

Ss. Peter & Paul Orthodox Church Newsletter

Volume 12, Issue 1

January 2012

December Council Highlights

- ✘ November's Operating Income was \$10,326 and Operating Expenses were \$9,496, resulting in an income of \$830 for November, and a year-to-date deficit of **\$1,955**.
- ✘ Restricted Funds for the Parking Lot total \$64,672.84.
- ✘ Annual Meeting will be held Sunday, January 22, 2012.
- ✘ Our 60th Anniversary Celebration will be held February 11-12, 2012 with Bishop Benjamin. Tickets are \$30 per person.
- ✘ Church cleaning being done by a cleaning service; help is needed to clean candle stands after each church service. Please volunteer.



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Do Hard Things

On the first day of the year the Church commemorates Saint Basil the Great. He died on January 1, 379, having been born in 330. His few decades of life were packed full of remarkable achievements.

Both a theologian and lover of prayer, he wrote the Liturgy that we celebrate during Great Lent and on various feast days. He also actively cared for the poor, and his care extended to everyone, not just fellow Christians. No person was turned away from the soup kitchens and places of respite that he established.

As a bishop, Saint Basil had to resolve thorny Church issues and heal divisions, and was required to practice delicate diplomacy with government officials who were not always friendly to the Church. He dealt with the personal and spiritual problems of priests and parishioners. In addition, he wrote rules for monastic communities that have shaped their lives ever since.

At least once, Saint Basil described in writing the toll that all these efforts took on him. In a

letter to Bishop Eusebius of Samosata he wrote that he was exhausted from physical weakness and from "a continuous illness, a rigorous winter, and the piling up of business..." Despite this, however, Saint Basil continued throughout his life to serve God and to do hard things.

With the new year, many of us will make resolutions. A recent book encourages teenagers to resolve to serve God in an intriguing way. Its title is "Do Hard Things" (Multnomah Books, 2008).

The book's subtitle is "A Teenage Rebellion Against Low Expectations," and the authors, brothers Alex and Brett Harris, urge fellow teens to join a "rebellion" against a culture that promotes comfort and encourages teens to remain childish for too many years. This culture, they contend, assumes that teens are unwilling and unable to take on challenging tasks, to read deep and thought-provoking books, or to use their freedom for "huge accomplishments." But the Harris brothers believe that teens can do all these things. As they told an interviewer,

"The teen years are not a vacation from responsibility. They are the training ground of future leaders who dare to be responsible now."

The authors describe "hard things" that teens have done, such as making a personal effort to pray and read Scripture regularly. Other examples are public things, for example working for a political candidate with admirable views, even when this requires overcoming a fear of speaking to groups.

Without being preachy, the authors liberally mix Biblical verses into their text. Here is Saint Paul on stepping out of one's comfort zone: "God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline" (2 Timothy 1:7).

They also cite Lamentations 3: 27: "It is good for a man that he bear the yoke in his youth." Saint Basil, who must have taken on the yoke early to accomplish as much as he did in less than fifty years of life, probably liked that verse too.

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



Message From Our Rector

Dear Brothers and Sister in Christ,
As we conclude our celebration of the Lord's Nativity and enter the new calendar year, we prepare to celebrate the Great Feast of the Theophany. Metropolitan Anthony of Sorouzh, of blessed memory, in his sermon given on this feast in 1998, helps us better understand and more fully enter into the meaning of what we celebrate. He writes:

"The day of the Theophany is the day when the whole world is being renewed and becomes a partaker of the saintliness of God. But at the same time, it is the day when Christ enters on the way to Calvary.

He came to John the Baptist on Jordan, not in order to be cleansed, because he was pure of sin, both as God and in the humanity made pure throughout the history of Israel by those ancestors who had given their lives to God and whose saintliness culminated in the all-purity of the Mother of God, so pure, so stainless that She could be brought into the Holy of Holies, into which even the High Priest dared not come except once a year, and only after a special sanctification.

