

# THE LADDER

of  
Divine   
Ascent

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The Newsletter of St John of the Ladder Orthodox Church

January 2009

## House Blessings

The custom of blessing homes during the Theophany season is of special beauty and significance. It is not simply a sentimental tradition without meaning, nor is it a custom whose meaning we have forgotten, like an old friend whose face we remember, but whose impact on our life has been forgotten. When an Orthodox Christian believer moves into a new home, he dedicates his new home as the abode of a follower of Christ. He asks that God, the source of all goodness and the Giver of every perfect gift, to bless his house and all that is within it; he recalls that Jesus Christ, His Son, came to bring Salvation to all, even as He brought Salvation to the house of Zacchaeus; he prays that the Holy Spirit may abide in it, guiding those who dwell in it on the paths of righteousness.

On the Feast of Theophany we rededicate our home for its original purpose, just as we must periodically rededicate our life to Christ. We do it especially on this Feast because this is the day on which we remember in the Church Year the coming of Christ who began His Ministry when He descended into Jordan to be Baptized by St John the Forerunner and Baptist. He enters again into our lives reminding us that we must "repent, for the Kingdom of God is at hand." An Orthodox Christian must dedicate not only himself and his house to the Lord, but his daily work and all his efforts as well. All things are to be done to the glory of God. That is why in the Orthodox Church, not only religious objects, such as icons, crosses, churches and vestments, are blessed, but also homes, fields, animals and all objects which are used in our daily life for the good of man. In this the Church expresses its faith that the Holy Spirit's sanctifying action extends over the whole Creation.

*To arrange to have your home blessed during the Theophany season, see Fr Marcus.*

## Theophany: The Feast of the Baptism of the Lord

When Jesus was thirty years of age, He came to the river Jordan to be baptized by John. Called the Forerunner, John the Baptist was the last of a long line of prophets who foretold of the coming of the Messiah. Repeating the words of the angel concerning his son at the time of his birth, Zachary, the father of John the Baptist, had said, "He shall be the forerunner of the Savior and shall prepare the way for Him."

John the Forerunner went into the wilderness when he was still quite young. He lived alone and clothed himself in the type of garment worn by prophets who lived long before his time – a robe of camel skin. His food consisted only of honey, locusts and wild roots. John spent his time doing penance, praying, and preparing himself for God's calling.

When John came out of the wilderness to preach on the banks of the river Jordan, he said, "Repent, for the Kingdom of Heaven is at hand. Prepare yourselves to accept the Savior. He comes after me. As a sign of your repentance, come and be baptized. I baptize you with water but He shall baptize you with the Holy Spirit."

Great numbers repented their sins and were baptized by John in the river Jordan. Many travelers passed the place where John preached and people began to call this prophet of the wilderness, John the Baptist. Because of John's righteous living, many believed that he was the promised Messiah – but he told them that Jesus was already on earth among the people but as yet none of them knew Him.

When Jesus came to be baptized, John recognized Him as the Messiah and said, "I should be baptized by You, and do You come to me?" Jesus replied that it should be done in order to fulfill all righteousness. When Jesus stepped from the waters of the Jordan, the heavens suddenly opened and the Holy Spirit descended in the form of a dove and rested on Him. The voice of God came down from heaven, saying, "This is My beloved Son in Whom I am well pleased."

The Baptism of Jesus in the river Jordan by John the Baptist is the manifestation or revelation of the Holy Trinity - Father, Son and Holy Spirit. God the Father spoke from Heaven; God the Son - Jesus Christ - was baptized; God the Holy Spirit descended in the form of a dove.

The Baptism of Christ, one of the twelve great feast days of the Orthodox Church, is observed each year on January 6. This day is known as the Manifestation of the Most Holy Trinity and also as Epiphany or Theophany.



