned to Monothelism and was excommunicated by Pope Theodore. The emperor Constans II tried to close the ongoing debate about Christ's wills and energies by forbidding “any discussion of one will or one energy, two wills or two energies” in a decree known as the Typos.

Pope Theodore's successor Pope Martin convened a council in 649 in Rome to affirm Orthodoxy against imperial heresy. Maximus attended along with 105 most western bishops. The council reaffirmed the doctrine of the Fourth Ecumenical Council at Chalcedon (Christ has two natures, human and divine, united in one person without confusion, without change, without division, without separation) and made explicit the doctrine of two energies and two wills in Christ as the necessary entailment of the doctrine of the two natures. The Typos and other compromise documents were condemned and a list of heretics anathematized. The emperor reacted by having Pope Martin secretly arrested in 653, tried on trumped up treasonous charges, mistreated, defrocked and sent into exile to Kherson in the Crimea, where he died in 655, a confessor of Orthodoxy.

Resistance to the heresy was now virtually reduced to one man, the monk Maximus. He was arrested in Rome in 655 and sent to Constantinople where he was accused of betraying Egypt to the Muslims and of theology error. Unable to prevail against Maximus's defence, the Emperor had him banished to Bizye in Thrace. Some time later, the Emperor and Patriarch made another attempt to win Maximus

to their position, but he again prevailed. The Emperor was furious and had him brought back to Constantinople where he had another attempt made to bring Maximus into harmony with them. Failing, he had Maximus exiled a second time.

After five years in his second exile, Maximus and his two disciples were recalled to Constantinople. They were again tried and threatened, beaten and mocked, but they would not renounce the faith. Their persecutors in anger then cut out Maximus's tongue and cut off his right hand to silence him and sent him off into his third exile to Lazica in Georgia, where he reposed in 662 at the age of 82.

Eighteen years later, the teaching for which he gave his life—the doctrine that the God-man Jesus Christ had two wills and energies to go with His two natures—was vindicated at the Sixth Ecumenical Council in Constantinople in 680, though Maximus's name was unmentioned in the official documents of the council.

Culled from various sources including St. Dmitri of Rostov.

Reprinted from the web site of St. Maximus the Confessor Orthodox Mission, Denton, TX, a parish of the Orthodox Church in America, http://www.stmaximus.org/who_is_st_maximus.html.

Icon of St. Maximus the Confessor reprinted from the Orthodox Church in America web site, <http://ocafs.oca.org/FeastSaintsIcon.asp?IP=january%2F0121maximos%2Dthe%2Dconfessor0020%2Ejpg&FSM=1&FSD=21&SN=St+Maximus+the+Confessor&LN=St+Maximus+the+Confessor>

BOOKSTORE UPDATE

Stop by the bookstore for water storage containers for Holy Water from Epiphany. \$2 for small and \$4 for large

New to the bookstore this month are small dyptychs perfect for your desk or icon corner. They are quite reasonably priced at \$4 each.

Additionally we have a beautiful brand new icon of St. Basil the Great from St. Isaac of Syria Skete for \$12. It would make a thoughtful namesday gift (Jan. 1 or Jan. 30).



December in Pictures at SS Peter and Paul

GOOD MORNING, SS PETER AND PAUL



Behind the scenes before the show begins.



The show's 'hosts' get ready.



Father David introduces GOOD MORNING, SS PETER & PAUL.



The Cultural Center was sold out! Standing room only . . .



Natalya enjoys a visit with St Nicholas.



Pretty in yellow . . .



Segen recites a poem.

ST. NICHOLAS VISITS THE CHILDREN



Alula has a big smile for St. Nicholas.



Ealona visits with St. Nicholas.



The kids open their gifts.



Alex A. and St. Nicholas.



Katrina and Zachary visit with St. Nicholas.

HOLY SUPPER and CHRISTMAS



The church was adorned with poinsettias for the Nativity.



Everyone gathered in prayer for Nativity Compline.



