

SS Peter & Paul Orthodox Church Newsletter

Volume 23 Issue 1

January 2023

December Council Highlights

- ✘ November's Operating Income was \$12,953.67 and Operating Expenses were \$23,004.28 resulting in a net operating income loss of **\$10,050.61** for November. This includes \$8,500 in unbudgeted moving expenses.
- ✘ Annual Church Meeting will be held Sunday, February 5, 2023.
- ✘ Proceeds from the parish Nativity Card will be donated to St. Mary's Food Bank.



Ss. Peter & Paul Orthodox Church
 1614 E. Monte Vista Rd.
 Phoenix, AZ 85006
 602.253.9515
www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Archpriest Mikel Bock, Rector
 907-444-8545
frmikel@sspeterpaulaz.org

Archpriest David Balmer, Attached Retired
frdavidbalmer@sspeterpaulaz.org
 480-213-7631

Deacon John Weiss
deaconjohn@sspeterpaulaz.org
Deacon Rodion Pfeiffer
deaconrodion@sspeterpaulaz.org

Andrew Evans
Council President
 480.948.7929

Barbara Harp
Choir Director
barbaraharp.2030@gmail.com

Stephanie A. Homyak
Church School Director
Newsletter Editor
 602.432.7473
stephanie_homyak@yahoo.com

Matushka Elizabeth Pfeiffer
Myrrhbearers Altar Society
flagstaffred@gmail.com

Truth at Great Personal Cost

Saint Maximus the Confessor dismantled. The monks were forced to leave, and Maximus fled from Alexandria to Carthage, and from Carthage to Rome. It was in Rome that he met Pope Martin I, with whom he discovered a very important common interest. Both of these scholarly, pious men opposed a false teaching about Jesus Christ called monothelitism. Those who adhered to this teaching said that He had only one will: His divine will. For Maximus and Martin, this was a dangerous falsehood because it undermined Jesus' complete and real humanity. To be the Savior of humanity, Maximus said, Jesus had to have two wills: His divine will as Son of God, and His human will as truly one of us. Unfortunately, the Patriarch accepted the Monothelite teaching. Even worse, the Emperor himself accepted it, largely for political reasons. So Maximus was accused of treason, taken back to Constantinople against his will, and thrown into prison where he languished for years. But he staunchly defended the faith, and the true humanity of the incarnate God, throughout all those years. When he was in his early eighties, Maximus was finally sentenced. His tongue was cut out so that he could no longer speak "treasonous" words, and his hand was cut off so he could no longer write them. He endured all this, as well as exile, public humiliation and beatings, still insisting that Jesus Christ possessed and exercised both a human will and a divine will. At the Sixth Ecumenical Council which took place about two decades after his death, the Church exonerated him and declared his teachings to be true. Saint Maximus once wrote, "To harbor no envy, no anger, no resentment against an offender is still not the same as having love for that person. It is possible, without any love, to avoid rendering evil for evil. But to render good for evil—that is the quality of perfect spiritual love." These words have special power because they come from the heart of a man who suffered so cruelly for no crime except defending the truth.

Maximus did not start out to be a monk or priest. His parents were members of the nobility, and he was highly intelligent and well-educated. When offered an important position in the court of the Emperor Heraclius, the young man accepted it and filled it very well.



But Maximus soon realized that the worldly imperial court was not the place for him. He gave up his position and joined a monastic community outside the city. This was the right choice; he loved the monastic life and later became abbot of the monastery. His prayer life guided him to read, study and write about Jesus Christ with great depth of understanding.

Life, though, was not destined to be peaceful. In the year 626 his monastery was invaded and

discovered a very important common interest. Both of these scholarly, pious men opposed a false teaching about Jesus Christ called monothelitism. Those who adhered to this teaching said that He had only one will: His divine will.

For Maximus and Martin, this was a dangerous falsehood because it undermined Jesus' complete and real humanity. To be the Savior of humanity, Maximus said, Jesus had to have two wills: His divine will as Son of God, and His human will as truly one of us.