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# St John of the Ladder Orthodox Church

## --- Schedule of Services --- January 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>"Having recognized our own weakness and the power of God, we are filled with fear and hope, so that we neither lapse through ignorance because we are too sure of ourselves nor, when some misfortune befalls us, fall into despair because we have forgotten God's compassion." St. Peter of Damaskos.</p>				<b>01</b> New Year's Day Circumcision of the Lord St Basil the Great	<b>02</b> <i>no fast</i>  Prefeast of Theophany Ven Seraphim of Sarov	<b>03</b> <i>wine &amp; oil</i>  Prefeast of Theophany Confessions <i>(following Vespers)</i> Great Vespers 6:00 pm
<b>04</b> 29 <sup>th</sup> Sunday after Pentecost  Divine Liturgy 9:30 am SlavonicMolieben 12:30 pm	<b>05</b> <i>strict fast</i> Royal Hours 7:00 am Theophany Eve Vesperal Liturgy Great Blessing of Waters 6:00 pm	<b>06</b> Matins 7:00 am Theophany	<b>07</b> <i>wine &amp; oil</i> St John the Baptizer Building Cmte Meeting 6:45 pm Daily Vespers 6:00 pm	<b>08</b>	<b>09</b> <i>fast</i>	<b>10</b>  Choir Rehearsal 5:00 pm Confessions <i>(following Vespers)</i> Great Vespers 6:00 pm
<b>11</b> 30 <sup>th</sup> Sunday after Pentecost Sunday after Theophany Charity Brunch House Blessings Divine Liturgy 9:30 am	<b>12</b>  Great Blessing of Water @ Falls Park 2:00 pm	<b>13</b>	<b>14</b> <i>fast</i> Leavetaking of Theophany 'Epistle to the Romans' 7:00 pm Great Vespers 6:00 pm	<b>15</b> OCF @ Clemson University 7:00 pm	<b>16</b> <i>fast</i>	<b>17</b> Venerable Anthony the Great Confessions <i>(following Vespers)</i> Great Vespers 6:00 pm
<b>18</b> 31 <sup>st</sup> Sunday after Pentecost St Athanasius the Great 'Ask the Priest' House Blessings Divine Liturgy 9:30 am	<b>19</b> OCF @ Furman University 6:00 pm <i>(also on 1/12 ♪)</i>	<b>20</b>	<b>21</b> <i>fast</i> 'Epistle to the Romans' 7:00 pm Daily Vespers 6:00 pm	<b>22</b> OCF @ Clemson University 7:00 pm	<b>23</b> <i>fast</i>	<b>24</b>  Confessions <i>(following Vespers)</i> Great Vespers 6:00 pm
<b>25</b> 32 <sup>nd</sup> Sunday after Pentecost St Gregory New Martyrs Annual Parish Meeting Divine Liturgy 9:30 am	<b>26</b> OCF @ Furman University 6:00 pm	<b>27</b>	<b>28</b> <i>fast</i> 'Epistle to the Romans' 7:00 pm Daily Vespers 6:00 pm	<b>29</b> OCF @ Clemson University 7:00 pm	<b>30</b> <i>wine &amp; oil</i>  Synaxis of the Three Hierarchs	<b>31</b>  Choir Rehearsal 5:00 pm Confessions <i>(following Vespers)</i> Great Vespers 6:00 pm

*Fellowship and Coffee Hour: Sundays immediately following Divine Liturgy*

*Church School: Sundays at 9:00 am before Divine Liturgy restarting January 11<sup>th</sup>*

*Adult Class: Wednesdays following Vespers --- as scheduled (begins January 14<sup>th</sup>)*

*Choir Rehearsal: Saturdays as scheduled, see times and dates above*

*Confessions: Saturdays after Great Vespers, as scheduled above, and by appointment*

*Fr Marcus is available Sunday afternoons for House Blessings and by appointment after Jan 6<sup>th</sup> through Feb 28<sup>th</sup>!*

*Annual Parish Meeting, Sunday, January 25<sup>th</sup>, following Divine Liturgy and a brief Coffee Fellowship.*

*We magnify Thee, O Christ, the Giver of life!*

*For our sake today Thou wast baptized in the flesh by John in the waters of the Jordan.*

Theophany Outdoor Great Blessing of Waters  
 Sunday, January 11<sup>th</sup>, 2:00 pm  
 At Falls Park in Downtown Greenville



Gather at the Tate Plaza  
 entrance to Falls Park at  
 2:00 pm on Sunday,  
 January 11<sup>th</sup>

At 2:00 pm we will gather at 'Tate Plaza' (where Camperdown Way intersects South Main Street) and process down to the river (to the area called 'River Terraces'). See <http://www.fallspark.com/> for more information.

