

Ss. Peter & Paul Orthodox Church Newsletter

Volume 17 Issue 1

January 2017

December Council Highlights

- ✘ November's Operating Income was \$13,826.58 and Operating Expenses were \$13,477.56, resulting in a net operating income of \$349.02 for November.
- ✘ Annual Church Meeting will be held Sunday, January 29, 2017.
- ✘ Over \$1,800 donated for toy and food drive for neighbors in apartment complex east of the Church.



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14 New Year's Resolutions for Orthodox Christians

Fr. Andrew Stephen Damick

Around this time of year, many people start thinking about ways they can change for the better. While New Year's resolutions are not particularly a feature of the Orthodox faith, change certainly is, and resolving to change based on times and seasons is certainly part of our liturgical tradition. So adapting the cultural custom of New Year's resolutions to become a better Orthodox Christian seems perfectly fine to me. Anyway, here are some suggestions for Orthodox Christians resolving to change for the better in the New Year, things every Orthodox Christian can do.

(Obviously, adjust as needed according to the direction of your father-confessor and pastor.)

1. Get serious about coming to church (more).

While many who read this are no doubt at least every-Sunday attenders at church, it is statistically true that **only 26% of Orthodox Christians in America come to church weekly** (the statistic is drawn from people who are actually involved in parish life, not from anyone who was ever baptized Orthodox; that statistic would be much worse). That's really a horrible percentage. If you're not coming to church weekly, why not? There are probably some good reasons out there, but most of those 74% almost certainly do not have good

reasons. **If you're not serious about coming to church weekly, it's time to get serious.** This is eternal life we're talking about, not a religious club.

And if you're already coming to church weekly, **consider adding at least one service per week.** Most parishes are doing Vespers and/or Matins at least once a week (usually Saturday night or Sunday morning). What are you normally doing when those services are going on? Your priest and other parishioners are there praying, including praying for you. Why don't you join them? You won't regret it.

And while we're at it...

2. Come to church on time.

It's kind of an in-joke that Orthodox people are always late to church. But why is that?

We too often accept the excuse that we function on "Greek time" or "Syrian time," etc., but even Greeks and Syrians (and whoever else; insert your preferred culture here) seem to be able to adapt to show up to nearly everything else on time. Why can we show up on time for work, sporting events, movies, doctor's appointments, etc., but reserve our tardiness for an encounter with the King of Kings?

There are some kinds of events for which it doesn't much mat-

ter if you come at a particular time—parties, various kinds of social gatherings, etc.—**but church services aren't one of them.** There is a definite beginning and a definite ending. If you show up late, you are late. And if you leave early, you are skipping out.

What you show up on time for tells the world what you find important. It's what you find indispensable. And when you show up late to church, it also tells your fellow parishioners that you don't consider church very important.

And it also communicates it to your kids. And you can be assured that they will imitate you.

Come at least ten minutes early. That says you are serious. You know what also says you're serious?

3. Tithe.

Nothing says you're serious like giving 10% of your income to something.

Giving 10% to God sounds crazy to a lot of people, but the reality is that it's actually totally normal for many Christians—even for generations. Orthodox people in the US aren't used to tithing (10%) or even giving some other percentage, mainly because many of their forebears across the sea gave to their churches just by paying their taxes. That doesn't work anywhere in the English-speaking Or-

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Message From Our Rector

Dear Brothers and Sisters in Christ,

As we arrive at the beginning of this New Year, we continue to rejoice in the bright and joyous feast of the Nativity of Christ. And, indeed, we at Saints Peter and Paul Church were blessed with a beautiful, bright, and joyous celebration! Allow me to extend my deep gratitude to all who prepared for this celebration, (all those “behind-the-scene” preparations—and they were



many), to all those who contributed in any way to the celebration, and to all who participated and were present to pray and celebrate with us. It is such a blessing for each one of us, as individuals, and for all of us together to come together as a loving community, to give thanks to God for His many blessings, and to commemorate the great moments in the history of our salvation.

We now continue forward in the festal cycle of the Nativity-Theophany. We will gather again in solemn and joyous prayer on January 5 & 6 to celebrate the Feast of the Theophany, commemorating the Baptism of Christ in the River Jordan and the revelation of the Most Holy Trinity—the revelation of God Himself.

