

SS Peter & Paul Orthodox Church

Volume 20 Issue 1

January 2020

December Council Highlights

- ✘ November's Operating Income was \$15,782.25 and Operating Expenses were \$15,745.48, resulting in a net operating income of \$36.77 for November.
- ✘ Annual Church Meeting will be held Sunday, January 19, 2020 following Divine Liturgy.
- ✘ Recap of fire safety drill that took place on December 1
- ✘ Recap of neighborhood Christmas outreach held December 7th



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“One Baptism for the Remission of Sins”

Fr. Steven Kostoff

“I acknowledge one Baptism for the remission of sins” [Nicene Creed]

The Great Feast of Theophany is more ancient than that of Christ's Nativity. In fact, it was precisely on January 6 that the Church first celebrated Christ's birth (and the adoration of the Magi), together with His baptism in the Jordan. These events—of the greatest significance not only in the life of Christ but in the “economy” of our salvation—were united in one celebration known as “Theophany,” which means “manifestation of God.” (The Feast is also referred to as “Epiphany,” which simply means “manifestation.”) In His Nativity and in His Baptism, Christ is “manifested,” or “revealed,” to the world as the Light of the world in order to dispel the darkness of ignorance and spiritual blindness which are the direct result of sin. This Feast of Theophany is also referred to as the “Feast of Lights.” It was in the fourth century that we began to celebrate our Lord's Nativity (and the adoration of the Magi) as a

separate and unique event on December 25, while January 6 remained as the Feast of Theophany, on which Christ's Baptism was commemorated.

Why did the Feast of January 6 retain the title “Theophany/Epiphany” instead of December 25, when the manifestation of the eternal Light was first revealed in His Nativity in the flesh? Saint John Chrysostom writes that it is “because it was not when He was born that He became manifest to all, but when He was baptized; for up to this day He was unknown to the majority.”

But not only was the Lord Jesus revealed to the world as He began His public ministry with His Baptism in the Jordan at the hands of Saint John the Baptist. The Holy Trinity was manifested, for the “voice of the Father” bore witness to His beloved Son, and the Spirit, “in the form of a dove,” descended and rested upon the Son. The Trinitarian nature of God was manifested when Christ came to the Jordan to be baptized.

Yet, if Baptism is for the “remission of sins,” then why is

Christ baptized, for He is without sin [1 Peter 2:22; Hebrews 4:15]? The liturgical texts repeatedly ask and answer this question for us in the following manner: “Thou as God He needs no cleansing, yet for the sake of fallen man He is cleansed in the Jordan,” and “As a man He is cleansed, that I may be made clean.” Christ is representative of all humanity. He is baptized for our sake. It is we who are cleansed and regenerated when He descends into the waters of the Jordan.

For with Christ, and in Christ, our human nature—the human nature He assumed in all of its fullness in the Incarnation—descends into the cleansing and purifying waters of the Jordan (anticipating sacramental Baptism), so that the very same human nature may ascend out of the waters renewed, restored and recreated. As the New and Last Adam, He “sums up” all of us in Himself—for this reason He became man. The Spirit descends and rests upon Christ, so that our humanity may be anointed in Him. Saint Athanasios the Great writes,

(Continued on page 5)

Message From Our Rector

Beloved Brothers and Sisters in Christ,
Greetings in the New Year!

Once again, the Lord has blessed us to begin a new year as we enter into the first month of 2020. It is generally held that January, the first month of the civil year, is named after the Roman deity Janus. In ancient Roman religion, legend, and myth, Janus is the patron and protector of beginnings, the guardian of gates, transitions, time, duality, doorways, passages, and endings. He is usually depicted as having two faces on one head, since he looks to the future and to the past. There is a logic, therefore that ancient Romans would name this year after Janus, for as we enter into the New Year, we look back to the months past just as we also look ahead to the year that lies before us. For some, looking back may bring with it a sense of sadness or loss. For others still, looking ahead may be difficult as well as the New Year can also bring with it a sense of the unknown over which we ultimately have no control. Nonetheless, we place the year in the hands of the Lord, trusting always in His love and mercy.