**Ask the Priest????!!**

On January 18<sup>th</sup>, during coffee hour, discussion will be led by Fr Marcus. All are welcomed and encouraged to attend. A box for questions has been placed in the hallway on the bookshelves for consideration at upcoming gatherings.

**PBS report on Enthronement of Metropolitan Jonah**

The Public Broadcasting Service [PBS] will air a report on the Enthronement of His Beatitude, Metropolitan Jonah on the program **Religion and Ethics News Weekly**. "The PBS report is scheduled to be aired the first week of January 2009," said OCA communications director Archpriest Andrew Jarmus. " Those interested in viewing the report may find local schedules for Religion and Ethics News Weekly on the Internet by going to [www.pbs.org/religion/](http://www.pbs.org/religion/) and clicking the 'TV Schedules' link at the top of the page."

*(Perhaps someone has the ability to record or 'Tivo' this week's episode and share it with others? --- Fr Marcus)*

SCETV Religion & Ethics Newsweekly  
 CHANNEL Sunday, January 4, 11:00am  
 35

**2008 Financial Update**

	Income	Expenses
<b>YTD (thru Nov 08)</b>	\$133,869	\$137,283
<b>November</b>	\$10,245	\$8,996
<b>Charity YTD</b>	\$12,442	\$14,452

**From Religion Today: New Orthodox Leader** (<http://www.google.com/hostednews/ap/article/ALeqM5ghGk5Lj6-e5KJOZMpIzs-pBPVnTAD94VVJMG0>)  
By TOM BREEN

CHARLESTON, W.Va. (AP) — Over the course of 11 days in November, the soft-spoken monk known as Jonah saw his life change in ways he hadn't dreamed of.

Consecrated first as bishop of Forth Worth and then days later elected as metropolitan of the 100,000-member Orthodox Church in America, he went from being an abbot to being metropolitan of one of the most prominent U.S. branches of the global Orthodox Christian communion.

Born James Paffhausen, the 49-year-old Chicago native was baptized in the Episcopal Church. He converted to Orthodoxy as a college student, was ordained a priest and then became a monk, and founded a monastery now located in Manton, Calif., as well other missions in California and Hawaii.

His election as metropolitan, head of the church's synod of bishops, was greeted with joy by members of the OCA, which is still reeling from a September report detailing the disappearance of millions of dollars in church funds under two of Jonah's predecessors.

The special committee that produced the report concluded "the OCA's leadership has been complicit at its highest levels" since 1989, and forwarded its findings to the Nassau County, N.Y., district attorney.

While the church adopted a number of reforms after the scandal, its clergy, laity and bishops were looking for a clean break in electing a new metropolitan — and Jonah fit the bill.

Jonah — like other Orthodox monks, he goes by one name — will be formally installed as metropolitan on Dec. 28 at St. Nicholas Cathedral in Washington. Among the formidable responsibilities he now shoulders are the tasks of restoring trust in the church's hierarchy, fostering unity among the different Orthodox churches in the U.S. and raising Orthodoxy's overall profile in a country where its followers make up a small percentage of the population.

Jonah recently called The Associated Press from his new residence in Oyster Bay Cove, N.Y., to talk about his role and the future of Orthodoxy. Here are his answers in condensed form:

Q: How did you react to going from being an abbot to metropolitan in less than two weeks?

A: It's not something I can say I ever really wanted. It was never something I expected and certainly not at this stage. I was very surprised to become a bishop before the age of 50, let alone the metropolitan. I see the incredible value of having been an abbot of a monastery which is a very specific kind of ministry ... The synod of bishops is very similar to a monastic brotherhood in that sense. So I feel kind of at home, strange to say.

Q: You were a college student at the University of California when you converted. What drew you to the relatively exotic tradition of Orthodoxy?

A: I encountered Orthodoxy in a hippie bookstore, picking up a book called the Mystical Theology of the Eastern Church by Vladimir Lossky. It was one of the few books on Orthodoxy available in English at the time. When I read it, I knew it was the truth. I saw that Orthodoxy is the fully integrated experience and vision of what Christianity is all about.

Q: Orthodoxy in the U.S. can sometimes seem puzzling, with so many different churches, often tied to specific national or ethnic groups. Is that likely to change?

