

SS Peter & Paul Orthodox Church Newsletter

Volume 21, Issue 12

December 2021

November Council Highlights

- ✘ October's Operating Income was \$18,183.70 and Operating Expenses were \$12,732.91 resulting in a positive income of \$5,450.79 for the month.
- ✘ Paperwork was completed for the investment transfer of \$300,000 of Church funds to the Orthodox Church Capital Improvement Fund.
- ✘ 142 people attended the Parish's 70th anniversary event.
- ✘ Audit underway to locate all keys for the church and Cultural Center.



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The Holy Supper at Nativity

Christians of the Orthodox Faith have developed many meaningful customs which are associated with the feasts and fasts of the Church Year. These are especially recognizable during the feast of the Nativity of Jesus Christ.

One of the most prominent of these customs among the people who emigrated from the Carpathian mountain region, is the Holy Night Supper. Each village retains its own variations regarding the actual ritual, but all the customs in general enrich the Christmas Eve Supper. Many of these customs have been handed-down by word of mouth. Others have been forgotten. Many are perpetuated here in America by second and third generation of Orthodox Christians. Though it is traditionally served at home it has become customary in some Orthodox churches preserve this family tradition where parishioners bring their favorite Nativity Lenten food and share with all present. This family tradition began because it is in danger of being lost since families no longer live

close together and few have the time to cook the necessary dishes. The priest who is the father of the church family performs the prayer ritual.



The entire drama of events, associated with the "Birth of Christ" at Christmas, is re-enacted through the customs at the "Holy Night Supper." The Advent season does not conclude until the feast of Christmas. The Lenten rule of abstinence from meat and dairy products is strictly observed. Therefore, the Holy Night Supper consists of lenten foods.

Traditionally, the entire family prepares for the Holy Supper on the vigil of Christmas by washing themselves. The clean body is reflective of an unblemished soul and reminds us of the special state of grace,

the result of having received the Holy Eucharist in Church during the Advent season.

The Supper begins at about the time the first star appears in the sky. The entire family assembles in the dining room.

The star represents the star of Bethlehem. The "gazda" or master of the home proceeds to feed the animals with a generous portion of food.

This custom reminds us of the animals present in the stable at the birth of Christ. The father spreads hay or straw in the dining room. As he does this, special prayers are recited. He greets the family with the words: "Christ is Born," to which all reply, "Glorify Him!"

The dining room represents the cave and manger of Bethlehem, the humble surroundings of the Lord's birth. The four legs of the table are tied with rope or chain by the father. This represents the asking of blessings and protection from all corners of the world. The chain symbolizes the unity of love which prevails among the members of the family.

(Continued on page 3)

Message From Our Rector



Beloved Brothers and Sisters,

I pray that everyone is finding some time for peace, quiet, and reflection even in the world-wind holiday activities that can become a source of stress and tension.

At this time, the Church invites us to slow down a bit and to reflect upon the meaning- the true meaning of the season we are beginning to celebrate. This is especially true regarding the Scriptures which the Church calls us to read at this time of the year.

During the Nativity Fast, our scriptural focus begins to turn to the ancient prophecies concerning the promised Messiah as well as to the first two chapters of the Gospels of Saint Matthew and Saint Luke. It is within these Gospels that we find the story of the Lord's entrance into our world in the mystery of His Incarnation. We are well aware of the story the first two chapters of these gospels tell: our hymns, carols, iconography, our Christmas traditions, and even our seasonal decorations highlight the very same story.

In the second chapter of the Gospel of Saint Matthew, we read the ancient account of the wisemen who came from the east, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, 'Where is he that is born King of the Jews? For we have seen his star in the east, and have come to worship him.'" These wise men—kings, astrologers, astronomers, magi—had left the comfort and routine of their daily lives to follow a star that would take them on

an adventure and eventually lead them to the newborn King of the Jews and Savior of the World.

The star of Bethlehem was a sign sent from heaven, a part of God's creation which played its unique role in the story of our salvation. This is even acknowledged in our liturgical hymns. As we sing in the Troparion of the Nativity: "Thy Nativity, O

Christ our God, Has shone to

the world the Light of wis-

dom! For by it, those who

worshipped the stars,

were taught by a Star to

adore Thee, The Sun of

Righteousness, and to

know Thee, the Orient

from on High. O Lord,

glory to Thee!"