Unfortunately, the Patriarch accepted the Monothelite teaching. Even worse, the Emperor himself accepted it, largely for political reasons. So Maximus was accused of treason, taken back to Constantinople against his will, and thrown into

Message From Our Rector

As we begin the New Year it is fitting that we celebrate the day of the feast of Theophany, the Baptism of our Lord, and it is not out of place to remember another baptism: that baptism which was performed over each of us Orthodox Christians, that baptism at which each of us, or by the mouth of our godparents, gave a promise to God that we would always renounce Satan and his works and would always unite ourselves with Christ. This is especially fitting for us to always remember. The solemn rite of the Great Sanctification of Water is performed. Its center, its main part, one could say, is the prayer where the Lord is glorified and the grace of the Holy Spirit is called down upon the water being sanctified. This prayer begins with the words: "Great art Thou, O Lord, and marvelous are Thy works, and there is no word sufficeth to hymn Thy wonders." Whoever has been at a service of the mystery of Baptism and was listening, knows that the prayer at the sanctification of the water in which a man will be baptized begins with these same words, and the first part of this prayer is completely the same, both at the Great Sanctification of Water and at the service of Baptism. And only later, in the last part, does the prayer at the Baptism change, as applicable to this mystery, when a new human soul will be baptized. And so, it would not do us any harm to remember those vows given at Baptism on behalf of each of us. When a person is baptized as an adult, that person makes the vows on his own behalf; but if he is baptized as an infant, his godfather or godmother—his "sponsors," as the Church calls them, say these vows for them. And so these vows, in which a Chris-



tian has promised God to renounce Satan and all his works and to join himself, to unite himself with Christ, these vows are not only forgotten by some people, but many in general know nothing about them or about the fact that these vows were pronounced for them and that they ought to think a little about how they must fulfill these vows. What if on the last day of the human race on earth, which is that day of the Dread Judgment, it turns out that a man (or his sponsors for him) made vows, and he does not even know what the vows were and what was promised? What will happen to the soul of such a man? Think about what it means to renounce Satan and all his works and to join oneself to Christ. If we made a vow to renounce Satan and all his works, then, in fulfilling it, we ought to strive not to stifle our soul with distractions, but to reject them and to remember how it says in Luke, "One thing is needed"—only one thing is necessary—and to remember that we must join ourselves with Christ, that is, not only to fulfill His commandments, but also to unite ourselves with Him. It is good to think about this, that on this day of the great feast; think and pray that the Lord send you firm faith and the commitment to fulfill these vows that were made, and not to be swallowed up by the distractions of the world and lose the union with Christ, this commitment with Christ was a promise to join yourself for ever to Him. May our good Lord give us the strength and wisdom to fulfill our baptismal vows throughout this year of 2023.

Fr. Mikel Bock

100 VETERAN HYGIENE KITS DELIVERED!

Our Church School Students would like to thank everyone for their donations for their homeless Veteran hygiene kits project. Each Hygiene Kit consisted of: deodorant, soap, toothbrush, toothpaste, socks, washcloth, razor, comb, and bandages/band-aids. Students assembled the hygiene kits on Sunday, December 18th.



On December 22nd, Kim, Macaley, Elliot, and Ian Arauz, along with Stephanie Homyak, delivered the Kits to US Vets at Grand Veterans Village (Indian School & Grand).



Grand Veterans Village is home to 152 veterans transitioning from homelessness to housing and 30 low-income rentals. This year they will be moving to a new location at I-17 and Cactus that will allow them to serve more veterans.

US Vets in Phoenix has served more than 10,000 veterans since 2001, providing housing, workforce development, and case management services. [<https://usvets.org/locations/phoenix/>]



A Christianity of the Catacombs

Fr. Lawrence Farley

I begin with a quote from an article that is almost 60 years old, but which has lost none of its timeliness: “Since the Byzantine era, Orthodoxy was always brought to and accepted by whole nations. The only familiar pattern of the past, therefore, is not the creation of mere local churches, but a total integration and incarnation of Orthodoxy in national cultures; so that these cultures themselves cannot be separated from Orthodoxy but in their depth, are genuine expressions of Orthodoxy. This organic unity of the national and religious is not a historical accident, much less a defect of Orthodoxy. In its positive expression it is the fruit of the Orthodox concept and experience of the Church as embracing the whole life” (from Father Schmemmann’s essay *Problems of Orthodoxy in America*, 1964).