Father David reads the prayers for Holy Supper.



Dorothy Yost entertains young Noah Smith during his first Holy Supper.



Trinity Smith poses with her grandmother at Holy Supper



The Enoch family joined their parish family for Holy Supper.



The children greet Bishop Nicholas with bread, salt, and flowers.

Special thanks to Mike Hernandez for providing many of the photos in this month's newsletter.

Sanctify the Waters

Very Rev. John Breck

On January 6, Christians of Western tradition (Roman Catholics and Protestants) commemorate the Epiphany or manifestation of the newborn Christ to the Magi. To Orthodox Christians, this day celebrates the Theophany or revelation of the Holy Trinity, not at Christ's birth, but at his baptism in the Jordan River. It marks a significant interruption in the sequence of Scripture passages read at this time of year, by inserting the baptismal scene between the circumcision and naming of the child Jesus on the eighth day after his birth (Jan 1; Luke 2:21) and his presentation in the Temple (Feb 2; Luke 2:22) shortly thereafter.

St. Mark begins his Gospel not with Jesus' birth, but with his baptism at the hands of his cousin John. This is the true "epiphany," the moment that represents the manifestation to the world of the eternal Son of God. For before his baptism, as St John Chrysostom notes, "he was not known to the people."^[1] As both Scripture and the iconic tradition of the Church attest, that manifestation was a Trinitarian theophany, in which the baptism of the Son was accompanied by the voice of the Father and the appearance of the Holy Spirit "in the form of" a dove, or more precisely, "coming down [upon Jesus] like (ὡς, ὁσεῖ) a dove.

When we, as Orthodox Christians, attempt to explain the significance of this feast, we normally stress two closely related themes. On the one hand, God reveals himself as a tri-unity of divine Persons, a revelation that will be repeated in modified form at Jesus' Transfiguration. Thereby Jesus is revealed to be "one of the Holy Trinity," the eternal Son of God who took upon himself fallen human nature in order to glorify that nature and to restore human persons to the life, the perfection and the beauty for which they were originally created. At the same time, Jesus by his baptism enacts and establishes the sacramental ritual by which believers can share in his death and rise with him "in newness of life" (Rom 6:3-4), uniting themselves to his glorified Body, the Church.

There is another aspect of Theophany that also needs to be stressed, today perhaps more than ever before. This is a motif that appears very clearly in icons of the feast but goes unmentioned in the Gospels. Its earliest formulation seems to be that of St Ignatius of Antioch, who died as a martyr in Rome between 110 and 117 AD. In his letter to the Ephesians

(ch. 18), Ignatius makes a statement notoriously difficult to translate: "Our God, Jesus the Christ, was conceived by Mary according to the plan (*oikonomian*) of God from the seed of David [cf. Rom 1:3] and [by] the Holy Spirit; he was born and was baptized so that by the passion (*tô pathei*) he might purify the water."

Without going into the difficulties presented by the language of this verse, we can note its basic theme. It is the same as depicted in icons and liturgical hymns of the Theophany feast. Christ descends into the waters of the Jordan not only to submit himself to the hands of John and to lay the foundation for the sacramental act of baptism. He also goes down into the Jordan in order to purify or sanctify those waters, and in so doing he symbolically (*really*, through this sign-act) sanctifies all of creation.

Theophany celebrates the baptismal renewal of God's people, members of the Body of Christ. But it also provides the perspective we are to assume with regard to the entire created world. Stated otherwise, it provides the foundation for a genuinely Christian "ecology."

Elizabeth Theokritoff has written a book that, hopefully, will soon be published by St Vladimir's Seminary Press. It is entitled, *Living in God's Creation*, with the subtitle "The Ecological Vision of Orthodox Christianity." I have had the privilege of reading the manuscript and can only hope that it will receive the wide and attentive reading it deserves.