Throughout the centuries,

men and women have studied the

stars, their placement in the skies and

their movement, seeking in them some-

thing greater, something different, look-

ing, at times, for some source of life's

meaning. Even today, scientists look to

the skies seeking answers to scientific

questions and theories and hobbyists and

amateur "star gazers" embrace astronomy

as a valued pastime and relaxing diversion.

If you have ever tried to use a telescope in

a metropolitan area the size of Phoenix,

you are well aware of what is known as

"light pollution," i.e. artificial light that is

produced by street lights, buildings, cars,

etc. Light pollution brightens the sky so

much that it also dims the brilliance of the

stars and makes it more difficult to see and

appreciate their intensity, sometime even

to locate them. It is only with a high-

powered telescope or by traveling out into

the desert or to some remote, unpopulat-

ed area that the stars can be seen in the

intensity of their great numbers.

And so it is in our spiritual lives. We look

beyond ourselves seeking the "Light of

Christ which illumines all," as is proclaimed in the Liturgy of the Presanctified Gifts during Great Lent. However, even in our seeking, we permit our spiritual vision to be dimmed by our own egos, self-will, lusts and passions, pettiness, and any number of "things" that are not beneficial or helpful to us. Only by going "into the desert" of our hearts where such tendencies and things can be left behind that we can find the source of the Light that will never dim. Only by ridding our lives of the false and artificial lights that distract us can our vision be clearer and more focused. It's my prayer that all of us will use the remainder of the Nativity Fast to leave behind the "artificial light" that distracts us from the true Light of Christ.

In these difficult and sometimes dark days, as we strive to live lives of peace and harmony with all our brothers and sisters, and as we seek meaning in our daily lives and human exchange and experiences, let us all keep our sights on the heavens, looking to Christ, whose Light illumines all. As we recall the Star that led to the Newborn King and imitate the Wise Men on their journey, let us acknowledge that our only true goal is life lived in the Light of Christ- now and in the life of the world to come.

As we soon celebrate the birth in the flesh of the Son of God, be assured of my prayerful best wishes for you, your families and friends, and all your dear ones. May your hearts and your homes be filled with the Light of Christ. Let us pray for one another, for our parish, for this nation, and for all who seek peace on earth.

With love in Christ our Savior,

+ *Bishop Daniel*



The Holy Supper at Nativity

(Continued from page 1)

The mother of the house sprinkles all present with holy water. She also sprinkles all the livestock in the barn and the animals in the home. She gives each of the animals some sugar or salt and plenty of feed. Candles are lighted on the table, as well as on the Christmas tree. The tree represents that one from which Adam and Eve had eaten. The candles remind us of Christ the "light of the World" at the time of His Birth. A candle is placed in the window as a Sign of welcome to any stranger or traveler who seeks shelter.

A clean white linen cloth is placed on the table. The linen represents the swaddling clothes with which the Mother of God clothed the Infant Child. Four candles are placed on the table symbolizing Christ and the three wise men. A manger scene is also placed on the table.

During the initial prayers by the father, blessed incense is burned on hot coals or charcoal. It reminds us of the gift of frankincense and myrrh. The smoke symbolically elevates the prayers to the throne of God. An empty chair is set at the table in memory of deceased family members. It also reminds us of those family members who are unable to be present at the Supper. Members of the family who are absent, represent those people who were not present at the birth of Christ.

According to the custom, the father or the eldest son leads the family in prayer, in a kneeling position. This reminds us of the adoration of the Christ Child by the shepherds and wise men. The prayer expresses gratitude of God for His blessings during the past year. Included in the prayer are special petitions for health, happiness, longevity, peace and love. The father then blesses the food with holy water.

The father offers the traditional Christmas toast with a drink of sweet wine or brandy. All members of the family drink the toast, including the children. The mother gives a tooth of garlic, dipped in honey, to each member. She makes the sign of the cross on the forehead of the father, and on each of the other members of the family according to seniority. The honey is symbolic of the sweetness of life, while the garlic represents the bitterness. The Trinity is invoked to fortify all family members against the tribulations of life in the coming year.