It is not just Orthodox Christianity which incarnates itself in the total life of a culture. All religions do that. The life of Israel in the Old Testament was similarly saturated by commitment to Yahweh as revealed in the Law and covenant given at Sinai. How Israelites were to dress, look, what they were to eat, who they were to marry, how they were to order their week and their year—all was regulated by their faith in Yahweh. Theirs was a total integration and incarnation of religion in their national culture. (Of course there were also some foreign elements in it which violated the Sinai covenant, as the prophets forcibly pointed out—and as Yahweh pointed out when He allowed Assyria and Babylon to invade and destroy in 721 and 586 B.C. respectively.)

Gentile Roman culture also united the national and the religious. Life at home centered around the domestic deities, temples filled the land, patriotism involved devotion to those deities, and public education centered around stories of them. That was, I think, the root cause of the antipathy that the Jew felt for the Gentile: both were a part of all-encompassing

and radically incompatible worlds. That was also what made life so interesting for Christians living in that Gentile world. They did not share Judaism’s cultural exemption from participation in it, and so were dramatically out of step with everything in the world around them. That was why they were hated as atheists and misanthropes.

Religion by its very nature fills one’s world. Religion is not a part of one’s life, like one’s taste in music, one’s chosen profession, or one’s political allegiances. It cannot be compartmentalized and still remain one’s religion. That is why religious people do not define themselves as religious. In our society, religion has indeed been compartmentalized, so that one’s religion is now more akin to one’s interests or hobbies. But it is otherwise for people whose religion is healthy and real. Religious people do not think of themselves as religious, but as devout. They do not “have a religion” as others have an interest in stamp-collecting or hockey. They simply live their whole life under the gaze of God and strive to make that life pleasing to Him. Their whole life is one, and it belongs to God.

That is why true religion inevitably fills and permeates a culture. Byzantium, with all its ambiguities and downsides, was not a departure from true Christianity (as people like the Anabaptists thought), but rather the inevitable result of many, many people becoming Christians.

It is the same with all religions. The cultural situation in (say) Saudi Arabia is simply the result of most people there being Muslims. When Muslims declare themselves in favour of *sharia*, they are mostly just saying that they think all culture should reflect submission to Allah and his Qur’an. We do (or did) the same sort of thing (though with less violence) when we made Sunday our weekly day of rest and worship.

This is what makes our current situation so difficult. For some time now we in the West have officially embraced pluralism, with the inevitable result that any one

religion is not allowed to have pride of place culturally and nationally over any other religion. The Byzantine model—the only one which allows religion to do what religions always do—has been culturally disallowed, with the result that religion is now primarily an individual matter. There are still pockets representing the Byzantine model (e.g. the Amish communities, though they would not appreciate the reference to icon-loving Byzantium). But as a whole, the West has opted to make religion a part of one’s individual life and refuse to let it become the governing principle of their world.

To quote Father Alexander again, “In America, religious pluralism belongs to the very essence of culture and prevents religion from a total ‘integration’ in culture. Americans may be more religious people than Russians or Serbs [note: this was written in 1964]; all this does not alter the fundamentally secular nature of contemporary American culture. It is precisely this dichotomy of culture and religion that Orthodoxy has never known or experienced and that is totally alien to Orthodoxy. For the first time in its whole history, Orthodoxy must live within a secular culture”.

Well, maybe not the first time. For the first three hundred or so years of its existence, Orthodoxy lived within a culture that was, though not secular, certainly totally alien to it, and which persecuted it relentlessly. But Father Alexander was formally correct: there was no dichotomy between religion and culture in pagan Rome. That was, of course, the problem. That was why the Roman scoreboard usually read, “Lions: 6. Christians: 0”.