The New Year provides us with the opportunity to reflect upon the year that has just passed and to look with faith and hope, optimism, and eagerness to the year that has just begun. The New Year also gives us pause so that we can acknowledge that, whatever happened in the past year and whatever shall come in the New Year,

“every good gift and every perfect gift is from above, and comes down from the Father of lights” (James 1:17.) Acknowledging that God, the Father of Lights, is the source of all we have and all we are, we ask His continued blessings upon our families and loved ones. We pray for health and happiness for ourselves and all those we know. And we fervently pray that one of the blessings of the year ahead will be the blessing of peace throughout the world. And we also look forward to another year at Saints Peter and Paul Church that promises to be filled with heavenly blessings. As we enter 2020 AD (Anno Domini—the Year of the Lord), may the Lord God bless you all with peace, prosperity, good health, and all that is necessary for salvation!

As we begin this New Year, I invite you all to enter into a deeper spirit of prayer. Let us pray for one another as each one of us strives to make 2020 another year in which live the salvific Gospel of Jesus Christ. Let us also pray for our parish community, that together, as one family in Christ, we may continue our mission of reaching out to the world in the Name of Christ.

With love in the Lord Who has revealed Himself,

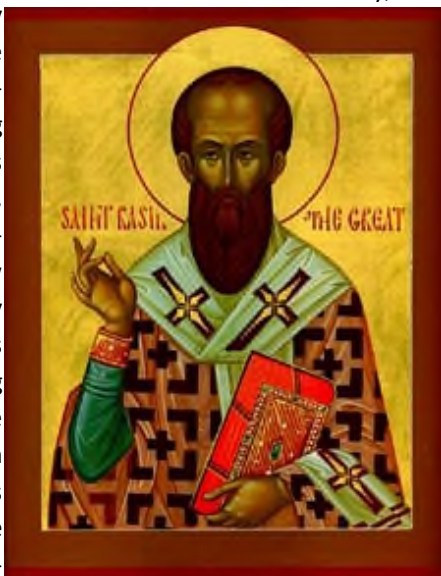
+Bishop Daniel



St. Basil the Great Polemicist

It is easy looking back at St. Basil and his patristic compatriots from such a distance to forget that they too lived in times of struggle and uncertainty. As we look back

at the fourth century we can view it as the beginning of Byzantium, the start of a long stretch of glorious Christian ascendancy, and we somehow assume that they knew at the time that they were riding what was destined to be a long wave. It was not true actually. In the fourth century paganism was alive and well in the public life, and a num-



ber of Christians at that time thought their new-found ascendancy was too good to last. The hostility of the pagan emperor Julian seemed for a while to prove to fourth century Christians that their time of ascendancy was about to blow over. Much of the well-heeled and well-connected upper crust was still profoundly committed to the old ways, and paganism was still good and strong,

As was heresy. The struggle against Arianism was far from over, and even after the Council of Nicea in 325 Arian teaching was still a threat. And then there was the heresy of Macedonianism—a kind of “Arianism: the Sequel”, which though giving lip-service to the divinity of the Son denied the divinity of the Spirit. St. Basil lived in a tumultuous time, a time when the truth was under siege and needed defending.

He was up to the task. Both in his ecclesiastical politicking and his literary productions, he contended for the truth, fighting

on two fronts against both pagans and heretics. We see the traces of this struggle in the anaphora ascribed to him, served every Sunday of Great Lent. Now that the smoke of battle has long since cleared away, we can miss how polemical

and even provocative some of his phrases were. But in his day, Basil was fighting for the truth even as he praised God in the Eucharistic consecration.