Christ did not need cleansing. But these waters, into which all the sinners who had come to John the Baptist confessing the evil of their lives had washed themselves, were as it were heavy with the sinfulness and therefore the mortality of mankind. They had become waters of death, and it is in these waters that the Lord Jesus Christ merges Himself on that day, taking upon Himself the mortality resulting from the sin of man.

He comes, immortal in His humanity and His divinity, and at the same time He vests Himself with the mortality of the sinful world. This is the beginning of the way to Calvary. This is a day when we marvel at the infinite love of God. But as on every other occasion, man had to participate completely in the ways of salvation which God had provided. And this is why Christ comes and becomes partaker of our mortality, to save us. The culminating point



will come on Calvary when He will say, 'My God, my God, why hast Thou forsaken me?' It will be a moment when God as He was in His humanity will have lost communion with the Father by partaking of the destiny of mankind. This is the ultimate act of divine love.

Let us therefore today wonder and marvel, and worship this love of God, and learn from Him; because He said in the Gospel, 'I have given you an example. Follow it.' We are called, within the limits of our sinfulness and humanity, to carry one another's burdens, unto life and unto death. Let us learn from this. We find it so difficult to carry the burdens even of those whom we love; and practically impossible to shoulder the burdens of those whom we do not love with a natural, direct tenderness. Let us learn, because otherwise we will not have learned the first lesson which Christ gives us when He enters upon His ministry. Amen."

Indeed, let us wonder and marvel at God's love for us. Let us learn from the Lord and implement what we have learned in our daily lives throughout the coming year. Be assured of my prayerful best wishes for a year that is filled with the love, peace, and joy that can only come from knowing the Lord Who was born to save us.

With love in the Lord,

Father David

"Do not be surprised if you fall every day and do not surrender. Stand your ground bravely and you may be sure that your guardian angel will respect your endurance. A fresh, warm wound is easier to heal than those that are old, neglected, and festering, and that need extensive treatment, surgery, bandaging and cauterization. Long neglect can render many of them incurable. However, all things are possible with God (cf. Mt. 19:26)."

St. John Climacus
The Ladder of Divine Ascent

2012 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?

Christian Stewardship is . . .

- ✘ Learning how to be a responsible and concerned caretaker of Christ's Church; it is learning how to enjoy Church life and be happy in Church work; for in Her dwells the fullness of the Spirit of God.
- ✘ Our active commitment to use all our time, talent, and treasure for the benefit of humankind in grateful acknowledgement of Christ's redeeming love.
- ✘ Caring for the needs of others.
- ✘ Offering one's self to God as He offered Himself to us.
- ✘ Devotion and service to God and His Church.

What shall I render to the Lord?

Baptism in Christ

Fr. John Breck

Theophany is the baptismal feast of feasts. It announces and celebrates as much about our own baptism as it does that of Christ. Both Scripture and the Church Fathers bear witness to the fact that our "illumination" becomes a reality only insofar as it enables us to participate in Christ's own baptism and in the life and works that flowed forth from it.

The feast proclaims two interrelated yet apparently contradictory themes: the *death* of believers, and their *new birth* to eternal life. As the apostle Paul declares in Romans 6, our true death occurs as we enter the baptismal waters. There we "die" with Christ, in order to be raised with him into a new mode of existence. "We have been buried with him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, we also might walk in newness of life" (6:4). The sacramental grace conferred by baptism, and not our physical, biological demise, thus marks our true death. It signifies and accomplishes our dying to the "old Adam" and our rebirth as the "new man," in the image of the crucified and resurrected "Second Adam," the eternal Son of God (cf. 1 Cor 15:45-49).

At the same time, as Jesus affirms in John 3, baptism is a "new birth," a "birth from above" (the term *anōthen* signifies both "again" and "from on high"; this is what leads to Nicodemus' confusion in John 3:4). Paul expresses the same idea in Titus 3:5 with the term *palingenesia*, "rebirth" or "regeneration." Baptism through water accomplishes the washing away of sins, incorporation into the Body of the glorified Christ, the Church, and renewal by the Holy Spirit.