Father Alexander wrote in America for American Orthodox. But the pluralism written into American DNA can be found elsewhere throughout the West. Canada, for example, and most of the nations of the cultural West also enshrine the values of a liberal democracy (including far away Australia down under), and have all signed

(Continued on page 6)

December in Pictures at SS Peter and Paul



Whittier Elementary Nativity Outreach



Thanks to your generous support (over \$5,500), we had sufficient donations and student adoptions to support 50 of the neediest students at Whittier Elementary school. This is the most children we have cared for since this outreach first began in 2015. Thanks to all who contributed or helped.

Bits . . .

REGISTRATION OPENS FOR ONLINE MUSIC CLASSES BY DEPT OF LITURGICAL MUSIC

The OCA Department of Liturgical Music will once again offer two of its popular introductory online courses for the benefit of church singers and conductors

- ✧ "Basic Conducting Techniques" (12 weeks), and
- ✧ "Basic Sight-Singing and Ear Training" (10 weeks)

The Conducting Techniques course will begin on Monday, January 16, concluding on April 7; the Sight-Singing class will begin on Monday, January 23, and conclude on March 31.

Registration links and costs are as follows:
[Sight Singing and Ear Training](#) \$350
[Basic Conducting Techniques](#) \$475

Classes fill up very quickly and once all available spaces are filled, students will be placed on a waiting list to fill any possible openings.

THE NEW YEAR: THE MYSTERY OF TIME

The clock strikes... Let the mysterious future come to us; for, whatever it might bring with it, we know and believe that God is with us, that Christ has not orphaned us, that He who promised is faithful (Hebrews 10:23). Here are the marvelous words of Vladimir Soloviev: Death and time reign on earth, Do not call them your masters; Everything, whirling about, disappears in the haze The only thing fixed is the sun of love. Yes, this is our calling, our freedom as children of God: not to call "masters" those things whose dominions have been destroyed, and not to close ourselves from access to the Sun of love, faith, and hope. The holiday will soon be over, and routine, labor, fatigue, and depression will begin. But let us not

permit the daily routine to overpower our souls! Just as sunlight penetrates through closed shutters, so too let the light of Christ, through this mysterious holiday, become present in our daily lives, rendering our entire lives an ascent, a communion with God – a difficult but joyful path to eternal life. For the Apostle John said: For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

Happy New Year!

Fr. Alexander Schmemmann



Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God.

—Philippians 4:6

A Christianity of the Catacombs

(Continued from page 3)

on to the program that America received as a cultural gift from the French (along with her late house-warming gift of the Statue of Liberty).

Pluralism, with its dichotomy of national culture and religion, now reigns here unquestioned. That is why America and the West look with uncomprehending distress at nations like Russia and their neighbours when they transgress our pluralistic model and use a more Byzantine one. Such nations are denounced as intolerant, oppressive, and a lot of other rude things when they refuse to sunder religion and culture. This uncomprehending distress goes a long way to explain why there is so much hostile news coverage of anything that Russia does (at least here in Canada).

There is no realistic hope of turning back the clock and establishing a Byzantine model of culture and nation here in the West. Since the last vestiges of Byzantium and Christendom are fast fading from the West,

we must prepare ourselves for a return to the Christianity of the catacombs. We needn't hurry to move in there, mind you. We should treasure what good things we have left and use every means in our power to preserve sanity in a world that is increasingly going crazy.

But while we are doing that, we must also be aware of the abiding temptation to conform to the prevailing model's insistence that religion be compartmentalized. If we do compartmentalize it, we can live more cozily in our secular culture, and this will make things easier for us. We can say when running for political office, for example, that we are *personally* against abortion, but that this personal view will not effect our public support for it. We will not let our religion intrude into our interaction with our culture. We will behave ourselves while in public, and keep our religion a distinct, separate, hermetically-sealed off part of our life, something strictly private, like a dirty little secret. Thus not only will religion not

be allowed to transform our culture. It will also not be allowed to transform us.

Allowing our faith to transform us and dictate how we react to the culture around us will inevitably make life difficult for us. But the alternative to this Christianity of the catacombs is a Christianity without the cross—which is no Christianity at all.