A: Historically, there was one Orthodox Church in the Americas, organized by the Russians, of which the OCA is the direct descendant. After the Russian Revolution, that church broke apart because of the demands of the new immigrant communities and because funding from Russia ceased. So the great task right now, in the broader Orthodox context, is to bring together all of these groups and unify them into a single administrative structure.

Q: The night before you were elected metropolitan, you gave a talk that was very critical of prior OCA administrations, but you also called for forgiveness. How do you see your role now as the successor to those administrations?

A: What happened with previous administrations is that people's hopes were broken. Their trust was betrayed. The hierarchy of the church is a kind of iconic role. The priest and especially the bishops are called to a much higher level of accountability for their lives on all levels, because the hierarchy in particular is called to manifest the presence of Christ in the midst of the people. When we fall short, which is often and usually, in a sense the icon becomes broken. People see through the icon to the very broken and sinful men that we are.

Q: You can see why church history is full of stories about saints who at first didn't want the responsibility of being bishops.

A: A few people have already offered me their condolences (laughs). I think the reason it seems like we have a lot of bishops who are saints is, the ones who achieve sanctity as bishops are so rare they're held up as examples to say, yes, it can be done. As I'm having this conversation I'm thinking of Metropolitan Leonty, who's being considered for canonization in our church. ... He really established the OCA as something beyond a ministry to immigrant communities. He gave it a position to become truly a local church in America. He lived here at Oyster Bay, and there are many miracles associated with him.

Q: Recently, the Orthodox bishops of California signed a joint statement in support of Proposition 8, which outlawed gay marriage there. Do you plan to seek a public role on political matters, the way, for example, Roman Catholic bishops have?

A: There's a difference between political issues and moral issues. When there are things which destroy people's souls, it's our fundamental responsibility to stand up and say, this is wrong, and this is wrong because it will hurt you. It's not wrong because it says so in some book somewhere, in the canons or even in the Holy Scriptures. That's part of the basis of judgment, but it comes down to, it's wrong because it hurts you.

Q: Orthodox churches are getting a significant number of converts from Western Christian traditions. Is that a reflection on Orthodoxy, on Western churches, or both?

A: To a great extent, many of the other churches are falling apart. The mainline Protestants, the Methodists, the Presbyterians. The Episcopalians have lost half their membership. The Baptists, even. The evangelical movement is already coming to an end. It's only about 100 years old in American culture, and it's kind of come to the fulfillment of its potential. The Orthodox Church is the fullness of the apostolic faith and the apostolic tradition. People find in it what they always thought Christianity should be.

Q: Given that situation, how can Orthodoxy go about raising its profile?

A: We very much believe in free will. You can't drag people kicking and screaming into the kingdom of heaven, as much as you might want to try. While we have not had, for the most part, an aggressive outreach, I think we need to look at different ways in which to reach out to the general population. Truly as it's said in many circles, Orthodoxy is America's best kept secret, and it's our fault.

## The Church Feasts Related to Christmas

From the beginning of John's Gospel and from the Creed, we know that even before the events of Genesis, God's Son was "begotten of the Father before all ages," and that (Genesis chapter 1 recounting "and God said ... and it was so" repeatedly) it was this Son, "God the Word" at Creation, "by whom all things were made"—"and without him was not any thing made that was made." (*John 1: 1-3 & 14; Nicene Creed.*)

March 25<sup>th</sup> (nine months before Christmas) thus is the Feast of the Annunciation, by the Archangel Gabriel, when Christ "was incarnate by the Holy Ghost, of the Virgin Mary, and was made man." (*Luke 1: 26-38; Nicene Creed*)

December 25<sup>th</sup> (nine months later) is, accordingly, the celebration of the birth, or as the service books of the Church refer to it, the Nativity "in the Flesh," of "God the Word." (*John 1: 1 & 14; Nicene Creed*)

The 8<sup>th</sup> day from Christmas, January 1<sup>st</sup>, is the Feast of the Circumcision of our Lord and Savior Jesus Christ, in submission to the Jewish law, as the Gospel recounts. (*Luke 2: 21.*)

The 40<sup>th</sup> day from Christmas, February 2<sup>nd</sup> (also called Candlemas), is the Feast of the Meeting (or Entry or Presentation) of Christ in the Temple, likewise in accord with the Jewish law and as described in the Gospel. (*Luke 2: 22-39*)

Finally, on January 6<sup>th</sup> (following the 12<sup>th</sup> day from Christmas) comes the Feast of Theophany (or Epiphany) when according to the Church's ancient practice we celebrate the Baptism of Christ in the Jordan, by St John the Forerunner and Baptizer. This Theophany of all three Persons of the Trinity simultaneously is one of the few events recorded in all four Gospels. (*Matthew 3: 13-17, Mark 1: 9-11, Luke 3: 21-22, John 1: 28-37.*)

It is important to see the Orthodox emphasis that man's salvation involves, not simply Christmas or Good Friday or Easter alone, but the full series of events in God's purposeful plan for our salvation.