In their discussions of baptism, the Church Fathers often shaped their statements so as to combat various forms of heresy. Against those who favored "rebaptism," they argued that there is (as affirmed by the Church's Creeds) "one baptism" only. St John of Damascus, for example, takes up the statement in Hebrews 6:6 to insist that a person who is "rebaptized" in fact re-crucifies Christ! (*On the Orthodox Faith*, IV.9) Against those who perform the ritual using other than traditional Trinitarian imagery, he insists that baptism rests uniquely upon the name of the Trinity: a true baptismal *epiklesis* or invocation of divine power requires the threefold name of "Father, Son and Holy Spirit." Which explains why Orthodox practice cannot accept other formulations, such as "Creator, Redeemer, Sanctifier," or other politically correct images current today. Baptism in any name

other than that of the Holy Trinity is not a true "baptism," an incorporation into the personal reality of God as he is in his innermost being. Those who submitted themselves to a ritual that uses non-Trinitarian names need therefore to be baptized (for the first time) according to the prescripts of Holy Tradition (beginning with the Great Commission in Matthew 28:19), in order to enter fully into the Church and its Eucharistic communion.

The relationship between water and Spirit is seen by the Church's theologians as linking creation with baptism. The first chapter of Genesis declares that God brought all things from non-being into being by his Word. This initial, stupendous act, was fulfilled by the Spirit "moving across the face of the waters." In the "new creation" of baptism the catechumen descends into the waters to "die" and be "co-buried" with Christ. Yet this gesture is only fulfilled by chrismation, anointing as the "seal of the gift of the Holy Spirit," which makes us "christs," anointed ones. As the Spirit descended visibly upon Jesus and dwelt within him from the time of his baptism (John 1:32-33), so this same Spirit is bestowed upon the newly baptized and chrismated children of God, to dwell within them, and to purify and sanctify them in their pilgrimage toward the Kingdom.

Baptism, though, confers not only the Holy Spirit. The Fathers also affirm that through baptism "the Lord is *in us*," united to us and we to him, as Bride and Bridegroom. Thus the ritual also signifies a sacred marriage, a nuptial union, as proclaimed in Ephesians 5. In the words of St Mark the Ascetic, "at baptism, Christ comes to live at the altar of the heart." In his work on *Orthodox Spirituality*, Fr Dumitru Staniloae transposes this affirmation onto a mystical plane, declaring that "at baptism [Jesus] is in me, a supreme kenosis" (p. 227). Baptism confers not only the Spirit, it also creates a union between the believer and the Son. The Father sends both the Son and the Spirit to dwell within and to sanctify those who submit themselves to rebirth, in faith and in love. And thereby the Father fulfills the work of what St Irenaeus of Lyon called "his two Hands."

Finally, the Fathers affirm, baptism sets us on the pathway toward "deification." It creates the conditions—ecclesial and eucharistic—by which those who allow themselves to be led by the Spirit can pass through the ascetic stages of purification and illumination, to arrive at last at union with and communion in the God of love.

Baptism, however, can only be realized in the life of a person insofar as he or she accepts to

make that pilgrimage with a certain ascetic discipline that focuses on repentance. St Peter of Damascus (11th-12th c. ?), St Symeon the New Theologian and many others, make the point repeatedly that baptismal renewal demands asceticism, a gradual dying with Christ. This they see achieved through a purification of the passions by the keeping of God's commandments. Baptismal grace remains hidden in the heart, St Symeon insists, until it is activated by the energy of the Holy Spirit (*Practical and Theological Texts*, 74ff). This suggests that acquisition of that grace requires a "synergy," cooperation between God and the human person, in which God takes the initiative but we respond with faith, obedience, and a relentless struggle against our innermost impulses that make us rebel against the divine will and reject divine mercy.