Saint John, Archbishop of San Francisco, the Wonderworker, preaching about the Feast of the Theophany, writes, “When celebrating the Theophany, we call to remembrance both that God was made known to people as Trinity and that Jesus was revealed to people as Christ. Where was Christ revealed? Where was His work begun? Did He go to a great

city to be revealed there in His Glory? Did He ascend a high mountain, with a

crowd of many thousands standing below and looking up at Him like a wonder? No! Christ went into the desert, to the River Jordan, where John was baptizing the people. John preached repentance, calling upon sinners to be baptized in the Jordan as a sign of repentance. Christ, Who has no sin, now comes and asks for baptism as a sinner. John was fearful: “You should baptize me!” Jesus re-

plies: “Let it be so now: for this is how we should fulfill all righteousness” (Matthew 3:13-15).

As we remember this revelation, this THEOPHANY, and the moment of the Lord’s Baptism by John, we are invited to also recall our own Baptism and its significance in our lives. Saint John of Shanghai and San Francisco comments on this, “By His immersion in the Jordan, Christ sanctified not only the waters of the Jordan, but the whole nature of the waters, as the Church cries out in its hymns: “Christ hath appeared in the Jordan to sanctify the waters” (troparion of the forefeast); “Today the nature of the waters is sanctified” (troparion at the Blessing of the Waters). Since there is water everywhere, by sanctifying the waters, Christ thereby sanctified all of creation and the entire universe. Christ prepared nature that it, too, might experience the beneficial consequences of the sacrifice that He came to offer. But this was not yet everything. He gave the waters the power to cleanse human sin. The bap-

tism of John was only a sign of repentance. Christian Baptism is a new birth and the forgiveness of all sins. God punished the sin of the first world with water, destroying it in a flood of waters. Now God saves people with water in the Mystery of Baptism.”

Saint John reminds us here not only of the great revelation that took place on the banks of the River Jordan but that, in celebrating the feast, we also recall our own Baptism and what it means for us. Indeed, he calls us to remember that in Baptism we have been given a new birth, a new life. And that we have been saved through the Mystery of Baptism—through it we have been given a share in the very life of Christ Himself.

As we gather for the celebration of the Feast, let us take the opportunity to reflect upon the meaning of our Baptism- what Baptism means in our own lives. And, since this feast comes at the beginning of a New (Civil) Year and many are involved in making resolutions about how to live the next twelve months, let us place at the top of our list of resolutions the resolution to recommit ourselves to living the baptismal life- a life of fidelity to Him who was baptized in the Jordan “for us and for our salvation,” to grow in holiness, and to increase our personal participation in the life of the Church and the life and activities of our parish community.

Be assured of my continued prayers for you and for all your loved ones. As we enter yet another New Year, let us continue to pray and work together for the building up of Christ’s Kingdom.

With love in the Lord,

+Bishop Daniel

14 New Year's Resolutions for Orthodox Christians

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thodox world. Your taxes do not go to support your church. (I know of one church where a parishioner was shocked to discover that the electric company would turn off the electricity if the church didn't pay its bill. Who would do that to a church?)

And other parishioners inherited a system based on union dues. So many may think that giving \$500 a year (less than \$10/week) is a lot. But if you have a parish of 100 families and each family only gives \$500 a year, **then you only have an annual income of \$50,000.** With that, you cannot support your priest, and you certainly cannot pay for a building and its maintenance. Other people are picking up the slack for you. If they're not, your priest may be on food stamps or welfare. I know some who are.

But if those 100 families each made the median household income for the US (about \$52,000), and they all tithed, **that same 100-family parish would have \$520,000 to work with.** If they even gave just 5%, they'd have \$260,000.

Meanwhile, you are probably spending a lot more just on cable TV. Or Internet access. Or your smartphone. Or eating out. Or coffee. Or a lot of other things.

But the most important thing about pledging and tithing is not about meeting parish budgets or supporting your priest like the hardworking, educated man he is. **It's about worship.** Your heart is where your treasure is (Matt. 6:21). Where's your treasure? Follow the money, find the heart.

If you're not up for 10% yet, then try 8%. Or 6%. Or whatever. **But go on record, and get disciplined about giving.** Don't give until it hurts, but until it actually feels good.

4. Pray at home.

Even if all you do is say the "Our Father" when you wake up (saying it three times a day is the most ancient known prayer rule), you will notice a change in how you think and feel about your faith. It will become more present for you and will define you more.

Oh, and, parents? **It will have a huge impact on your kids.** Watching parents pray at home

and (in time) joining them in that prayer is one of the biggest contributions that kids can receive toward their long-term spiritual viability.

If you don't bring the faith home, you can forget about it mattering in the long run, either for you or your kids.