Take for example the opening thanksgiving of his anaphora: “O existing one, Master, Lord God, Father almighty and worthy of adoration! It is truly meet and right and befitting the magnificence of Your holiness to praise You, to sing to You, and bless You, to worship You to give thanks to You, to glorify You”—and wait for it—“the only truly existing God”. According to this prayer, the Christian deity was “the only truly existing God”—all the pagan deities were non-existent, idols, vanities, demons. No devout pagan at the time somehow overhearing the prayer could miss the liturgical slap.

And to take another example: as one of His saving acts Christ “gave us commandments of salvation, releasing us from the delusions of idolatry”. For St. Basil the venerable pagan worship of the old gods was not piety, as they claimed, but mere idolatry. Or again, from the end of the anaphora: “Prevent schisms among the churches; pacify the ragings of the pagans; quickly destroy the uprisings of heresies by the power of Your Holy Spirit”. People got the point, as they would

today if we paraphrased and prayed, “pacify the ragings of the secularists, quickly destroy the rebellion of the theological liberals by the power of Your Holy Spirit”. I am of course not suggesting we emend the prayer, only that we recognize its original polemical power.

For some people today all polemics are unfortunate, and are equated with quarrelsomeness or even with just plain spiteful bad manners. Christians should not denounce anyone or anything. They should be—well, nice. They should accentuate the positive and not put anybody down. Be elegant, tolerant, ecumenical, and never be negative. The problem with such a warm and happy approach is that no Christian famous in church history was ever like that. No famous Christian was ever reluctant to denounce error and trumpet the truth. At the very beginning, St. Paul denounced his adversaries, both Jews and heretics, in powerful and biting terms. As did St. Athanasius, and (as we have seen) St. Basil the Great. Even our beloved St. Herman of Alaska suggested to his Lutheran friend Ferdinand von Wrangell that “those who have left the true Orthodox Church are not on the right path”. (Von Wrangell wrote in his diary that “this discussion displeased me”.) The fact is that spirited defense of the Faith and the consequent identification and rejection of error is in our ecclesial DNA. Some might call this polemics. St. Jude called it “contending for the faith which was once for all delivered to the saints” (Jude 3). St. Basil the Great agreed with St. Jude. Maybe that was why he was great.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-lawrence-farley/st-basil-the-great-polemicist> ✠

December in Pictures at SS Peter and Paul



“One Baptism for the Remission of Sins”

(Continued from page 1)

“when He is anointed... we it is who in Him are anointed.... When He is baptized, we it is who in Him are baptized.” Every Baptism is an “extension of” and a “participation in” the one, unique Baptism of Christ; just as every Eucharist is an “extension of” and a “participation in” the one, unique Mystical Supper. Actually, all of creation participates and is sanctified by the manifestation of God’s Son in the flesh: “At Thine appearing in the body, the earth was sanctified, the waters blessed, the heavens enlightened.”

We die to sin in Baptism and are raised to new life—for this reason the baptismal font is both tomb and womb, as Saint Cyril of Jerusalem tells us. Our pre- and post-baptismal lives must manifest some real change, according to Saint Gregory of Nyssa. In fact, I would like to append a few paragraphs from some of Saint Gregory’s writings about Baptism in order to allow him to describe the meaning of that need for change. Saint Gregory wrote in the fourth century—a time when he could presuppose adult baptism as the norm—but we can apply his teaching to our own consciousness of being Christians as we grow up in the Faith following “infant Baptism.”

Saint Gregory writes...

“When discussing Baptism and spiritual birth, we have to consider what happens to our life following Baptism. This is a point which many of those who approach the grace of Baptism neglect; they delude themselves by being born in appearance only and not in reality. For through birth

from above, our life is supposed to undergo a change. But if we continue in our present sinful state, then there is really no change in us. Indeed, I do not see how a man who continues to be the same can be considered to have become different when there is no noticeable change in him....

“Christ is representative of all humanity. He is baptized for our sake. It is we who are cleansed and regenerated when He descends into the waters of the Jordan.”