The baptismal pilgrimage, and the struggle it entails, is summed up in a remarkable passage by the fourteenth century spiritual master, St Gregory of Sinai. The pathway of the baptized Christian is conceived as reproducing the various stages of Christ's own earthly life:

"Everyone baptized into Christ should pass progressively through all the stages of Christ's own life, for in baptism he receives the power so to progress, and through the commandments he can discover and learn how to accomplish such progression. To Christ's conception corresponds the foretaste of the gift of the Holy Spirit, to His nativity the actual experience of joyousness, to His baptism the cleansing force of the fire of the Spirit, to His transfiguration the contemplation of divine light, to His crucifixion the dying to all things, to His burial the indwelling of divine love in the heart, to His resurrection the soul's life-quickening resurrection, and to His ascension divine ecstasy and the transport of the intellect into God." [1]

This passage, as clearly as any other, makes the point that baptism is not merely a ritual of initiation, a liturgical "passport" into the life of the Church. Nor does it involve a mere "imitation" of Christ's own baptism and the events of his life.

As the work of the "two Hands of the Father" in the life of the believer and the entire community of the faithful, baptism offers us actual *participation* in Christ's own death, resurrection and glorification. It offers, in the fullest sense, eternal *communion* in his divine life.

[1] "Further Texts," *The Philokalia IV* (London, Faber & Faber, 1995), p. 253.

Reprinted from "Life in Christ", January 1, 2010, Orthodox Church in America web site, <http://oca.org/>

December in Pictures at SS Peter and Paul

ST. NICHOLAS VISITS SS PETER AND PAUL

DECORATING THE TREE MBAS BAKE SALE

HOLY SUPPER and CHRISTMAS



The children sing a hymn to welcome St. Nicholas.



Natalya enjoys a visit with St. Nicholas.



Natalya and Zach decorate the tree.



The church was adorned with poinsettias for Nativity Compline.



One by one, the children visit with St. Nicholas.



St. Nicholas had a smile and a gift for everyone.



Anastasia and Leah lend a hand in decorating the Christmas tree.



Elena and Gino prepare food in the kitchen.



The Christmas Raffle was a huge success.



We were blessed to have a full church for Christmas morning service.



Juliana and St. Nicholas.



Valentina enjoys a visit with St. Nicholas.



Wow, St. Nicholas, what a full beard you have!



Father David



leads everyone in The Lord's Prayer.



Christ is Born! Glorify Him!



Choir members gather to celebrate.



Sasha sits on St. Nick's knee as the other children look on.



St. Nicholas visits with parishioners and passes out gold coins.



The parish celebrates Holy Supper.



Father David relaxes with the choir.

Secrets and Love

On January 15 we remember Saint John Calabytes, called the Hut-Dweller, who was born in the fifth century to a prominent Christian family in Constantinople. John was well-educated, and had the double luxury of access to books and the free time to read them.

The books John chose were mostly spiritual ones, and they convinced him that the familiar life of ease and comfort was not for him. He would enter a monastery, he decided, and would take on strict discipline.

He asked his parents for a book of the Gospels, wanting to study them more closely as he prepared for the life he intended to undertake. The parents' response reflected their attentive love for their son. It was also a sign of their respect for the Scriptures, and a reflection of their wealth. They had a beautiful book made for their boy, with flowing calligraphy and a gem-studded gold binding. It became his constant companion.

In secret, John made his way to a monastery in Bythnia whose monks were known as the "unsleeping" ones because their monastic rule was so demanding and rigorous. But his zeal and effort equaled theirs. He became so pale and



gaunt that he no longer resembled the hearty young man who had first joined their ranks.

But something nagged at John. He remembered that his parents had shown only love and concern for him, and that he had abandoned them without a word. The elegant Gospel book, which he still kept with him, reminded him every day of their magnanimity. Finally he asked for, and received, the abbot's permission to return to his parents' home.