5. Sing along at church. And stand more.

The choir and chanters are there to **lead you in prayer**, not to entertain you or pray instead of you. Yes, it is possible to pray with them silently, but there are few things more spiritually invigorating than singing your prayers. So if you're able, you should.

And while you're at it, why don't you **stand up** a bit more? It's certainly easier to sing while standing. And it's also the 2000-year-old tradition of the Orthodox Church to stand during worship. So there's that.

Update: I've received several comments which include strong opinions on the issue of congregational singing. I know that it's a subject of some debate. Obviously, this note of encouragement here is meant to be taken in terms of the caveat I originally posted at the top of this piece—check with your father-confessor and/or pastor as to what is appropriate in your community.

Because I'm not interested in hosting a debate about congregational singing, I won't be publishing any further comments about it.

6. Memorize a psalm.

Memorizing Scripture is a great thing for many reasons, but psalms are especially powerful, because they are all prayers. Pick your favorite one to memorize. Lots of Orthodox love Psalm 50 ("Have mercy on me, O God..."). But there are plenty to choose from. Pick a short one or a long one. Just make it your own. Try praying it every day.

7. Encourage your priest.

Yes, he should be willing to do his job without getting any encouraging words. And many priests do. That wouldn't be so bad if they didn't get so many complaints. While some priests (like me!) aren't constantly barraged with complaints, some never can seem to escape them, even while they pour their lives out for their people. And I would actually have to say

that I probably get more complaints than I do encouraging words. My brother priests mostly say the same thing.

Your priest is a human being just like you are. And while he shouldn't live for praise, you can help him see that his hard work is appreciated by telling him so. Your job isn't to tell him that he shouldn't want praise—he has a father-confessor to tell him that. Your job is to love him. And saying encouraging things to him is part of that love. You don't have to shower him with compliments. Just tell him that what he's doing matters to you.

I have some people in my parish who say encouraging things to me. I don't live for their kind words, but they help to keep me going, because it reminds me that what I'm doing matters.

There is nothing better for a parish's health than an encouraged priest. If he feels like what he's doing matters, he will love doing it. And he will also strive to get better at it, too. So even if you do feel like he needs to improve, the best way to help him do that is to inspire him, not to complain at him.

8. Invite someone to church.

Did you know that **82% of the unchurched say that they would come if invited?** Did you know that **only 2% of church members invite someone to church** in a given year?

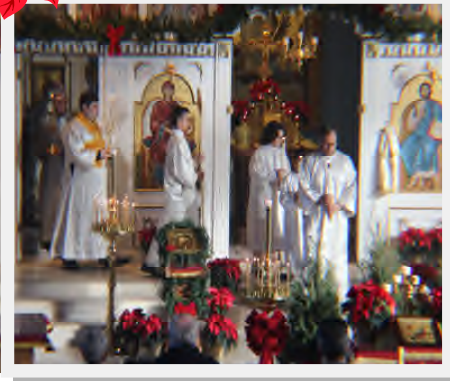
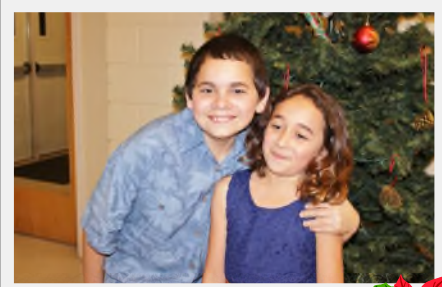
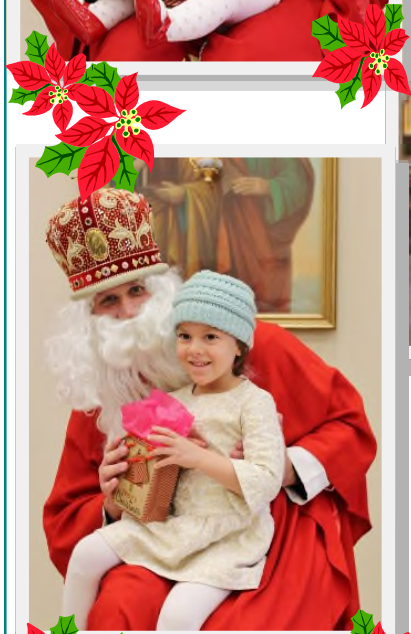
If your parish is dying (and many Orthodox parishes in the US, especially in the Northeast, are indeed dying), don't you think it's time you invited someone to church? If your parish is healthy, don't you think it's time it gave birth to another healthy one?