The father takes the home-made bread, blesses it, and distributes a piece to everyone. The sign of the cross is made with the bread, before it is consumed. Customarily, twelve traditional foods are served, representing the twelve Apostles. The food is served from a common bowl, from which all eat, as it is passed-around. This is symbolical of the family unity. The following lenten foods are served at the Supper. They may vary according to each village, county, and even from each household: (Only 12 of the following foods are served)

- Bread
- Vegetables
- Honey
- Fish
- Garlic
- Prunes
- "Bobalky" (small biscuits)
- Prune Soup
- "Pirohy"
- Stuffed Cabbage
- Mushrooms
- Sauerkraut
- Mushroom Soup
- Tea
- Pea Soup
- "Kolachy" (cakes)
- Nuts
- Borsch (beet soup)

Sounds like a feast instead of a fast, doesn't it? Only a small portion of the food is consumed.

After dinner, the father reads the narrative of Christ's Birth from the Scripture. A prayer of thanksgiving is recited, including thanks for the most precious gift of all, the only begotten Son of God, Jesus Christ. Carols are sung as the children eagerly hunt for pennies and small toys hidden in the straw, or in some secluded place of the home. Later, gifts are exchanged. During this time many carols are sung reminding the family of the birth of our Savior in the cave in Bethlehem. Then after the singing of the carols the family, like the shepherds, hasten to attend worship services.

Bethlehem has Opened Eden:

Come, and let us see!

Bethlehem has opened Eden: come, and let us see! We have found joy hidden! Come, and let us take possession of the paradise within the cave.

There the unwatered stem has appeared, from which forgiveness blossoms forth! There is found the undug well from which David longed to drink of old, and there the Virgin has borne a child, and at once the thirst of Adam and David is made to cease.

Therefore let us hasten to this place where for our sake the eternal God was born as a little child!

Ikos from Nativity Matins

Reprinted from the Holy Cross Orthodox Church web site, <https://www.holycrossoca.org/newslet/1012.html>



St. Nicholas: A Living Rule of Faith

Fr. Steven Kostoff

“God is wonderful in His saints, the God of Israel!”

As we well know, Saint Nicholas was a bishop who served in Asia Minor in the opening decades of the fourth century. As a hierarch of the Church, he was a man who had authority, meaning that he was someone to be respected and obeyed. This has been a characteristic of the Church’s hierarchy “from the beginning,” as we hear in the Epistle reading appointed for the feasts of Saint Nicholas and other great hierarchs of the Church: “Obey your leaders and submit to them, for they are keeping watch over your souls, as men who will have to give account” [Hebrews 13:17]. This sacramental, pastoral and administrative authority of the *episcopos* (bishop) was further strengthened by the Apostolic Father, Saint Ignatius of Antioch, writing in the early second century: “Let no one do anything that pertains to the Church apart from the bishop. Let that be considered a valid Eucharist which is under the bishop or one whom he has delegated. Wherever the bishop shall appear, there let the people be; just as wherever Christ Jesus may be, there is the catholic Church” [To the Smyrnaens, 8].

These well-known exhortations, many of which became the basis for later Church canons pertaining to the authority of the hierarchy, could certainly be multiplied from a variety of impressive sources. Yet, it is therefore quite significant that the troparion for Saint Nicholas mentions nothing of the bishop’s authority, but rather stresses his pastoral image and care for his flock: “In truth you were revealed to your flock as a rule of faith, an image of humility and a teacher of abstinence; your humility exalted you; your poverty enriched you. Hierarch Father Nicholas, entreat Christ our God that our souls may be saved.”

As Father Thomas Hopko has written, this troparion “has become in Orthodox liturgical services the ‘general troparion’ for most canonized bishops of the Church, thus revealing the ‘mind of the Church’ about what a Christian pastor should be” [The Winter Pascha, p. 40].

