

# SS Peter & Paul Orthodox Church Newsletter

Volume 14, Issue 12

December 2014

As the Magi beheld the newborn Savior and worshipped Him, they also brought gold, frankincense, and myrrh. We as Orthodox Christians, as we re-witness the birth of our Savior, also should respond out of love and bring to Him our gift. This gift should not be haphazard, but should be prayerfully considered. As your contribution supports the work of the Church-the body of Christ-it is certainly one of the most important gifts that you will give at Christmas this year.

Father Daniel



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## Saint Herman, Wonderworker of Alaska

St Herman, for many the Patron of North America, was born near Moscow around 1756 to a pious merchant family, and entered monastic life at the age of sixteen, at the Trinity - St Sergius Lavra near St Petersburg. While there he was attacked by a cancer of the face, but the Mother of God appeared to him and healed him completely. He was tonsured a monk in 1783 with the name of Herman (a form of Germanos), and was received into Valaam Monastery on Lake Ladoga. After some time, he was allowed to withdraw to the life of a hermit in the forest, and only came to the monastery for feast days.

In 1793, in response to a request by the Russian-American Commercial Company for missionaries to Alaska, Valaam Monastery was told to select a

company of its best monks to travel to America. Eight were chosen, of whom the hermit Herman was one. The company crossed all of Siberia and, almost a year later, first saw Kodiak Island in September 1794. The missionaries set about their work, and found the native Aleut people so receptive to the Gospel of Christ that in the first year about 7,000 were baptized and 1,500 marriages performed.

Despite severe hardships, the missionaries covered huge distances, on foot and in small boats, to reach the scattered fishing settlements of the Aleuts. In general they found a warm reception, but many of the pagan shamans opposed their message and sometimes stirred up the people against them. It was thus that the Priest-monk

Juvenaly was killed in 1796, becoming the First Martyr of North America.

Despite such opposition, the missionaries' major difficulty was with the Russian traders and settlers, who were in the habit of exploiting the Aleuts as they wished, and who had oppressed and disgusted the native people with their immoral behavior. When the missionaries came to the defense of the natives, they were repaid with the opposition of the Russian-American company, whose leadership put countless obstacles in the path of their work. In time, several of the company died at sea, and several more abandoned the mission in discouragement, leaving the monk Herman alone.

He settled on Spruce Island near Kodiak, and

*(Continued on page 3)*

# Message From Our Rector

December 2014

Dear Brothers and Sisters in Christ,

As we come to the last month of the year, we continue to observe the Nativity Fast in preparation for our celebration of the Birth of the Lord on Christmas Day. The Nativity Fast is marked by several significant feasts which offer us the opportunity for special reflection. At the beginning of the Fast, on November 21<sup>st</sup> we celebrated the feast of The Entrance of the Theotokos in the Temple. In commemorating this special moment in the

life of Mary of Nazareth, we were able to also reflect upon our own longing to live in the Lord's presence: "One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple" (Psalm 27:4). We also reflected upon our own desire to serve the Lord and His Church by becoming His dwelling place, His temple.

During the Nativity Fast we also celebrate the feasts of several saints, intercessors before the Throne of God, whose lives provide ample material for imitation and reflection. Without a doubt, at the head of this list of saints who are commemorated in the weeks before the Nativity is Saint Nicholas, Archbishop of Myra in Lycia, the Wonderworker. Other saints commemorated at this time of the year include several Old Testament Prophets whose prophetic ministry prepared

the way for the coming of the Savior.

A l s o ,

Saint John of Damascus, Saint Barbara, Saint

Ambrose, and Saint Herman of Alaska, among others. The commemoration of the saints, on any day and at any time of the year, is a beautiful reminder to us of the great Communion of Saints that is the Church. At this time of the year, remembering the saints, inspires us and encourages us to keep the fast well so that the feast will be all the more joyous.



Remembering those who have gone before us and whose prayers and intercession assist us in our earthly sojourn should also remind us that we are, here and now, surrounded by brothers and sisters in Christ, members of the Church—and members of our own parish community—whose prayers, shared faith, love, and example also inspire us on the way that leads us to the Kingdom.

During the next few weeks, may we, each and every member of our parish community, strive to support those who journey with us. Let us pray for one another. Let us reach out to those in any kind of need, offering them our loving support, especially in the midst of what can be a stressful time of the year for many. And, as we come to the end of another calendar year and look with hope to the year to come, let us rejoice together in the many blessings the Lord has bestowed upon our parish family.