One theme the book stresses is of particular importance in this time of Theophany. The author points out that our relation to the created world is less that of "steward" than it is of *priest*. We are called not only to preserve and care for the created order. Our vocation relative to the world we live in, both natural and human, is to make of it an *offering* to God, with the ongoing supplication that he bless, restore and make fruitful this planet over which he has granted us dominion. That dominion implies responsibility and respect toward all living things. But it means, too, that we recognize the "fallenness" of creation and its need for restoration, even redemption (Rom 8:18-23).

If that renewal is to be realized, particularly with today's ecological precariousness, it requires not only a thoroughgoing transformation in the way we see the world and make use of it. It requires above all that we, as baptized members of Christ's Body, accept our priestly calling to offer this world to its Creator and Lord, never ceasing to call down his blessing

and grace upon it and upon each of its inhabitants.

Jesus submitted himself to baptism in order to identify with each of us, held as we are in bondage to sin and death, and to enable us to die and rise with him in newness of life, leading to life everlasting. Yet he also descended into the baptismal waters in order to bless and sanctify those waters. Thereby he demonstrated the truth that the Holy Trinity, manifest at his baptism, loves and cares for all of creation. And he calls us to assume the same attitude of loving concern, to acquire an "ecological vision" that scraps our habitual utilitarian exploitation of the environment in favor of an awe-filled wonder at the beauty and value inherent in the world that God has made.

1. "On the Baptism of our Lord," Discourse 37; quoted in Ouspensky & Lossky, *The Meaning of Icons*, Boston, 1969, p. 167.

Reprinted from the "Life in Christ" Series, January 2009, Article #1, Orthodox Church in America web site, <http://www.oca.org/CHRIST-life-article.asp?SID=6&ID=166&MONTH=January&YEAR=2009>.✽

PBS REPORT ON ENTHRONEMENT OF METROPOLITAN JONAH



SYOSSET, NY [OCA Communications] —The Public Broadcasting Service [PBS] will air a report on the Enthronement of His Beatitude, Metropolitan Jonah on the program *Religion and Ethics News Weekly*.

"The PBS report is scheduled to be aired the first week of January 2009," said OCA communications director Archpriest Andrew Jarmus. "Those interested in viewing the report may find local schedules for *Religion and Ethics News Weekly* on the Internet by going to www.pbs.org/religion/ and clicking the 'TV Schedules' link at the top of the page."

Metropolitan Jonah, who was elected Primate of the Orthodox Church in America at the OCA's 15th All-American Council in November 2008, was enthroned at St. Nicholas Cathedral, Washington, DC, on December 28, 2008.

Church School Students Assemble Health Kits



The older students organize the items for the IOCC Health Kits.

The Church School students would like to thank everyone who supported their IOCC Health Kits Project.



Katiya zips her bag after adding the final item.



Everyone joined in!



The children formed an assembly line to fill each bag.



Sterling & Tristan hold finished kits



Juliana adds a washcloth to Natalya's bag.



Checking things out!



Each kit contains: a washcloth, hand towel, nail file, soap, toothbrush, comb, and band aids.

2009 STEWARDSHIP CAMPAIGN



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?

Around Ss. Peter & Paul

JANUARY BIRTHDAYS & ANNIVERSARIES

Tekie Andebrhan
January 1

Pat Starkey
January 5

Walter Booriakin
January 6

John Hecht
January 19

Jim and Eva Baker
January 21

Embafrash Tessema
January 27

Many Years! Mongaya Leta!



THANK YOU

Dear Brothers and Sisters,

With great appreciation, I thank all of you who sent encouraging words and lots of prayers prior to my surgery and for my speedy recovery. I am feeling much better now and I am trying to recover quickly so that I can get back to church and see everyone as I miss you all!

Bless you all,

Tania Booriakin

PRAYER LIST

*"I was sick and you visited me."
Matt 25:36*

We offer prayers to all of our parishioners who are ill or unable to attend services:

- Tania Booriakin
- Dennis Tarasevich
- Charles Sherbow
- Eva Baker
- Nick Kossob
- Peg Linderman
- Pauline & Dan Vinay
- Helen Malecki
- Beatrice Washington
- Helen Costello
- Anna Michkofsky
- Stephanie Homyak

If you know of anyone else in need of our prayers, please contact Father David.