Granting the role of authority that a bishop “inherits” in his consecration to the episcopacy, the Church concentrates on the qualities of a true pastor, of one who will “shepherd” the flock entrusted to him by the Lord that the bishop sacramentally represents to and for his flock. The troparion has nothing to say about “power” or “authority.” Quite the opposite! We hear of humility, abstinence and even poverty. These are Christ-like characteristics that we learn of from the Gospels. Only by manifesting such qualities is the bishop a man who will receive the support, love and obedience of his flock in a spirit of trust and confidence in his leadership. Perhaps we should add that this is also true of the parish priest in his ministry to the flock entrusted to his care. This happens when a bishop leads by example. He then becomes a living “rule of faith” as the troparion opens with, meaning essentially that the bishop is a living, flesh-and-blood realization of the Gospel. Whenever we experience a “crisis of leadership” in the Church, it is precisely such Christ-like characteristics that are so painfully lacking in the Church’s hierarchy. The faithful realize this, and the whole Church then suffers from a lack of trust and confidence in that leadership.

In relation to Saint Nicholas the Wonderworker, there is a fine passage from the great iconographer, Leonid Ouspensky, who summarizes the Church’s love of this great saint throughout the centuries: “The quite exceptional veneration of Saint Nicholas is well known. He is revered not only by Christians but often

also by Muslims. In the weekly liturgical cycle of the Orthodox Church, among the days of the week dedicated to the Savior and to different orders of heavenly and earthly sanctity, only three persons are singled out by name: the Mother of God, John the Forerunner and Saint Nicholas. The reason for the special veneration of this bishop, who left neither theological works nor other writings, is evidently that the Church sees in him the personification of a shepherd – of one who protects and intercedes. According to his *Life*, when Saint Nicholas was raised to the dignity of bishop he said, ‘The office demands a different type of conduct, so that one may live no longer for oneself but for others.’ This ‘life for others’ is his characteristic feature and is manifested by the great variety of forms of his solicitude for men: his care for their preservation, their protection from the elements, from human injustice, from heresies and so forth. This solicitude was accompanied by numerous miracles both during his life and after his death. Indefatigable intercessor, steadfast uncompromising fighter for Orthodoxy, he was meek and gentle in character and humble in spirit” [Quoted in *Time of the Spirit*, p. 69].

Following Christ faithfully, Saint Nicholas endures as the purest manifestation of authority and leadership in the Church—a living rule of faith, practicing humility, abstinence and voluntary poverty as an example to his flock.

*O Bishop Nicholas,
You have divinely taught all things well,
And now wearing your unfading crown,
you intercede for our souls.
[Vespers of the Feast of Saint Nicholas]*

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-steven-kostoff/st.-nicholas-a-living-rule-of-faith>



SS Peter and Paul Celebrates 70th Anniversary



Bits . . .



MBAS HOLIDAY RAFFLE & BAKE SALE

You might start seeing some beautiful items appear on the front table in the hall. These items are for the holiday raffle on December 19th. Tickets will go on sale on December 12th during coffee hour. MBAS will also have a bake sale on the 19th. Bring some cash and scope out some favorite holiday treats such as mini nut rolls, cookies, breads, and more.

HOLY SUPPER – DECEMBER 24 What a joy to once again be able to join together to share in this holy tradition. If you plan on attending compline and attending Holy Supper on December 24, please speak with Marty Gala regarding bringing



an item or making a donation toward the fish for dinner. Volunteers will also be needed to help with cleanup after the dinner. If you are able to help, please let Marty know.

COFFEE HOUR SIGN-UP If you are interested in hosting a coffee hour by bringing some additional treats to share with the church, please sign up using the sign-up sheet. There is a designated folder on the microwave in the kitchen with sign-up sheets through the end of the year and into the beginning of next year. If you do sign up for a coffee hour, please make note about whether your Sunday is during a fasting period and plan accordingly. It is also asked that those who host a coffee hour also plan to help with the cleanup process afterwards. If you have any questions, please feel free to ask one of the Myrrh Bearers.



Last year, we provided prayer table kits to our CGS and elementary school families. In addition to festal icons and prayer cards, students were also provided with clothes for their prayer table to coordinate with the liturgical colors used in church.



Around SS Peter & Paul

DECEMBER BIRTHDAYS/ANNIVERSARIES

December 1 Andrew Blischak
 3 Grace Weiss
 5 Natalya Delsante
 Frank Bolton
 6 Philip Mauskopf
 7 Roman Gabriel Mauskopf
 11 Isolda Akhba
 Culey Mebrahtu
 12 Walter Moschowsky
 Nick Ramany
 Yuliya Keck
 15 Svetlana & John Tanner
 16 Dasha O'Brien
 22 Eva Helena Mauskopf
 24 Maria Dastakyan
 26 Joseph Gala
 Irina Zaremba
 28 David & Stephanie Homyak
 Svetlana Tanner
 29 Larry & Teddi Gardner
 John Bushko
 31 Tristan Sourk
 Christian Tellez
 Christopher Tellez

IN OUR PRAYERS



Fr. David anointing Reader Stephen during a recent home visit.