With love in Christ Emmanuel,

Father Daniel

## From the Fathers . . .

Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, a heavenly way of life has been 'in planted on the earth, angels communicate with men without fear, and men now hold speech with angels.

Why is this? Because God is now on earth, and man in heaven; on every side all things commingle. He became Flesh. He did not become God. He was God. Wherefore He became flesh, so that He Whom heaven did not contain, a manger would this day receive. He was placed in a manger, so that He, by whom all things are nourished, may receive an infant's food from His Virgin Mother. So, the Father of all ages, as an infant at the breast, nestles in the virginal arms, that the Magi may more easily see Him. Since this day the Magi too have come, and made a beginning of withstanding tyranny; and the heavens give glory, as the Lord is revealed by a star...

To Him, then, Who out of confusion has wrought a clear path, to Christ, to the Father, and to the Holy Ghost, we offer all praise, now and for ever. Amen.

St. John Chrysostom,

"Homily on Christmas Morning"

# Saint Herman, Wonderworker of Alaska

*(Continued from page 1)*

once again took up the hermit's life, dwelling in a small cabin in the forest. He spent his days in prayer and mission work, and denied himself every fleshly comfort: he fasted often and lived on a diet of blackberries, mushrooms and vegetables (in Alaska!!). Despite these privations, he founded an orphanage and a school for the natives of the island, cared for the sick in epidemics, and built a chapel where he conducted divine services attended by many. (He was not a priest, but God made up the lack in miraculous ways: at Theophany, Angels descended to bless the waters of the bay, and the Saint would use the holy water to heal the sick). Asked if he was ever lonely or dejected in his solitude, and replied: "I am not alone; God is here as everywhere, and the Angels too. There is no better c o m p a n y . " Saint Herman reposed in peace on Spruce Island, at the age of eighty-one, in 1836. At the moment of his departure, his face was radiant with light, and the inhabitants nearby saw a pillar of light rising above his hermitage. His last wish was to be buried on Spruce Island. When some of his well-intended disciples attempted to take his relics back to Kodiak to be buried from the church there, a storm rose up and continued unabated

until they had abandoned the plan and buried him as he desired. He was officially glorified in 1970, the first canonized American Saint. Following is a fragment of a conversation between St Herman and some officers of a Russian ship, recorded by his disciple Yanovsky; it includes perhaps the most familiar quotation from St Herman:

"But do you love God?" asked the Elder. And all answered: "Of course we love God. How can we not love God?" "And I, a sinner, have tried to love God for more than forty years, and I cannot say that I perfectly love Him," answered Father Herman, and began to explain how one must love God. "If we love someone," he said, "then we always think of that one, we strive to please that one; day and night our heart is preoccupied with that object. Is it in this way, gentlemen, that you love God? Do you often turn to Him, do you always remember Him, do you always pray to Him and fulfill His Holy commandments?" We had to admit that we did not. "For our good, for our happiness," concluded the Elder, "at least let us give a vow to ourselves, that from this day, from this hour, from this minute, we shall strive above all else to love God and to do His Holy Will!"

*This Nativity night bestowed peace on the whole world;  
So let no one threaten;  
This is the night of the Most Gentle One – Let no one be cruel;  
This is the night of the Humble One – Let no one be proud.  
Now is the day of joy – Let us not revenge;  
Now is the day of Good Will – Let us not be mean.  
In this Day of Peace – Let us not be conquered by anger.  
Today the Bountiful impoverished Himself for our sake;  
So, rich one, invite the poor to your table.  
Today we receive a Gift for which we did not ask;  
So let us give alms to those who implore and beg us.  
This present Day cast open the heavenly doors to our prayers;  
Let us open our door to those who ask our forgiveness.  
Today the DIVINE BEING took upon Himself the seal of our humanity,  
In order for humanity to be decorated by the Seal of DIVINITY.  
– St. Isaac Syrian, Nativity Sermon*

## HOLY SUPPER

*Please join us for Holy Supper on Wednesday, December 24th following Compline.*

*Please contact Marty Gala to confirm that you will be attending. We look forward to seeing everyone there to celebrate this joyous feast.*