Thus Orthodox Christianity emphasizes the salvific importance, and accordingly the value of our faithful observance, of the whole cycle of these Feasts, beginning with the Nativity of the Virgin (September 8<sup>th</sup>) herself, and extending through Christ's Ascension into Heaven 40 days after Easter, and even unto Pentecost and to the witness of the Christian martyrs.

## 2009 Coffee Hour News

We have made a change in the schedule for 2009 going forward that will affect everyone.

We are REDUCING the number of Charity Sunday Brunches we have during the year. Your DONATIONS to CHARITY will still be accepted on the SECOND Sunday of each month, however (and always in the ALMS BASKET in the vestibule)!! We are hopeful that by reducing the number of official Charity Sunday meals that we will have greater participation. Therefore we are reducing the CHARITY BRUNCH MEALS to 5 during the year. They are posted on the new calendar in the kitchen and they are also listed below. There are also 3 "Community Meals" in the mix, 2 that do not fall on Sunday and the other is the Agape Meal on Pascha.

This will affect the teams in a minimal way - each of the 8 teams will have 6 rotations during the year now. Again, we cannot stress this enough, **please feel free to make your coffee hour as simple as you like it.** Given the current economy, it is up to the TEAM to decide what you want to serve. There are NO RULES, however, if you want to serve bagels and fruit, please do so - you need not serve a hot meal with all the trimmings!!

If you have not yet joined a coffee hour team - PLEASE see Georgia Pelinsky (or call or email her)! It is important for us all to help out, not only to share in the work, but as a church community to bring us together. It is not hard work, and the more members we have on each team, obviously, the easier it is for us all.

Thank you for your continued support and participation. Any questions? Call or email Georgia.

Georgia Pelinsky 864 238 5079 [pelinsky@charter.com](mailto:pelinsky@charter.com)

### CHARITY SUNDAY BRUNCH SCHEDULE FOR 2009

CHEESEFARE SUNDAY - March 1 (Team 8 - Clean-up)  
ST. JOHN OF THE LADDER - March 29 (Team 1 - Clean-up)  
MOTHER'S DAY - May 10 (Team 2 - Clean-up)  
FATHER'S DAY - June 21 (Team 3 - Clean-up)  
THANKSGIVING MEAL November 8 (Team 4 - Clean-up)

### COMMUNITY MEALS

HOLY THURSDAY - April 16  
PASCHA - Agape Meal - April 19  
HOLY SUPPER - December 24

### Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction... (*James 1.27*)

*At the risk of violating the Lord's dictum to 'not let the right hand know what the left is doing' (Mt 6.3), I include the following: not so we can pat ourselves on the back, but that we can see how truly important our charitable giving is. Linda's husband, Fr Stephen Kozler, died in September of 1999. Last year, her son Jesse was diagnosed with Crohn's Disease at the age of 12. St John has been helping her on a monthly basis from our Alms Fund since October of 1999. ---- Fr Marcus*

December 25, 2008

Dear Fr. Marcus, Barbara, and all of my Orthodox friends at St John of the Ladder,

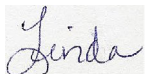
Christ is born! Glorify Him!

In this season of the celebration of the birth of our Lord, your faithfulness in prayer and your generosity of spirit on behalf of the kids and me (especially given these trying economic times for everyone) is nothing short of inspiring. My gratitude to each and every one of you is deep and heartfelt, and truly exceeds the bounds of language.