“Now the physically born child certainly shares his parents’ nature. If you have been born of God and have become His child, then let your way of life testify to the presence of God within you. Make it clear Who your Father is! For the very attributes

by which we recognize God are the very marks by which a child of His must reveal His relationship with God. ‘God is goodness and there is no unrighteousness in Him.... The Lord is gracious to all.... He loves His enemies.... He is merciful and forgives transgressions.’ These and many other characteristics revealed by the Scripture are what make a Godly life....

“If you are like this and you embody the Spirit of God, then you have genuinely become a child of God, but if you persist in displaying evil, then it is useless to prattle to yourself and to others about your birth from above. You are still merely a son of man, not a son of that Most High God! You love lies and vanity, and you are still immersed in the corruptible things of this world. Don’t you know in what way a man becomes a child of God? Why, in no other way than by becoming holy!”

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-steven-kostoff/one-baptism-for-the-remission-of-sins> ✧

CONGRATULATIONS AND MANY YEARS to the newly-illuminated Kieran MacDonald, his parents, Thomas and Elizabeth MacDonald, his sponsors Elijah and Anne Ferbrache. . . and to his older brothers, Raphael and Daniel (December 8).



CONGRATULATIONS AND MANY YEARS to the newly-illuminated Maria O’Malley and to her sponsor, Matushka Julianna Weiss (December 21).

CONGRATULATIONS AND MANY YEARS to Jarrod and Lesley Zaremba . . . and Sophia and Victor. . . on the birth of their daughter Irina Marie on December 26, 2019. We look forward to celebrating her Baptism in the near future. May the Lord bless them!



Bits . . .

THIS YEAR'S 5TH ANNUAL ST. NICHOLAS OUTREACH for the neighborhood children and their families was a resounding success! Gifts were given to 58 children, compared to 45 last year, a 30% increase. Food boxes, averaging \$90 in food, were distributed to 21 families versus 16 a year ago. As usual, families with more children received more food. The Parish (supplemented by the Holy Cross parish) showed great generosity with 53 families adopting one or more children, or donating cash for gifts, food box items, and party décor. Almost \$3700 was donated compared to about \$2500 last year. In addition, parishioners who adopted one or more children spent approximately \$1200 on gifts (In total about \$5000 was spent on the outreach event).



The party was very well attended, with the

hall filled. Bishop Daniel gave a welcoming address in Spanish to kick things off. The TYAL served the children and parents snacks and beverages. They also had a craft table which attracted several dozen visiting children, and they had outdoor events such as soccer and a bean bag toss, which were also very popular. Then, St. Nicholas arrived and delivered the gifts to each attending child. Several of the 58 children did not show up, but their gifts have been delivered via the apartment manger. After the party ended, 3 trucks and a half dozen parishioners delivered the food boxes to each family's apartment.

We thank everyone who contributed to the success of this important event, whether buying gifts, contributing cash, and/or working at the party. Many blessings were earned. Next year's event will be even bigger!

TYAL RANG IN THE NEW YEAR with an adventurous hike on the Peralta trail in the Superstition Mountains, on January 2nd. The 4 mile hike included exploring



fun rock formations, and taking in the full creeks and verdant scenery as a result of all the winter rains. There was good company and conversation had by all!

Around Saints Peter & Paul

JANUARY BIRTHDAYS & ANNIVERSARIES

- January 1 George Moriarty
Kaylee Ramany
- 3 John Tanner
- 4 Alexander Dolenko
- 5 Pat Starkey
Deacon John Weiss
- 6 Walter Booriakin
- 8 John & Lauren Hecht
David Sourk
- B Bill Weiss
- 12 Victor Zarembo
- 16 Liliya Armstrong
- 17 Mark Littell
- 16 Antonia Adams-Clement
- 19 John Hecht
- 19 George & Nadya Moriarty
- 21 Monya Bock
Fr. Mihai Arion
- 26 Teddi Gardner
- 27 Svetlana Bannov
- 28 Joe Matthews
Samuel Melendrez
- 29 John & Carol Yavornitzky

MEMORY ETERNAL

Memory eternal to the newly departed servant of God, ANN GARZA. Ann, a longtime member of our parish community and member of the Myrrhbearers Altar Society, reposed in the Lord on December 31, at the age of 101. Services are to be announced.