# The Magic of Childhood

Fr. Lawrence Farley “The magic of childhood” is a phrase which has become so proverbial that there is a Pinterest selection dedicated to it. Childhood is wistfully hailed and enthusiastically applauded as a magical time, golden with innocence and purity. We view children with dewy eyes because of a special magical quality they somehow possess which enables them to look upon the commonplace with wonder. The phrase is not quite accurate, however. Children are not magical; *the world is*. Children do not view the world with special lenses. They just see the world for what it is. It is not that their eyes are magical; it is just that our eyes are blind. Children see the world as God made it, as sacrament and miracle. Our adult vision has become clouded by sin and cynicism, by weariness and materialism. A child looks up at the sun and sees a mystical promise, a pledge of warmth and joy and happy endings. He looks blinkingly upon its blinding brilliance and sees a bridegroom coming out of his chamber, a strong man running his course with joy, racing across the heavens, and nothing is hidden from the heat thereof (Psalm 19:5). We look briefly at the sun, check our smart phones to discover the UV index, and reach for the sunscreen. The child sees the sun with sanity; we are the ones who are insane.

The clear eyes of children open very early. Many people will have seen a young baby lying on its back in its crib, staring with obsessed fascination at its feet at the end of its legs. The baby rightly regards this as a miracle. Feet are fascinating, and they are just the first of many discoveries to be made upon emerging from the womb. In the womb, the world contained no feet—just watery

darkness and warmth and security. In a sense, it was like the world before creation—formless and void, with darkness over the surface of the waters (Genesis 1:2). Then God said, “Let there be light”, and there was light—and mother and father and doctor or midwife, and a whole bewildering multitude of other as of yet nameless mysteries. And feet. No wonder the baby stares at them. They are only the first of many bewildering discoveries in the vast cosmos of the nursery. What could they be used for? Why are there two of them? Will they stay attached? Perhaps if I stare at them long enough I will get some sort of answer.

The child begins life with this recognition of the sacramentality of the world. Everything the child encounters is a gift, and speaks the Name of its Giver. Being a gift, everything in the world is received by the child with surprise and gratitude. It is as G. K. Chesterton observed long ago (in this book *Orthodoxy*): “When we were very young children we do not need fairy tales; we only need tales. Mere life is interesting enough. A child of seven is excited by being told that Tommy opened a door and saw a dragon. But a child of three is excited by being told that Tommy opened a door. Boys like romantic tales; but babies like realistic tales—because they find them romantic.” Young children find the whole world crammed with miracles and magic, because of course it is.

But life’s suffering grinds us down soon enough, and we begin to accept the lie that the world is just the world, and the sun is just a ball of gas burning in space (despite C.S. Lewis’ reminder that that is not what the sun is, but simply what it is made of). We read up on science and causality and the laws of physics and these strong chemicals soon wash the

wonder from our hearts. We then rush through life at break-neck speed, slowing down only when we suspect a police speed-trap, and scarcely see the world we live in. We miss the beauty, we are blind to the miracles. All we are interested in is our next appointment.

Wisdom’s voice therefore bids us to slow down and open our senses and heart to the world around us and see it once again for what it is. The path to sanctity leads through the garden of childhood, so that if we will not receive the Kingdom of God like children, we will never enter it at all (Mark 10:15). God calls us not to simply “slow down and smell the flowers,” but to stop our mad and heedless rush through life and receive His world as gift and give thanks for it. As Father Alexander Schmemmann told us, Man is not *homo sapiens*, but *homo adorans*, and we find and fulfill our true human nature through thanksgiving and doxology. God has crammed His creation full of His wonders—the stars in the sky and the moon in the clouds, wine in the glass and chocolate in the mouth, blossoms bursting from branches and birds singing for joy beside them—and, as any baby could tell you, the feet beckoning at the end of your legs. We must stop and stare at the world a little longer, and look at everything a little deeper. Every single thing around us whispers, “God made me,” and points us back to Him. Alice was amazed when she walked through Wonderland. We should be no less amazed at the world in which we live, for it is no less full of wonders.

Reprinted from the Orthodox Church in America web site, Reflections in Christ, December 1, 2014, <http://oca.org/reflections/fr.-lawrence-farley/the-magic-of-childhood>\*



# Discovering the Wonder of Jesus Christ

**On December 24, the eve of the Feast of the Nativity of Our Lord, the Church commemorates Saint Eugenia of Rome.**

Born in 280, she belonged to a noble pagan family. Though Roman by birth, she lived in Alexandria, Egypt, where her father Philip had been sent by the emperor to govern.