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

Walter Booriakin

Sandra Hoff

Stephen Bock

Jamie Arango

Antonia Adams-Clement

Rose Kurowski

Tammy Horton

Frank (Kirill) Bolton

If you know of anyone else in need of our prayers, please contact Bishop Daniel.

... and Pieces

SAINT NICHOLAS CELEBRATION

Our annual visit from Saint Nicholas will take place after Divine Liturgy on Sunday, December 5th. Saint Nicholas will join us in preparing for our celebration of Christ's Birth and, as he always does, distribute pre-Christmas "treats" to the young and to the young at heart.



NATIVITY OUTREACH ANOTHER SUCCESS

FOR THE PARISH Started in 2015, we have had very successful outreaches to local disadvantaged children every year except last year (due to Covid). This year was our biggest program yet. Forty-five of the most disadvantaged students at Whittier Elementary School each received presents (often 3 or 4 per student) and their families each received a \$60 gift card to Ranch Market. These gifts will be delivered to the school on December 13 (courtesy of Bill Weiss and his truck), just prior to their Christmas break. Eleven parishioner families "adopted" (i.e. bought & wrapped gifts for) 22 of the students. The remaining gifts were purchased and wrapped by Sue and David Bieber. Forty-four Parish families donated toward the additional gifts and the



grocery gift cards. A total of \$4520 was donated, and adding the estimated value of the gifts for the adopted children, the Parish spent over \$5400 on this important event. This is more than \$400 more than our previous best success. Thanks and blessings to all that contributed and helped.

PARISH CHRISTMAS CARD The deadline to have your name included in the Parish Christmas Card is December 12th. Forms are available in the narthex and in the church hall. Contact Stephanie Homyak with any questions: 602.432.7473 (cell) or stephanie_homyak@yahoo.com.

CONFESSIONS Everyone seems to be busy at this time of the year: busy traveling, busy working, busy getting ready for Christmas, busy making or purchasing gifts. Busy. Busy. Busy. As the Feast of the Lord's Nativity draws near, do not forget to also take the time to prepare yourself spiritually before receiving the Holy Gifts on Christmas morning. An essential part of our spiritual preparation is the confession of our sins and receiving the Lord's forgiveness. Confessions are heard before the Divine Services or by arrangements with Bishop DANIEL, Father David or Father Mihai. Social distancing and masks are worn for confessions.

CHURCH DECORATING Please mark your calendars and plan on joining in decorating our church on Tuesday, December 21st, at 10:00 a.m. Plan on being a part of the joy as we come together to adorn the church for our celebration of the Lord's Birth. The more, the merrier!

TIME FOR THANKS As we enter the season of the Lord's Nativity, we pause and give thanks for the many blessings we have received throughout the year, especially the blessings received because of the generosity in time, talents, and treasures of our parish community. There are too many people to name individually. The Lord knows you all... and all you do for the glory of His Holy Name. But please be assured also of the gratitude of Archbishop BENJAMIN, Bishop DANIEL, Father David, Father Mihai, Deacon John, Deacon Rodion, and all the clergy and faithful of our parish community. May the Lord Himself, He Who is "God with Us," be your reward!

NEW YEAR'S DAY We begin the New Year by invoking God's blessing upon our families, our parish, the Church, and the world. Divine Liturgy (Feast of the Circumcision of Christ and Commemoration of Saint Basil the Great), 9:00 a.m.

CHRISTMAS FLOWER DONATION

Please donate toward the (empty) Christmas Flower fund in order to help beautify our church for the bright and festive celebration of Christ's Birth.

FOCA Rum balls will be available next Sunday, December 12th for those of you who have not picked them up. I would like to thank everyone for their continued support of our activities. Our prayers are for everyone to have a Merry Christmas and a blessed and happy new year!