When our beloved Fr. Steven passed away, little did I know the difficulties that would come our way. They say we are all only held by a thread; the fragile nature of our lives does not often occur to us. My lived experience as a widowed mother of two amazing children, one of whom now struggles with a chronic illness, has been a witness to that fragility. In the face of unplanned, unavoidable and unexpected struggles, I have come to be reminded very concretely by my brothers and sisters in Christ (like yourselves!) that Jesse, Anna, and I are not alone. Despite my sometimes willful expectation that I should be able to "carry" us as a family all by myself, I continue to be taught in humility, time and time again, that we are, in fact, carried by those who love us and care for us. And I continue to be reminded that this is actually how it *should* be, for those of us who are family in Christ. Thank you for carrying us today.

Please know that your gift is a true lifeline, thrown to us when we ~ much need it (you have no idea!). May God bless and keep you all. You are in our daily prayers.

With love, gratitude, and prayer,



## ANNOUNCEMENTS AND NEWS

### ■ ALMS SUNDAY CHARITY BRUNCH

January 11<sup>th</sup> is our Alms Sunday. United Ministries continues to be in need of foodstuffs to support their Emergency Assistance Program. They suggest that the following items in their 'foodbag' can feed a person for 3 days. We ask that each family in the church please consider bringing these items to be collected (baskets are in the vestibule) and taken to United Ministries. Food for 3 days worth of nutritional meals including: 1 Cereal or Breakfast Item, 2 Powdered/Evaporated Milk, 3 Canned Meats, 6 Cans of Vegetables, 3 Canned Soups, 1 Can of Spaghetti/Ravioli, 1 Bag of Dried Beans, 1 Bag of Rice 1 Macaroni and Cheese, 1 Canned Fruit, 1 Sleeve of Crackers, 1 Jar of Peanut Butter.

### ■ UPCOMING EVENTS --- PARISH MEETING, HOUSE BLESSINGS

- \* House Blessings begin after Theophany (January 6<sup>th</sup>); outdoor Great Blessing of Waters (Reedy River) at Falls Park, Sunday, January 11<sup>th</sup> following the Divine Liturgy --- gather at Falls Park at 2:00 pm.
- \* Our annual parish meeting will take place on Sunday, January 25<sup>th</sup>, following Divine Liturgy and a brief Coffee Hour.

a reminder ... and a hearty 'thankyou!'  
January Fellowship and Coffee Hour

Jan 4 <sup>th</sup>	Team 7
Jan 11 <sup>th</sup>	Team 8
Jan 18 <sup>th</sup>	Team 1
Jan 25 <sup>th</sup>	Team 2

### Celebrating Birthdays and Anniversaries in January

Lynn Peelman (4<sup>th</sup>), David Eddins (5<sup>th</sup>), Mary Malushizky (9<sup>th</sup>), Ron and Helen Facchini (11<sup>th</sup>), Alex Alexeff (12<sup>th</sup>), George Simon (14<sup>th</sup>), Irina Simpson (16<sup>th</sup>), Fr Gregory (17<sup>th</sup>), Simon Cantrell (20<sup>th</sup>), Monya Bock (21<sup>st</sup>), Natalie Prochak (23<sup>rd</sup>), Donna Radich (24<sup>th</sup>), Lee Serra, Steve Kerestan (25<sup>th</sup>), Mark Simpson (26<sup>th</sup>), Georgia Pelinsky (30<sup>th</sup>), Georgia and Paul Pelinsky (30<sup>th</sup>)

### Theophany

**We know that in the beginning Thou didst bring the all-destroying flood upon the world, causing the terrible destruction of all things. O God, Thou dost reveal strange and mighty wonders! And now, O Christ, Thou hast drowned sin in the waters for the comfort and salvation of mortal man.**

~~~ from the Canon of the Feast



**Orthodox Church in America**

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www.stjohnoftheladder.org

**Rev Fr Marcus C Burch, Rector**  
**Rev Fr Nikolay Miletkov, Assistant**

**ADDRESS CORRECTION REQUESTED**

### Schedule of Services

Vespers, Wednesday, 6:00 pm  
Great Vespers, Saturday, 6:00 pm  
Divine Liturgy, Sunday, 9:30 am

**Love and humility make a holy team.**  
**The one exalts. The other supports those**  
**who have been exalted and never falls.**

~~~ St John of the Ladder, *The Ladder of Divine Ascent*, Step 25. ~~~

PLACE  
POSTAGE  
HERE

Mailing Address  
Street Number and Name  
City, State 98765-4321

January 2009