Philip not only worshipped pagan gods, but strongly opposed Christianity. Like many highborn Romans, he distrusted this new religion that seemed to exalt the humble and weak. Rome had built its empire on brute power and conquest—ideals very different from those the itinerant preacher from Palestine taught. The preacher's teachings were spreading far and wide, and Philip worried that they threatened traditional Roman society.

The account of Eugenia's life tells us that she discovered Jesus Christ by reading the words of Saint Paul. How thrilled she must have been by the stirring description of Him in one of this day's readings, Hebrews 1: 1-3:

"God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high..."

Eugenia was determined to follow this wonderful Lord who so loved human beings that that He had "by Himself purged our sins." She fled her home, accompanied



by two male servants. They accompanied her to a place far enough away that she could escape being found out.

Nearby was a men's monastery. Eugenia looked at it with a mixture of joy and sadness; joy because it was a place where her newly discovered God was truly worshipped, and sadness because, as a woman, she could not join that worship.

But she was a resourceful, courageous woman, and so she decided to disguise herself as a man and apply to enter the monastery. Her servants hesitated to help her—cutting her hair, and putting together loose-fitting garments—but she convinced them, and in her disguise she approached the abbot.

Abbot Helenon saw at once that this delicate-featured person was not a man, even though she lowered the pitch of her voice. But he didn't turn her away, or reproach her. Seeing her sincere spiritual desire, he gave her an isolated cell, where she would spend many years in monastic effort.

Saint Eugenia saw the wonder of Christ in her own life. She was given the gift of healing, and had the joy of converting her adamantly-pagan father to the faith.

Both Philip and Eugenia were ultimately martyred. Like the shepherds who "made widely known the saying which was told them concerning this Child" (Luke 2: 17a) they had bravely spread the Gospel, and unflinchingly faced His enemies, who killed their bodies but not their souls.

*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>.*

## THOUGHTS ON THE NATIVITY OF CHRIST

*"He lay in a manger, a child newly born: tiny in body, abject in poverty. But in this Child something great lay hidden, of which these, the first-fruits of the Gentiles, had learned, not from earthly rumor, but from heavenly revelation. Hence they say, we have seen His Star in the East. They announce, yet they ask; they believe, and yet they seek to know: as though prefiguring those who walk by faith, yet still desire to see."*

St. Augustine



*"If He had chosen the great city of Rome, men would have said that the transformation of the world had been accomplished by the might of that people. Had He come as the son of the Emperor, they would attribute that gained to military power. But what did He? He chose only what was poor and humble, so that it would be seen that divinity had changed the world. And so He chose a poor woman as His Mother, a poorer fatherland. He had no money, and this the crib makes plain to you."*

Theodoret, 5th C bishop

# Three Mothers

On December 9 we celebrate "Righteous Saint Anna's Conception of the Mother of God." This lengthy, explicit title offers some important insights into Orthodox theology.

First, it tells us that Mary the Mother of God was conceived through the union of two human parents, like any other person born in the world. Many icons of her conception clearly show her parents, Joachim and Anna, standing together in a loving embrace, with a bed behind or near them.



It is noteworthy that the day before this feast is, in the Western Church, the feast day of the Immaculate Conception. This refers to the way Mary (not Jesus Christ) was conceived. The Roman Catholic teaching is that God intervened at the moment of Mary's conception to remove the stain of original sin, which is transmitted by the act of human reproduction. This stain marks us all from the day we

are born. So, since God removed that stain from Mary, she is different from every other human being.

Father Thomas Hopko, in his book "The Winter Pascha," writes that Orthodoxy does not go along with this teaching because our Church does not believe that such a stain exists. Father Thomas writes that all of us, including the Theotokos, "are born into a fallen, death-bound, demon-riddled world...We are all born mortal and tending toward sin. But

we are not born guilty of any personal sin, certainly not one allegedly committed "in Adam."

The title of the Feast also tells us that the baby girl Anna conceived was indeed the one who would become the God-bearer, or Theotokos. God honors the act of human reproduction by using it to bring forth the woman who will have the most exalted privilege of any human being who ever lived. Not only that, but He leaves her free to say

"no" to His plan for her if she so chooses.

We honor Mary's agreement to God's plan because it is basic to our salvation. That she is born into the world the same way we are, with no special intervention by God, means that she can be a truly human example of holiness, one that we are able to follow.