Besides, a catacomb existence will not be the ultimate catastrophe. In the early church, after we said, "The doors! The doors!" and shut out the world and began the Eucharist, we found our enclosed world spacious enough. We have always known, and the monks took care to remind us, that this world was never to be our final home. Byzantium and Christendom were very nice while they lasted. But they were never our final destination. That was the main message of the Book of Revelation. The catacombs bid us welcome, and they point us to the Kingdom of God.

Reprinted from <https://www.oca.org/reflections/fr-lawrence-farley/a-christianity-of-the-catacombs>

Around Saints Peter & Paul

JANUARY BIRTHDAYS & ANNIVERSARIES

January 1	George Moriarty
3	John Tanner
4	Alexander Dolenko
5	Pat Starkey
	Deacon John Weiss
6	Walter Booriakin
8	John & Lauren Hecht
	David Sourk
	Bill Weiss
12	Victor Zarembo
16	Liliya Armstrong
16	Antonia Adams-Clement
19	John Hecht
	George & Nadya Moriarty
	Alexander Shubin
21	Monya Bock
24	Kim Arauz
26	Teddi Gardner
28	Samuel Melendrez
29	John & Carol Yavornitzky

MANY YEARS! MNOGAYA LETA!

MEMORY ETERNAL

With sadness and in hope of the resurrection, we announce that Vi Wasilenko, fell asleep in Christ on December 17, 2022. Vi was a long-time parishioner at Saints Peter and Paul Church and member of the Myrrh Bearers Altar Society. May the Lord grant her rest with the Saints. May her memory be eternal!

We also pray for her daughters, Elena and Daria, and all, including you, who mourn her loss.



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:

Elena Kerr

Monya Bock

Pam Bolton

Elizabeth Michel

Walter Booriakin

Jamie Arango

Antonia Adams-Clement

Tammy Horton

The suffering people of Ukraine

If you know of anyone else in need of our prayers, please contact Fr. Mikel Bock.

... and Pieces

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

CHURCH DECORATING On Tuesday, 21 December parishioners gathered to decorate the church. Rita and Jane delivered the poinsettias. Then, the decorating began in earnest. Fr. Mikel and Fr. David were there to ensure the decor met liturgical standards. The group included Bill and Susan, John and Judy, Rdr. John and Theresa and Alex. Pavel and James were there, but departed before the photo. The decorating was a labor of love on behalf of the entire parish community.



Saturday, 31 December, was the time designated to "de-decorate" the church and the hall. I'd like to thank Andy Evans for his assistance in helping in the church and with stowing the items until next year. Barbara and Antonia contributed in the hall which allowed us to meet the deadline to attend vespers that evening.

Thank-you all for your assistance.

Nicholas Bock

FOCA Christ is Born! Glorify Him! Thank you for your support on our projects this past year. We wish everyone born in January a happy and blessed birthday. Many blessings to all!

MBAS HOLIDAY THANK YOU The Myrrh Bearers Altar Society would like to thank everyone who supported our holiday fund-raising by purchasing nut rolls, items from the bake sale, or tickets for the prize drawing. Your donations help supplement the coffee hour donations to keep the kitchen and coffee hour stocked and help MBAS purchase items for the church such as the new holy water font.

HELP NEEDED FOR COFFEE HOUR CLEANUP

Your help is needed to keep our church hall clean on Sunday's after coffee hour. Each week volunteers help remove the coffee hour food and beverages from the hall, wash the dishes, put away extra plates/cups/silverware/food items/etc., wipe down tables, tidy up the kitchen, put items back in the pantry, take out the trash, and take the wash cloths/towels home to wash. The first three Sundays are covered by MBAS, FOCA, and the church board; however, volunteers are needed for the remaining Sundays. A clipboard has been hung by the kitchen pass-through window with a sign-up sheet for the coffee hour cleanup. If you are able to stay and help, please sign up. If you have questions about coffee hour cleanup, please see one of the MBAS ladies.

VIRTUAL LENTEN COOKBOOK Sometimes it can be a challenge figuring out what to cook on fast days, especially during Great Lent or other fasting periods. MBAS is putting together a virtual cookbook of Lenten recipes and we need your help. We are looking for soups, salads, main dishes, desserts and more. If you would like to submit one or more recipes for the cookbook, please give 2 copies of your recipe(s) to Mat. Elizabeth Pfeiffer or email it/them to flagstaffred@gmail.com.