Memory eternal to the newly departed servant of God, FRANK KULIK. Frank reposed in the Lord on December 17th.

May the newly-departed Servants of God, Ann and Frank, be granted rest with the Saints. May their memory be eternal!



PRAYER LIST

"May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants."

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

- +Metropolitan Herman
- Bill Rudolph
- Jamie Arango
- Rose Kurowski
- Anna Michkofsky
- Marilyn Bezkorovainy
- Pat Starkey
- Tammy Horton
- Antonia Adams-Clement

If you know of anyone else in need of our prayers, please contact BISHOP DANIEL.

... and Pieces

ANNUAL HOUSE BLESSINGS To arrange to have your home blessed, please contact Bishop Daniel, Father David, Father Thomas, or Father Mihai

ANNUAL PARISH MEETING The annual parish meeting will be held on Sunday, January 19, following the Divine Liturgy.

THANK YOU to all of you for your love, support, cards, gifts, and kind words during the Holiday Season. Your words and sentiments and your many expressions of love and support are deeply appreciated. God bless you for your thoughtful kindness!

+Bishop Daniel and the Fathers

THANK YOU to everyone who made our 2019 celebration of the Nativity of Christ another joy-filled, beautiful, inspiring, and spiritually-rewarding celebration. We are truly blessed! The Divine Services, Holy Supper, music, flowers, decorations, food, etc., were all wonderfully arranged and yet another sign of our parish community's love of God and of neighbor. Blessings to everyone!

FEAST OF THE THEOPHANY Vespers, Sunday, January 5, 5:00 p.m. Divine Liturgy and GREAT BLESSING OF WATER, Monday, January 6, 9:00 a.m. Blessing of Tempe Town Lake, 12:00 noon.

BLESSING OF TEMPE TOWN LAKE His Grace Bishop Daniel will preside at the Great Blessing of the Waters at Tempe Town Lake on the Great Feast of the Theophany, January 6, at 12:00 noon. Local clergy and faithful will gather to bless the waters and to give witness to the Orthodox Faith. 272 Rio Salado Parkway, parking in Tempe Beach Park Parking lot, then walk north to the edge of the lake.

2020 CHURCH CALENDARS We are grateful to John Blischak and Nick Enoch for their generosity in continuing to provide our parish with the beautiful church calendars! Thank you

THANK YOU to the official unofficial Christmas tree decorating committee—ad hoc, of course.



FIFTH ANNIVERSARY OF EPISCOPAL CONSECRATION Bishop Daniel will celebrate the 5th Anniversary of his Episcopal Consecration on the Feast of Blessed Xenia of Saint Petersburg, January 24. May the Lord grant him many years!

DECORATING CHURCH FOR THE NATIVITY season was accomplished on Saturday December 21. The volunteers were led by Nick Bock and Bill Weiss. Several dozen volunteers ensured that the church was beautiful. With so many helpers, the task was completed in a couple of hours. A fasting lunch of soup and salad was shared by all.

FIRE DRILL On December 1, 2019, the Sts. Peter and Paul conducted its first fire drill. With His Grace's blessing and support, a fire safety drill took place, in the Cultural Hall during Coffee Hour. The safety drill is important because in an actual emergency, Sunday School students, faculty and parishioners should be aware of what may happen and how to move away from danger. Our primary focus was to ensure evacuation of the building in a manner that was quick and safe. For all those who participated, I would like to say "Thank you" for setting a great example. The evacuation of the building took 90 seconds and there were no incidents to report. Further safety training may take place in the future and let's pray we only practice this safety drill. Questions or concerns, please feel free to contact me.

Nicholas Bock

STEWARDSHIP/PLEDGES/BUDGET You will be receiving your 2019 Statement of Contributions shortly for your tax purposes. It's also time to start thinking about your pledge for 2020. Please be generous when filling out your 2020

Pledge Form and return it by the Annual Meeting, January 19, 2020. If you have any questions, please see David Homyak.