Another mother is remembered by the Church on this day—Hannah, the mother of Samuel. Like Anna, she had to wait a very long time to have a child. During those years of waiting, she was "broken-hearted and wept and did not eat" (1 Samuel/1 Kingdoms 1: 7). Joachim and Anna suffered too. Joachim was humiliated by being turned away from the Temple as he attempted to offer his sacrifice; being a childless man he was not considered worthy to do so.

All three mothers suffered, especially the Theotokos who saw her Son unjustly crucified. But their joy later on would be great, and hers would be greatest of all. That is why the Church sings to her at Pascha: "Be radiant, O Pure Theotokos, in the Resurrection of Your Son!"

## Around SS Peter & Paul

### DECEMBER BIRTHDAYS/ANNIVERSARIES

December 1 Andrew Blischak  
 5 Natalya Delsante  
 6 Deborah Kossob  
 11 Isolda Akhba  
 15 Natasha Hames  
 16 Nick Stchur  
 26 Joe Gala  
 28 David & Stephanie Homyak  
 Svetlana Tanner (Fleenor)

**Many Years!  
 Mnogaya leta!**

### 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 Daniel will be available to bless homes throughout the month of January. To arrange to have your house blessed, please speak with Father Daniel.

### 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:

Cassandra Wenz  
 Protodeacon Alexis  
 Ann Garza  
 Rose Koval

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

# Bits and Pieces

## HOLY SUPPER

In many Slavic cultures, it is traditional for families to gather for a special meal on the Eve of the Nativity of Christ. This meal has come to be known as the "Holy Supper" or "Vigilia." Traditional symbolic foods are shared as part of the Christmas celebration. Our parish family also observes this traditional Christmas Eve observance every year. This year's Holy Supper will take place in the Parish Cultural Hall following Compline at 5:00 p.m. Please contact Marty Gala to confirm that you will attend this special celebration of Our Lord's Nativity.

## CONSECRATION OF ARCHIMANDRITE DANIEL, BISHOP-ELECT OF SANTA ROSA

Plans continue to be made for the Father Daniel's Episcopal Consecration which will be held next month, January 23-25, 2015. To stay informed about the schedule of events and the other plans being made, please see our parish website ([www.sspeterpaulaz.org](http://www.sspeterpaulaz.org)) or the Diocese of the West website ([www.dowoca.org](http://www.dowoca.org)).

## FIRST HIERARCHICAL LITURGY

The newly-consecrated Bishop of Santa Rosa will concelebrate his first Hierarchical Divine Liturgy at Saints Peter and Paul Church, Phoenix, with His Eminence, Archbishop BENJAMIN, on Sunday, February 1, 2015. Please mark your calendars and plan accordingly. Plans are being made for a festal luncheon to be held following the Divine Liturgy. This special luncheon will take place at a local restaurant. More information will be forthcoming.

## DECORATING OUR CHURCH FOR THE FEASTS

As always, we plan to decorate the church in preparation for the celebration of the Nativity, New Year, and the Feast of the Theophany. The church will be decorated on Saturday, December 20<sup>th</sup>, at 10:00 a.m. The work should last about two hours. Especially helpful will be to have some able-bodied young men and women who are able to climb ladders, etc. Please let Father Daniel know that you will be able to help. You can text him at 480-287-0240.

## CHRISTMAS FLOWERS

If you would like to make a donation to assist with the purchase of flowers for Christmas, please use an envelope designated for flowers or mark a check or envelope "For Christmas Flowers."

## WELCOME

We are pleased to welcome His Beatitude, Metropolitan HERMAN who, again this year, is joining us for the holidays. We welcome him with love and pray that his stay in Arizona (and our warmer-than-Pennsylvania weather) will be restful, restorative, and enjoyable. Welcome, also to those who accompany him on this annual trip. *Eis polla eti despota!*

## IOCC HEALTH KITS

Basic items like a bar of soap, wash cloth, comb, and band aids may seem small, but putting them all together in a Health Kit can make an instant difference in an ongoing development program or when disaster strikes. SS Peter and Paul Church School students will be organizing a drive to provide Health Kits to the IOCC to be used throughout the world. We ask your support with the worthwhile project.

Each kit contains:

- ✘ One gallon plastic zip lock bag
- ✘ One hand towel
- ✘ One washcloth
- ✘ One comb
- ✘ One metal nail file or nail clipper
- ✘ One bar of soap (bath size, new and wrapped in original packaging)
- ✘ One toothbrush
- ✘ Six Band-Aids

We will also accept monetary donations to cover the shipping costs. Our goal is to prepare 100 Health Kits. For further information, please contact Stephanie Homyak at 602.432.7473.