Once again, though, John would carry out his plans in secret. He didn't approach the spacious house, but built a

tiny hut near its gates, and lived there with little protection from harsh weather. His parents' servants gave him food to survive on, but with contempt and derision. John was so haggard that they had no idea he was the master's son. Even the master might not have recognized him.

Yet that symbol of love, the Gospel book, was about to bring parents and child together again. John, having received a divine vision that he was soon to die, asked a servant to bring his parents to him. Though they were reluctant, they were

curious to see what this beggar had to say. Meeting them, John told them who he was, gave them the Gospel book, and asked for their prayers as he promised to pray for them.

The parents were devastated at the thought of losing their son so soon after finding him again, and guilty that he had languished by their very gates. But John assured them that he had chosen his life, and would have wanted no other.

On this day we read a passage from Ephesians that gives some comfort to all those who feel alienated or separated: "But now in Christ Jesus you who once were far off have been

Troparion - Tone 4

From your early youth,

you longed with fervor for the things of the Lord.

Leaving the world and its pleasures,

you became an example of monastic life.

Most blessed John, you built your hut at the door of your

parents' house and overcame the devil's guiles.

Therefore Christ Himself has worthily glorified you.

brought near in the blood of Christ" (2:11).

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Church Humor

A father was approached by his small son who told him proudly, "I know what the Bible means!" His father smiled and replied, "What do you mean, you 'know' what the Bible means?"

The son replied, "I do know!"

"Okay," said his father. "What does the Bible mean?"

"That's easy, Daddy..." the young boy replied excitedly, "It stands for 'Basic Information Before Leaving Earth.'"



A Sunday School teacher began her lesson with a question, "Boys and girls, what do we know about God?"

A hand shot up in the air. "He is an artist!" said the kindergarten boy.

"Really? How do you know?" the teacher asked.

"You know - Our Father, who does art in Heaven..."



A minister parked his car in a no-parking zone in a large city because he was short of time and couldn't find a space with a meter.

Then he put a note under the windshield wiper that read: "I have circled the block 10 times. If I don't park here, I'll miss my appointment. Forgive us our trespasses."

When he returned, he found a citation from a police officer along with this note "I've circled this block for 10 years. If I don't give you a ticket I'll lose my job. Lead us not into temptation."



There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country.

"Is there anything breakable in here?" asked the postal clerk.

"Only the Ten Commandments," answered the lady.



The minister was preoccupied with thoughts of how he was going to ask the congregation to come up with more money than they were expecting for repairs to the church building. Therefore, he was annoyed to find that the regular organist was sick and a substitute had been brought in at the last minute.

The substitute wanted to know what to play. "Here's a copy of the service," he said impatiently. "But, you'll have to think of something to play after I make the announcement about the finances."

During the service, the minister paused and said, "Brothers and Sisters, we are in great difficulty; the roof repairs cost twice as much as we expected and we need \$4,000 more. Any of you who can pledge \$100 or more, please stand up."

At that moment, the substitute organist played "The Star Spangled Banner."

And that is how the substitute became the regular organist!

How Could He Be So Sure?

One of the readings for January 24, Hebrews 11: 17-23, recalls a story from the Old Testament that is for some people a stumbling block: God telling Abraham, in Genesis 22, to sacrifice his only son Isaac on Mount Moriah.



For those who are eager to portray the God of Christians as a violent figure without compassion, unworthy of worship or even respect, the story in Genesis provides a good deal of ammunition. Here is God asking a father to kill his beloved son, for no apparent reason except to show his own godly power. Then the same God, the critics of Christianity say, will one day demand his own son's death on the cross. Bob Dylan included the Genesis episode in one of his songs, suggesting that God threatened severe consequences if Abraham didn't do what was commanded. Dylan puts these words in God's mouth: "You can do what you want, Abe, but the next time you see me coming you better run."