Do you really believe that you've found the true faith, seen the true light and received the heavenly Spirit, like you sing near the end of the Liturgy?

Then why are you keeping it to yourself? Think of at least one person you know who isn't in church. Make him or her a spiritual priority this year. Pray every day for that person. And when the time is right, give the invitation. Statistically speaking, they are probably going to say yes.

And when you make the invitation, don't

December in Pictures at SS Peter and Paul



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say, "You should come to church with me sometime." "Sometime" is no time. Say, "We're celebrating the Divine Liturgy this Sunday at 9am at my church. Can I pick you up and bring you with me?"

9. Visit a monastery.

You won't believe how amazing monastic visits are until you go on one. There are few things that underline for us how much is really possible in the Christian life like visiting people who are actually making a go at being 24/7/365 Christians.

And don't you think that people who practice prayer that much might know a thing or two about it?

Monasteries aren't just for monks and nuns. They're for all Christians. They are not only spiritual havens but also spiritual powerhouses. And don't just visit once and say you did it. **Develop a relationship.**

And maybe if you're really blessed, one of your kids will join a monastery and pray for you a whole lot. I hope one of mine does.

10. Read the Old Testament.

Yes, we should read the whole Bible, but the truth is that most Orthodox Christians are crypto-Marcionites—we **don't know almost anything about the Old Testament.** Marcion was a 2nd century heretic who taught that the Old Testament was a book for Jews and had nothing to do with Christians. He was really wrong. The Old Testament is about the thousands of years of preparation before the coming of Jesus Christ. It is what sets the stage for His appearance. Jesus is everywhere in the Old Testament, but you have to know how to look for Him.

The Old Testament is filled with all kinds of fascinating stories, prayers, songs, poetry, etc. But most of us have almost no idea that it has much other than Adam and Eve, Noah and Jonah. And we're probably a little fuzzy on some of those details.

But if God prepared the world for the coming of Jesus by what He did in the Old Testament, how can we think we'll be prepared for His coming into each of our own lives without any of that same preparation?

Want a plan that will get you through the whole Bible in one year? Here's one. There are others, too.

If you need help getting through it all (especially because it's way bigger than the New Testament), why don't you ask your priest to start a Bible study going over some of the Old Testament books? He'll probably be smiling so much after he gets up off the floor in shock that he won't know what to do with himself.

So, that makes me think of something else.

11. Attend an adult education class.

It's actually kind of crazy how uneducated many Orthodox people are in their own faith. I sometimes hear the excuse that that stuff is just for seminarians and clergy, that it's too intellectual, too far above the heads of the average parishioner, etc. But the very same people can give you detailed information about what the rules and records in the Super Bowl are, what their least favorite politician has done to wreck the country, and what the latest gossip is on various celebrities, all in remarkable detail. But when it comes to what will last into eternity, we are suddenly the dumbest people on the face of the earth.

Don't sell yourself short. You are probably pretty smart about many things. **Why don't you use that same talent to get smart about your faith?**

It's also quite frankly true that most Protestants are far more educated about their Protestant faiths than Orthodox are about their own. Are we really supposed to believe that Protestants are just smarter? They're not. But they've developed a culture of education. A culture of education is not a uniquely Protestant thing. It's Orthodox, too. It's been part of our tradition for 2000 years. It's just that some of us have forgotten it. **It's time to bring it back.**

12. Volunteer.

Do something in your parish or in your community that **benefits other people without giving you any kind of material gain.** And do it without expecting recognition. Your recognition will come from God in His Kingdom. You don't need it from anyone else.

Not only will selfless volunteering help you be grateful for all that God has given to you, but it will set an example of what a Christian is for your kids and your friends, and it will also help you to be humble, something we know is necessary for entrance into the Kingdom of Heaven.

13. Go to confession.

There are lots of Orthodox Christians who go to confession only once a year—or maybe even never. Like people who never go to the doctor, what that means is that you think everything is perfectly fine and you need no help. Literally, it means that you do not think you need the gift of forgiveness that comes in the sacrament of absolution.

I don't know about you, but I'm a sinner. I mean, I sin every day. I have a problem. **I'm a sinner.** I need to confront my sins directly in confession. **And I want the sacrament of absolution that goes with it.**

I try to go once during each of the four fasts (though I will admit that I don't always keep my rule very well), and I always dread going before I go, because I don't like thinking about how I am a sinner. And then I always wonder what took me so long after I go. It's really wonderful, actually.