## CHOIR

If you would like the choir to sing Christmas carols in your home during the holidays please contact Barbara Harp at 602-316-8352. Any proceeds will be going towards the purchase of a keyboard for the choir. Thank you and Merry Christmas.

## FROM THE CHURCH TREASURER

It's December already, and now is your chance to make sure your 2014 church pledges/donations/contributions are in and accounted for within this year. Please make every effort to contribute. The church has had another financially challenging year. As of October 31st, **we are \$10,562.40 in the red Y-T-D.** We would at least like to 'break even.'

Copies of your Y-T-D yearly contributions report can be found at the back of the church or in the church office. **Please make your 2014 year end contributions prior to December 30<sup>th</sup>**, so they will make the year end deposit. Any contributions received after the 30<sup>th</sup> will be attributed to 2015. If you have any questions, please see David in the church office. Please let the office know if you wish to have a box of contribution envelopes for use in 2015.

## MYRRH BEARERS ALTAR SOCIETY

Thank you to everyone who helped in this year's Nut Roll bake that was over three Saturdays in November. All of your help was greatly appreciated.

Please see Marty Gala to let her know if you will be attending Holy Supper on December 24th and what you would like to contribute/bring towards the meal.

The Myrrh Bearers' Christmas Raffle. Will take place on December 21st. Ticket sales for the raffle will be 6 for \$5 or \$1 each. Please see Rita Mudrenko or Jane Evans if you would like to donate an item for the raffle.

## BOOKSTORE

The bookstore has a small supply of Nativity cards, ornaments and music. Additionally we have several small gifts and books that are inexpensive, yet very thoughtful.

The long awaited Orthodox Pocket Calendars for 2015 have arrived. Supplies are limited, so stop by today and pick one up for \$4! Have a blessed Nativity everyone!

## F.O.C.A.

F.O.C.A. is planning a piroghi workshop in January. Please let Pat Starkey know how many dozen you would like. Have a very merry Christmas and New Year.

# December 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6 St. Nicholas the Wonderworker  5:00pm Vespers
<div style="background-color: #c8e6c9; padding: 10px; border: 1px solid #455a64;"> <p><b>Christmas Raffle</b></p> <p>The Myrrh Bearers will hold their annual Christmas Raffle on Sunday, December 21, 2014. Please see Jane Evans or Rita Mudrenko to purchase tickets or donate items.</p> </div>						
7 8:30am Hours 9:00am Divine Liturgy <b>Church School</b> <b>St. Nicholas Celebration</b>  <b>MBAS Meeting</b>	8	9 Icon "Unexpected Joy"  6:00pm Council Meeting	10	11	12	13 Ven. Herman of Alaska 9:00am Divine Liturgy  5:00pm Vespers
14 Holy Forefathers 8:30am Hours 9:00am Divine Liturgy <b>Church School</b>	15	16	17	18	19	20 Sat. before Nativity  5:00pm Vespers
<div style="background-color: #ffe0b2; padding: 10px; border: 1px solid #455a64;">  <p><b>HOLY SUPPER</b></p> <p>Wednesday, December 24, 2014 following Compline at 5:00 pm. See Marty Gala to sign up!</p> </div>						
21 Sunday Before Nativity 8:30am Hours 9:00am Divine Liturgy <b>MBAS Christmas Raffle</b>	22	23	24 <b>Eve of the Nativity</b> 5:00pm Compline  Followed by <b>HOLY SUPPER</b>	25 <b>NATIVITY OF OUR LORD</b> 9:00am Divine Liturgy  <b>CHRIST IS BORN!</b> <b>GLORIFY HIM!</b>	26 Synaxis of the Most Holy Theotokos	27 Sat. after Nativity  5:00pm Vespers
28 Sunday After Nativity 8:30am Hours 9:00am Divine Liturgy	29	30	31 Leavetaking Nativity	1 Circumcision of Christ St. Basil the Great 9:00am Divine Liturgy  <b>NEW YEAR'S DAY</b>	2 Ven. Seraphim of Sarov	3 Forefeast of Theophany  5:00pm Vespers
<div style="background-color: #c8e6c9; padding: 10px; border: 1px solid #455a64;"> <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> </div>						