Bits and Pieces

ANNUAL PARISH MEETING

Our annual parish meeting will be held on Sunday, January 18, 2009, after the Divine Liturgy. Registered voting parish members and all parishioners are encouraged to be present for this annual meeting during which we reflect upon our parish life during the past year and make plans for the future. If you are interested in running for election to the parish council, please contact Father David or Andy Evans.

THANK YOU

I wish to offer my sincere thanks to all of you who sent cards and who gave gifts as we celebrated the joyous Feast of the Nativity. Your many expressions of love and kindness are deeply appreciated. Father David

NATIVITY CELEBRATION

Our parish celebration of the Lord's Nativity was truly beautiful. From the music, to the assistance of our Altar servers, to the flowers and decoration of the Church and hall, to the Holy Supper—everything we did gave glory to God as we celebrated the Birth of His Son. May the Lord Himself bless all those who made our celebration what it was.

THEOPHANY HOUSE BLESSINGS

The rich liturgical tradition of the Orthodox Church includes a variety of services and blessings. Each year, after the celebration of the Feast of Theophany and the Blessing of Water (January 6), it is customary for the priest to visit parishioners' homes, bringing with him the newly blessed Holy Water to sprinkle and thereby bless the home. Father David will be available to bless homes throughout the month of January. To arrange to have your house blessed, please speak with Father David.

CHURCH ENVELOPES AND CALENDARS

Many thanks to Nick Enoch for sponsoring our 2009 parish calendar and to John Blischak and Michelle Golowatsch for sponsoring the 2009 stewardship envelopes.

ADULT EDUCATION CLASSES

Adult Education Classes will resume on Wednesday, February 4 and continue until the beginning of Great Lent. During Great Lent, short presentations and Question-and-Answer sessions will be held during the Lenten meals which follow the Liturgy of the Presanctified Gifts on Wednesday evenings.

NEW SERVERS' ROBES

Thank you to the Myrrhbearers Altar Society for purchasing the beautiful new red robes for those who assist in the Altar. The Myrrhbearers spend many hours hard at work to raise funds to provide what is needed for the Altar in order to beautify our worship. Our parish is deeply grateful for their generosity. New purple and white robes have also been ordered!

STEWARDSHIP/PLEDGES/BUDGET

You will be receiving your 2008 Statement of Contributions in early 2009 for your tax purposes. It is also time to start thinking about your PLEDGE for 2009. Development of the 2009 Budget is underway. Operating and utility expenses have been increasing. Consequently, more income will be required from pledges and other sources. Please be generous when filling out your 2009 Pledge Form. You can pick up your pledge forms in the Church vestibule. Please complete and return by the Annual Meeting, January 18, 2009. Also, be sure to pick up your 2009 box of Contribution Envelopes. If you have any questions please see or contact the Church office.

MYRRH BEARERS ALTAR SOCIETY

As we begin our New Year, we reflect back on 2008 and all the accomplishments that took place. We could not have done this without everyone's support.

A special *Thank You* to those individuals who made a variety of delicious cookies for our annual Christmas Cookie Bake Sale and to those who supported it and made it a big success.

The Myrrh Bearers annual luncheon will take place Saturday, January 24th. The location will be announced at our January meeting. So, please keep that date open.

Election of new officers will take place at our monthly meeting, Sunday, February 8, 2009. The Myrrh Bearers annual Valentine Raffle will also take place on February 8th following coffee hour.

A Happy New Year to each and everyone of you.

Elizabeth Michel

NEWSLETTER

We would greatly appreciate donations of 11"x17" white paper for the church newsletter.