FROM THE CHURCH TREASURER The last month of the year is now upon us. Now is your chance to make sure your 2021 church pledge and contributions are in and accounted for within this year. Please consider the church in your year-end financial planning, especially for tax purposes. Year-to-date contribution statements will be mailed out in early December. If you do not receive one, see Dave Homyak in the church office. Please be sure to turn in your donations for 2021 **on or prior to December 26th** or contact the Financial Secretary, John Hecht. Otherwise, contributions received afterward will be attributed to 2022.

MAKING CHARITABLE GIFTS/DONATIONS

The best value often comes from donating appreciated assets (e.g., IRA/401K/stocks), because donors can get a deduction, while skipping capital-gains tax on the asset's capital growth. Cash donations to charities are often deductible up to % of adjusted gross income, while the limit for gifts of other assets is often higher. Possible not allowed portions of the total gift for that particular year can usually be carried over to future years as a future deduction. **SS Peter and Paul is eligible to receive these types of gifts, contributions, or donations.**

Are you concerned that the charitable deduction could shrink next year? If so, make a large donation to a "donor-advised" fund and thus qualify for a full write-off within the current year. Assets can grow tax-free in the fund until the donors specify tax-free recipients, such as your church, in later years. SS Peter and Paul aspires to acquire surrounding property as it becomes available for further expansion and growth. In order to take advantage of these availabilities when the time comes, the church will need to have the financial reserves available to be able to act. Please consider your church in your financial and estate planning. Please contact the church treasurer for further advisement.

December 2021

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|--|---------------------------------|---|--|---|--|
| | | | 1 | 2 | 3 | 4 St. Alexander Holovitsky 5:00pm Vespers |
|  <p>HOLY SUPPER Friday, December 24, 2021 following Great Compline Please see Marty Gala to sign-up.</p> | | | | | | |
| 5 Ven. Sabbas the Sanctified 9:00am Divine Liturgy VISIT FROM ST. NICHOLAS FOCA MEETING <i>Last day to order Holy Supper Kit or Rum Balls</i> | 6 St. Nicholas the Wonderworker 9:00am Divine Liturgy | 7 | 8 | 9 Icon "Unexpected Joy" Conception by Righteous Anna of the Most Holy Theotokos | 10 | 11 5:00pm Vespers |
| | | |  <p>Annual Visit from St. Nicholas Sunday, December 5th</p> | | | |
| 12 Holy Forefathers 9:00am Divine Liturgy CHURCH SCHOOL MBAS MEETING <i>Last Day to sign up for Nativity Card</i> | 13 Ven. Herman of Alaska 9:00am Divine Liturgy | 14 6:00pm Council Meeting | 15 | 16 | 17 | 18 Sat. Before Nativity 5:00pm Vespers |
|  <p>Parish Nativity Card To have your name included in the Parish Nativity Card, please complete the form in the November newsletter. Extra forms will be available in the narthex. Deadline is December 12, 2021.</p> | | | | | | |
| 19 Sunday Before Nativity 9:00am Divine Liturgy CHURCH SCHOOL MBAS CHRISTMAS RAFFLE & BAKE SALE  | 20 | 21 10:00am Church Decorating | 22 | 23 | 24 Eve of the Nativity 5:00pm Great Compline Holy Supper | 25 NATIVITY OF OUR LORD 9:00am Divine Liturgy CHRIST IS BORN! GLORIFY HIM! |
|  | | | | | | |
| 26 Sunday After Nativity Synaxis of the Most Holy Theotokos 9:00am Divine Liturgy | 27 | 28 | 29 | 30 | 31 Leavetaking Nativity | 1 Circumcision of Christ St. Basil the Great Sat before Theophany 9:00am Divine Liturgy 5:00pm Vespers |
|  <p>MBAS CHRISTMAS RAFFLE & BAKE SALE Sunday, December 18, 2021</p> | | | | | | |
| 2 Sunday before Theophany Repose of St. Seraphim of Sarov 9:00am Divine Liturgy | 3 | 4 | 5 Eve of Theophany 6:00pm Great Compline | 6 THEOPHANY 9:00am Divine Liturgy <i>Great Blessing of Water</i> | 7 Synaxis of St. John the Baptist | 8 5:00pm Vespers |