THANK YOU to everyone who made our 2022 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!



ANNUAL PARISH MEETING The annual parish meeting will be held on Sunday, February 5th, following the Divine Liturgy.

2023 CHURCH CALENDARS We are grateful to Nick Enoch and John Blischak for their generosity in continuing to provide our parish with church calendars! Thank you!

MBAS MEMBERSHIP Ladies, if you are looking for a way to become more involved in your church community, come check out the MBAS meeting on Jan. 9th. Joining the MBAS is a great way to get to know your church community, learn about traditions of the church, and get involved with coffee hours, church feast days/celebrations, decorating the church, and caring for the altar covers. Meetings are on the 2nd Sunday of each month during coffee hour and after Sunday School. Please speak to a member of MBAS for more information or ask one of the clergy members to point one of us out.

STEWARDSHIP/PLEDGES/BUDGET You will be receiving your 2022 Statement of Contributions shortly for your tax purposes. It's also time to start thinking about your pledge for 2023. Please be generous when filling out your 2023 Pledge Form and return it by the Annual Meeting, February 5, 2023. If you have any questions, please see David Homyak.

BOXES OF CONTRIBUTION ENVELOPES to use in 2023 are available. Please see Dave Homyak in the church office.

January 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Sun. Before Theophany Circumcision of Christ St. Basil the Great 8:40am Hours 9:00am Divine Liturgy	2 Repose of St. Seraphim of Sarov <div style="border: 1px solid black; padding: 5px; text-align: center;"> FOCA Meeting/New Year Party Saturday, January 14, 2023 following Vespers Home of John & Judy Bushko </div>	3	4 Synaxis of the 70 Apostles 6:00pm Bible Study	5 Eve of Theophany 8:00am Royal Hours 9:00am Vespers Divine Liturgy <i>Great Blessing of Water Inside</i> 6:00pm Festal Matins	6 THEOPHANY 8:40am Hours 9:00am Divine Liturgy <i>Great Blessing of Water Outside</i>	7 Sat. after Theophany Synaxis of St. John the Baptist 5:00pm Vespers
8 Sun. after Theophany 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL MBAS Meeting	9	10 Ven. Gregory of Nyssa 6:00pm Council Meeting	11 Ven. Theodosius the Great 6:00pm Bible Study	12 Akathist & Milk-Giver Icons	13	14 Leavetaking of Theophany 5:00pm Vespers FOCA Meeting @ The Bushkos
15 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL	16 6:00pm Vespers	17 St. Anthony the Great 8:40am Hours 9:00am Divine Liturgy	18 <div style="border: 1px solid black; padding: 5px; text-align: center;"> ANNUAL PARISH MEETING The annual parish meeting will be held on Sunday, February 5th, following the Divine Liturgy. </div> 6:00pm Bible Study	19	20 Ven. Euthymius The Great	21 Icon 'Joy and Consolation' 5:00pm Vespers
22 Apostle Timothy of the 70 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL	23 Hieromartyr Clement	24 New Martyrs and Confessors of Russia Ven. Xenia of Rome	25 St. Gregory the Theologian New Hieromartyr Vladimir, Metropolitan of Kiev 6:00pm Bible Study	26 6:00pm Vespers	27 Translation of the Relics of St. John Chrysostom 8:40am Hours 9:00am Divine Liturgy	28 Venerable Ephraim the Syrian St. Isaac of Syria 5:00pm Vespers
29 8:40am Hours 9:00am Divine Liturgy CHURCH SCHOOL	30 Synaxis of the Three Hierarchs <div style="border: 1px solid black; padding: 5px;"> Proceeds from the parish Nativity Card will be donated to St. Mary's Food Bank. If your donation is still outstanding, please remit to the church office ASAP. Thank you for your support! </div>	31 Wonderworkers Cyrus & John	1 Forefeast of the Meeting 6:00 Vespers <i>Followed by Bible Study</i>	2 Meeting of the LORD in the Temple 8:40am Hours 9:00am Divine Liturgy	3 Righteous Simeon	4 5:00pm Vespers