Dylan's lyrics don't reflect what really happens in the Old Testament story, with its suspense and drama. First there is the poignant description of Isaac as "your son, your only son, whom you love." Then comes the journey to the mountain, with Abraham cutting and gathering the wood for the fire that will consume the sacrifice. Young Isaac's innocent question, once the fire and wood have been prepared, chills the heart: "...but where is the lamb for the burnt offering?" When Abraham actually reaches for the knife to kill Isaac, and the angel stays his hand, horror is followed by great relief.

The Letter to the Hebrews presents the story from Genesis as one example of Abraham's faith. Preceding verses describe other examples, first his setting out for an unknown land that God promised, and then his living with his family as sojourners in a foreign land. His wife Sarah's faith is also described. She is old and childless, yet is given the ability to conceive "because she considered him faithful who had

promised" (11:11). The result is "descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore" (11:12).

But before all those innumerable descendants came Isaac, and Abraham's faith in God's promises is the key to his willingness to sacrifice his cherished son. He had seen God fulfill His promises, and he knew "that God was able to raise men even from the dead" (11:19). God had told Abraham (Genesis 17:21) that He would establish His covenant with Isaac. So Abraham could be sure He would keep that promise as well.

This is the faith that Bob Dylan and others fail to see in the story. But the Church Father Melito of Sardis sees it as a promise to us as well as to Abraham. He writes that Christ "was bound with Isaac." Both were bound, and both were restored to their fathers. Now we can also be sure that, in ways we may not anticipate, God's promises will be fulfilled.

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Around Ss. Peter & Paul

JANUARY BIRTHDAYS & ANNIVERSARIES

- 1 George Moriarty
- 3 John Tanner
- 5 Pat Starkey
- 6 Walter Booriakin
- 10 Hadya Shawky
- 16 Ted Demos
- Liliya Armstrong
- 17 Mark Littrell
- 19 John Hecht
- George & Nadya Moriarty
- 26 Theodora (Teddi) Brent
- 28 Samuel Melendrez
- 29 John & Carol Yavornitzky

40 Day Memorial

The 40-Day Memorial Service for Dorothy Yost will be held on Sunday, January 8, 2012 following Divine Liturgy.

A luncheon will follow the Memorial Service.

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:

- Dan Perotto
- Pauline Vinay
- Ann Garza
- Mary Maul
- Beatrice Washington
- Rose and Bill Koval

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

Many Years! Mongaya Leta!

Bits and Pieces

ANNUAL PARISH MEETING

Our annual parish meeting will be held on Sunday, January 22, 2012, 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. *Father David*

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.

STEWARDSHIP/PLEDGES/BUDGET

You will be receiving your 2011 Statement of Contributions, for your tax purposes. It is also time to start thinking about your pledge for 2012. Development of the 2012 budget is underway. Operating and utility expenses continue to increase, requiring more income from pledges and other sources. Please be generous when filling out your 2012 Pledge Form. You can pick up your pledge forms in the Church vestibule. Please complete and return by the Annual Meeting, January 22, 2012. If you have any questions please see or contact the Church office.

CHURCH CALENDARS

Many thanks to the law firm of Lubin and Enoch for sponsoring our 2012 parish calendar.

MBAS

Many thanks to the Myrrh Bearers Altar Society and all the hard work they put in preparing for the holidays, baking nut rolls, the Christmas bake and raffle, beautifying the church, and hosting Holy Supper.

Thanks to everyone (both members and parishioners) who participated in the various MBAS activities during 2011; without you, we would not have been a success.

The next MBAS meeting is January 8, 2012.

BOOKSTORE

Christ is Born! Glorify Him!

Don't forget to purchase your holy water bottles for Theophany! A limited supply of small and large bottles are available, \$3 and \$5 respectively.

New to the bookstore are three different sun catcher icons. At \$4, they make a lovely small gift or a beautiful way to brighten a window in your own home.