NATIVITY DECORATION REMOVAL-HELP NEEDED On Saturday January 11, we will be removing and storing the Nativity Decorations. This activity will begin at 10am and should be completed by noon, if we have sufficient volunteers. Please sign up to help by contacting Nick Bock, Bill Weiss, or David Bieber. We particularly need those that can negotiate ladders.

FOCA Thank you for your kind and generous support of our rum ball and coaster sale. We will be having a "souper" bowl party and will be putting out specifics later on that. We will be making pierogi in January. If you would like to become a member of the FOCA, we would love to have you join us as we promote orthodox community fellowship.

Mat. Mary Balmer has graciously offered to teach a pysanky class. If anyone is interested please talk to Judy Bushko so she can keep a list and inform you of details once they have been established. For those who may not know, psykanky are Easter eggs decorated using wax and dyes.

Judy Bushko

WITH MUCH APPRECIATION, THE MBAS would like to thank everyone for their support of the Christmas bake sale and raffle in December. We are grateful for everyone who made donations or items or purchased items/tickets to help support the work of MBAS. We look forward to a wonderful year ahead.

CALLING ALL LADIES! If you are looking for a way to become more actively involved in Sts. Peter & Paul, please consider joining the Myrrh Bearers Altar Society. We help coordinate special meals, care for the altar cloth, decorate the church for feast days, and so much more. If interested, please join us for one of our meetings, usually the second Sunday of the month (in January we are meeting on the first Sunday, Jan. 5) or speak with Heather Pfeiffer or one of the MBAS members.

BOXES OF CONTRIBUTION ENVELOPES to use in 2020 are available. Please see Dave Homyak in the church office.

January 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>HOUSE BLESSINGS</p> <p>After the celebration of the Feast of Theophany and the Blessing of Water 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. To arrange for having your home blessed, please contact Bishop Daniel, Father David, Father Thomas, or Father Mihai.</p>			1 Circumcision of Christ St. Basil the Great	2 Repose of St. Seraphim of Sarov Forefeast of Theophany	3 Forefeast of Theophany	4 Saturday Before Theophany Synaxis of the 70 Apostles 5:00pm Great Vespers
5 Eve of Theophany 9:00am Divine Liturgy Church School MBAS Meeting	6 Holy Theophany 9:00am Divine Liturgy Great Blessing of Water 12:00 pm Blessing of Tempe Town Lake	7 Synaxis of St. John the Baptist	8 9 TYAL Game Night January 11th, after vespers. Location to be determined.		10 Ven. Gregory of Nyssa	11 Ven. Theodosius the Great Sat. after Theophany 10:00am Nativity Decoration Removal 5:00pm Great Vespers TYAL Game Night
12 Akathist & Milk-Giver Icons Sunday after Theophany 9:00am Divine Liturgy Church School FOCA Meeting	13	14 Leavetaking of Theophany 6:00pm Council Meeting	15	16	17 Ven. Godbearing Anthony the Great	18 5:00pm Great Vespers
19 9:00am Hierarchical Divine Liturgy Church School ANNUAL MEETING	20 Ven. Euthymius The Great ANNUAL PARISH MEETING The annual parish meeting will be held on Sunday, January 19, following the Divine Liturgy.		21 Icon 'Joy and Consolation'	22 Apostle Timothy	23	24 Blessed Xenia of St. Petersburg 9:00am Divine Liturgy 25 St. Gregory the Theologian PIEROGHI WORKSHOP 5:00pm Great Vespers
26 New Martyrs and Confessors of Russia 9:00am Divine Liturgy Church School	27 Translation of the Relics of St. John Chrysostom	28 Venerable Ephraim the Syrian St. Isaac of Syria	29	30 Synaxis of the Three Hierarchs	31	1 Forefeast of the Meeting 5:00pm Great Vespers
<p>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.</p>						