Thank God for confession.

14. Read a spiritual book.

There are few things that get us into another story, another way of looking at life, like a good book. And a good spiritual book can help to retrain your mind to become like the mind of Christ. Most of us do not have the mind of Christ. We have the mind of something else. Our minds are filled with distractions, necessities and the cares of this world.

But the extended meditation on what is good and true and beautiful that can come from a good spiritual book can help to change all that. And you know what? That change helps to bring us peace. And that's something that each of us needs a whole lot more of.

Reprinted from <http://blogs.ancientfaith.com/roadsfromemmaus/2014/12/14/14-new-years-resolutions-orthodox-christians/>.✝

Now and Then

Two of the readings for January 20th are Wisdom of Solomon 3: 1-9 and Luke 6: 17-23.

Though one is from the Old Testament and the other is from the much later time of the New Testament, they both tell us that the "now" of the present life is a passing reality. The "then" of eternity, and its everlasting reality, is what matters.

The reading from the Wisdom of Solomon describes the deaths of righteous people living among ungodly and powerful people, as the Jews of Alexandria were doing at the time the book was probably written. The author makes clear the difference between what appears in this world to be the fate of the righteous, and what constitutes the true reality of their lives. First he writes, "In the eyes of the foolish they seem to have died, and their departure was thought to be a disaster, and their going forth from us to be their destruction."



Even to the other Jews, apparently, these deaths were a disaster, and the final destruction of life. The following verses, however, show that another reality was actually being worked out: "But they are at peace. For though in the sight of others they were punished, their hope is full of immortality. Having been disciplined a little, they will receive a great good, because God tested them and found them worthy of Himself."

In the passage from Luke, often called the Sermon on the Plain, Christ Himself tells us that this world's painful difficulties fade into nothing when we know the glory of the future with God: "Blessed are you when men hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets." Not only does Christ reassure us about our own lives; He also

reminds us that others—such as the righteous people described in Wisdom of Solomon—experienced the same things.

On this day the Church honors the New Martyr Zachariah of Patras, who lived in the late eighteenth century. He was born a Christian, but converted to Islam. Living as a Muslim for many years, he still kept and read a book called "The Salvation of Sinners." The book's powerful words finally convinced him that he had made a dreadful mistake.

Zachariah publicly declared his intention to return to Christianity, having received absolution from a Christian elder. For this he was tortured so severely that he died. When the local Christians asked permission to bury him, the Muslim ruler said he was unworthy of burial, having betrayed two faiths. His body was dragged through the streets and unceremoniously tossed into a dry well.

Yet people approaching the well saw an unearthly light shining above it. This man, who in life was pronounced unfit even for a proper burial, had found the "then" of God's forgiving and welcoming love.

Around Ss. Peter & Paul

JANUARY BIRTHDAYS & ANNIVERSARIES

- January 1 George Moriarty
- 3 John Tanner
- 5 Pat Starkey
Corey Weiss
- 6 Walter Booriakin
- 16 Liliya Armstrong
- 17 Mark Littell
- 19 John Hecht
George & Nadya Moriarty
- 26 Teddi Brent
- 28 Samuel Melendrez
- 29 John & Carol Yavornitzky

CHRISMATION

We had the joy of welcoming Julio Lopez into the Church on Saturday, December 17, 2016! May God grant him many years!



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:

- Luka Radjenovich
- Ann Garza
- Rose Kurowski
- Tillie (Tatiana) Kulek
- Ann Carroll
- Anna Michkofsky

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

Many Years! Mnogaya Leta!

Bits and Pieces

THANK YOU

Thank you for your beautiful cards, thoughtful gifts, and heartfelt greetings on the occasion of our celebration of the Lord's Birth. May the Lord bless you abundantly for your many kindnesses...

+Bishop Daniel

DIACONAL TRAINING PRACTICUM

Our parish will host a diocesan-wide diaconal training program the weekend of January 13-15. The practicum begins on Friday evening and concludes after the Divine Liturgy on Sunday. We look forward to welcoming Archdeacon Kirill Sokolov and participants from throughout the diocese and beyond.

2017 CALENDARS

Thank you to John Blischak and Nick Enoch for again sponsoring the Church Calendars for our parish community for the New Year. May the Lord bless us each and every day of the coming year and help us grow in love for Him and for one another.