HOLY SUPPER

More than one hundred parishioners, family/friends attended Holy Supper. It was a beautiful evening that began with everyone attending Compline before Holy Supper. Thank you all for attending and contributing to this special evening. Thank you to those who donated to defray the cost of the fish, and those who helped to set-up and then clean-up after the meal.

Elena Kerr

CHRISTMAS RAFFLE AND BAKE SALE

Once again both of these events were a success because of parishioner participation. Thank you to those of you who donated prizes for the raffle, to those that bought tickets, to the Myrrh Bearer bakers, to parishioners who brought in items for the bake sale, and to those who bought the delicious homemade items.

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 what our bookstore has to offer.

60TH ANNIVERSARY

Preparations continue for the celebration of the 60th Anniversary of our Parish, which will be held February 11-12, 2012. In addition to His Grace Bishop BENJAMIN, we will be joined by Archpriest Ian MacKinnon, Diocesan Chancellor, and Archpriest Lawrence Russell, Dean of our Deanery. Please be alert for more information as it becomes available.

DOROTHY YOST

The Family of Dorothy Yost acknowledges with grateful appreciation your kind expressions of sympathy and vigil candle offerings in Loving memory of Dorothy.

Please don't say that I gave up, just say that I gave in

Don't say I lost the battle, for it was God's war to lose or win

Please don't say how good I was, but that I did my best

Just say I tried to do what's right, to give the most I could, not less

Please don't give me wings or halos, that's for God to do

I want no more than I deserve, no extra, just my due

Please don't give flowers or talk in real hushed tones

Don't be concerned about me now, I'm well with God, I've made it home

Don't talk about what could have been, it's over and it's done

Just see to all my family's needs, especially the little ones

When you draw a picture of me, don't draw me as a saint

I've done some good, I've done some wrong, so use all your paint

Not just the bright light tones, use some gray and dark

In fact, don't put me down on canvas, paint me in your heart

Don't just remember the good times, but remember all the bad

For life is full of many things, some happy and some sad

But if you must do something, than I have one request

Forgive me for the wrong I've done, and with the love that's left

Thank God for my soul's resting; thank God for I've been blessed.

Thank God for all who loved me, praise God who loved me best.

January 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Circumcision of Christ St. Basil the Great 8:30am Hours 9:00am Divine Liturgy	2 Ven. Seraphim of Sarov	3	4 Forefeast of Theophany	5 Eve of Theophany STRICT FAST 6:00pm Great Compline and Litya	6 Holy Theophany 9:00am Divine Liturgy Great Blessing of Water	7 Sat. after Theophany Synaxis of St. John the Baptist 5:00pm Great Vespers
We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.						
8 Sunday after Theophany 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting 40-day Memorial Dorothy Yost	9	10 6:00pm Council Meeting	11 Ven. Theodosius the Great	12	13	14 5:00pm Great Vespers
SS Peter and Paul Annual Meeting Sunday, January 22, 2012 Following Fellowship Hour						
15 8:30am Hours 9:00am Divine Liturgy Church School	16	17 Ven. Godbearing Anthony the Great	18	19	20 Ven. Euthymius the Great	21 Icon "Joy and Consolation" 5:00pm Great Vespers
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.						
22 8:30am Hours 9:00am Divine Liturgy Church School SS PETER & PAUL ANNUAL MEETING	23	24	25 St. Gregory the Theologian	26	27 Translation of the Relics of St. John Chrysostom	28 Venerable Ephraim & Isaac of Syria 5:00pm Great Vespers
Mark Your Calendars . . . SS Peter & Paul 60th Anniversary February 11-12, 2012 Details to follow.						
29 Zacchaeus Sunday New Martyrs & Confessors of Russia 8:30am Hours 9:00am Divine Liturgy Church School	30 Synaxis Three Hierarchs	31	1 Forefeast of the Meeting of Christ in the Temple 6:00pm Vespers	2 Meeting of Christ in the Temple 9:00am Divine Liturgy <i>Blessing of Candles</i>	3	4 5:00pm Great Vespers