CHURCH FUND RAISERS

If you haven't already done so, please be sure to purchase a Fry's gift card. Once purchased, the gift card can be recharged at your local Fry's store for any amount up to \$500. You can pay for your 'recharges' with cash, check, and debit/credit cards. Please contact Jane Evans to purchase your new Fry's gift card.

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.

MEMBERSHIP LIST FOR ANNUAL MEETING

An updated 'official' membership list will be posted both in the church vestibule and in the Cultural Center. This listing will reflect those who are full members in good standing as per the church's by-laws and who will be able to vote in the upcoming Parish Annual Meeting. If anyone has any questions regarding the listing's contents, please see Father David and/or the church office.

HOLY SUPPER

Thank you to all who donated food, wine, decorations, money, and time. Holy Supper, on the Eve of the Nativity, was a joyous feast celebrated by 100 parishioners, visiting families, and friends.

CONGRATULATIONS

Congratulations to George Moriarty who was received into the Orthodox Church through Holy Chrismation on Sunday, December 21. May the Lord grant him many years!



CHURCH FLOWERS

Each Sunday, the Myrrh Bearers make sure that we have flowers for the tetrapod and altar to beautify the church. Thanks to Rita Mudrenko and Jane Evans for donating flowers for the month of December. Pat Starkey will be donating flowers for the month of January.

We would also like to thank Rita Mudrenko, Elizabeth Michel, and Jane Evans and her son, Blake, for decorating the church so beautifully for the Feast of the Nativity!

January 2009

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>Additional Spiritual Needs Forms are available in the church narthex for listing names to be remembered during Proskomedie and Liturgy. Please hand them to an usher or the office for delivery. If you have additional spiritual needs, please call Father David at 602.253.9515.</p>				<p>1 Circumcision of Christ 9:00am Divine Liturgy</p>	<p>2 Ven. Seraphim of Sarov</p>	<p>3 5:00pm Great Vespers</p>
<p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>						
<p>4 Synaxis of the 70 Apostles 8:40am Hours 9:00am Divine Liturgy Great Blessing of Water Church School</p>	<p>5 Eve of Theophany STRICT FAST 6:00pm Great Compline and Litya</p>	<p>6 Holy Theophany 9:00am Divine Liturgy Great Blessing of Waters</p>	<p>7 Synaxis of St. John the Baptist</p>	<p>8</p>	<p>9</p>	<p>10 St. Gregory of Nyssa St. Theophan the Recluse 5:00pm Great Vespers</p>
<p>SS Peter and Paul Annual Meeting Sunday, January 18, 2009</p>						
<p>11 Ven. Theodosius the Great 8:40am Hours 9:00am Divine Liturgy Church School MBAS Meeting</p>	<p>12 Akathist and Milk-Giver Icons St. Sava of Serbia</p>	<p>13</p>	<p>14</p>	<p>15</p>	<p>16</p>	<p>17 Ven. Godbearing Anthony the Great 5:00pm Great Vespers</p>
<p>Theophany House Blessing Father David will be available to bless homes throughout the month of January. To arrange to have your house blessed, please speak with Father David.</p>						
<p>18 SS Athanasius & Cyril 8:40am Hours 9:00am Divine Liturgy Church School SS PETER & PAUL ANNUAL MEETING</p>	<p>19 St. Macarius the Great of Egypt</p>	<p>20 St. Euthymius the Great</p>	<p>21 St. Maximus the Confessor</p>	<p>22 Apostle Timothy</p>	<p>23</p>	<p>24 Blessed Xenia of Petersburg 5:00pm Great Vespers</p>
<p>25 St. Gregory the Theologian 8:40am Hours 9:00am Divine Liturgy Church School</p>	<p>26</p>	<p>27 Translation of the Relics of St. John Chrysostom</p>	<p>28 Venerable Ephraim & Isaac of Syria</p>	<p>29</p>	<p>30 Synaxis Three Hierarchs</p>	<p>31 5:00pm Great Vespers</p>
<p>Adult Education Wed, Feb. 4 - beginning of Great Lent Time: 7:00 p.m.</p>						