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



ANNUAL PARISH MEETING

Our annual parish meeting will be held on Sunday, January 29, 2017, after Coffee Hour. The agenda includes approval of our 2017 budget as well as the election of parish officers. Should you wish to be nominated, please see Bishop Daniel or the members of the Executive Board of

the Parish Council.

CHRISTMAS ANGELS

Once again, SS Peter and Paul Christmas Outreach event, held on Saturday, December 10th, was deemed a success by Bishop Daniel, the Apartment Manager, and many Parishioners.

The turnout was much better than last year:

- ✘ 40 children signed up (vs. 31 last year). The age range was 16 years & under versus 12 & under last year.
- ✘ 34 attended party (vs. 18 last year)
- ✘ 14 family food boxes were prepared... only 3 families did not show up.
- ✘ Unclaimed presents and food boxes have been/will be taken to the apartment manager for distribution
- ✘ Each box had \$75 -\$85 in food (vs about \$40 last year). This year more food was given to larger families (e.g., 4-5 kids).
- ✘ Parishioners also donated Avon creams & bath products for each woman at the party.

✘ Over \$1000 was spent on gifts for the children. About \$1200 was spent on food boxes & party items (vs. \$765).

✘ Total donations collected were \$1886 compared to \$1165 last year, more than a 60% increase.

Mara and I are planning to turn much of the execution of next year's event over to the TYAL. I will assist as needed. Mara suggests starting the program even earlier next year to ensure sufficient time for gift buying & wrapping. We did begin one week earlier this year, on Oct 29.

David Bieber

FROM THE TREASURER

If you would like to have a box of contri-

bution envelopes to use in 2017, please see Dave Homyak in the church office.

HOLY SUPPER



Over one hundred parishioners, family and friends attended Holy Supper. It was a beautiful evening that began with everyone attending Compline before Holy Supper. Thank you all for attending and contributing to this special evening.

Thank you to those who donated food and those who helped to set-up and then clean-up after the meal.

BOOKSTORE

2017 Pocket Calendars are now available for \$4 each. Supplies are limited!

WELCOME

We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship. It's also a great time to take a look at what our bookstore has to offer.

MBAS

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

Thanks to everyone who helped to make 2016 a success for the Myrrh Bearers!

STEWARDSHIP/PLEDGES/BUDGET

You will be receiving your 2016 Statement of Contributions and 2017 Pledge Form shortly for your tax purposes. It is also time to start thinking about your pledge for 2017. Please be generous when filling out your 2017 Pledge Form. Please complete and return by the Annual Meeting, January 29, 2017. If you have any questions please see David Homyak in the Church office.

January 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Circumcision of Christ St. Basil the Great 8:30am Hours 9:00am Divine Liturgy	2 Repose of St. Seraphim of Sarov 9:00am Divine Liturgy	3	4 Forefeast of Theophany Synaxis of the 70 Apostles	5 Eve of Theophany 6:00pm Compline and Litya	6 Holy Theophany 9:00am Divine Liturgy <i>Great Blessing of Water</i>	7 Saturday after Theophany Synaxis of St. John the Baptist 5:00pm Great Vespers
8 Sunday after Theophany 8:30am Hours 9:00am Divine Liturgy Church School MBAS Meeting Lauren Behnen & John Hecht Wedding	9	10 Ven. Gregory of Nyssa 6:00pm Council Meeting	SS Peter and Paul Annual Meeting Sunday, January 29, 2017 following fellowship hour.		13 DIACONAL TRAINING	14 Leavetaking Theophany 9:00am Divine Liturgy DIACONAL TRAINING 5:00pm Great Vespers
15 8:30am Hours 9:00am Divine Liturgy Church School	We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.					21 Icon "Joy and Consolation" 5:00pm Great Vespers
22 Apostle Timothy 8:30am Hours 9:00am Hierarchical Divine Liturgy Church School	23	24 Blessed Xenia of St. Petersburg 9:00am Divine Liturgy	Theophany House Blessing Bishop Daniel will be available to bless homes throughout the month of January. To arrange to have your house blessed, please speak with Bishop Daniel.		27 Translation of the Relics of St. John Chrysostom	28 Venerable Ephraim & Isaac of Syria 5:00pm Great Vespers
29 Zacchaeus Sunday New Martyrs and Confessors of Russia 8:30am Hours 9:00am Divine Liturgy Church School ANNUAL MEETING	30 Synaxis Three Hierarchs	31	1 Forefeast of the Meeting 6:00pm Compline	2 Meeting of the Lord in the Temple 9:00am Divine Liturgy	3	4 5:00pm Great Vespers