

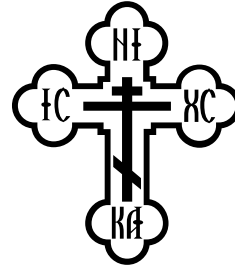
## HYMN of the MONTH

### Troparion, tone 8

*Champion of Orthodoxy,  
teacher of purity and of true worship,  
enlightener of the universe  
and adornment of hierarchs:  
all-wise father Maximus, your teachings  
have gleamed with light upon all things.  
Intercede before Christ God to save our souls.*

### Kontakion, tone 8

*Let us the faithful fittingly praise  
the lover of the Trinity,  
the great Maximus who taught  
the God-inspired faith,  
that Christ is to be glorified  
in His two natures, wills, and energies;  
and let us cry to him:  
“Rejoice, herald of the faith.”*



# PARISH NEWSLETTER

HOLY RESURRECTION  
ORTHODOX CHURCH  
JANUARY 2018

P.O. Box 1332 Puyallup, WA 98371 • Phone 253.537.4883  
www.orthodoxtacoma.com • V. Rev. John Pierce

## On Holy Theophany

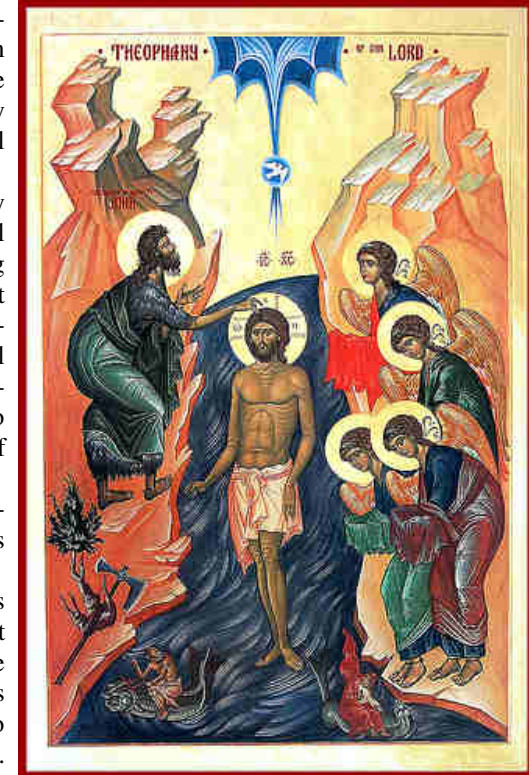
Then Jesus came from Galilee to John at the Jordan to be baptized by him. And John tried to prevent Him, saying, “I need to be baptized by You, and are You coming to me?” But Jesus answered and said to him, “Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed Him. When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, “This is My beloved Son, in whom I am well pleased.” *Matthew 3:13-17*

On the feast day of the Holy Theophany, January 6<sup>th</sup>, we recall the event described in this reading from the Gospel According to St Matthew. However, the Evangelists Mark and Luke narrate as well how at the very outset of His service, the Lord Jesus Christ came to the river Jordan to be baptized of John, Prophet and Baptist.

John’s baptism was that of repentance. Its spiritual meaning was cleansing from sin.

Our Lord Jesus Christ was like us in all things but sin, and did not need cleansing; yet, he came to the Jordan to fulfill all righteousness (Mt 3:14), as He said to John who tried to forbid Him (cf. Mt 3:14). What do the Lord’s words, “thus it

is fitting for us to fulfill all righteousness,” mean? They mean to do God’s will. The Son of God came into this world in order to do the will of God the Father.



**On Holy Theophany** - - - *Continued from Front Cover*

And He had to begin His service by receiving baptism, along with other people, by immersing Himself in the waters of the Jordan. Yet, the Lord descended into the waters of the Jordan not in order to be purified, unlike other people who had come to John the Baptist, but in order to fill these waters with His Divine presence and His Divine might. Descending into the Jordan, the Lord sanctified its waters by His Divinity. The Baptism of the Savior in the Jordan prefigured the baptism that we all, either as infants or as adults, embrace in order to enter the Church. Some of us might not remember our baptism, but there is no such human being who would have become a member of the Church without going through the purifying waters of the baptismal font.

The Lord revealed to us the path leading to the Heavenly Kingdom, in order to fulfill all righteousness. This path begins with baptism. He fulfilled this righteousness in His life and now wants us, living in this world, to fulfill it, too.

In order to do God's will, people often have to go against other people's will or, as the saying is, to go against the stream. Sometimes people have to go against their own human will, for it often leads us not to the good, but to evil and sin. In order to do God's will, we sometimes have to restrain ourselves. However, the Lord never forsakes us in this struggle. He immersed Himself in the waters of the Jordan to fill them with His presence; and now He abides in our midst, helping us in our life journey.

-Metropolitan Hilarion Alfeyev

**From Deacon Steven Hille**

Fathers, Brothers and Sisters of Holy Resurrection,

One journey has come to an end. Another journey has begun.

One should always be cautious, but attentive, when a priest approaches with a comment like, "You seem to be doing deacon-y things around the church." At first, I thought this to simply be humor directed at cleaning up after the Divine Liturgy. But the comment was repeated. Repeated several times. That meant I had to consider what was being said to me.

And so my journey to the holy diaconate began. This simple journey, doing as I was asked, revealed many things about myself and others.

I learned that Father John is a priest who desires to serve an orderly and beautiful liturgy. For two years, he skillfully and tirelessly mentored me, preparing lessons and quizzes, but also sharing insights into the life

of the clergy. I observed how much Father John loves this parish. Thank you, Father John.

I learned that the "Diaconal Vocations Program" was really a time of training, not a testing ground to see if I could "make the grade."



I learned what being faithful looks like. I saw it in every person who worked in the kitchen, sang in the choir, cleaned the church grounds, stood as a group of eight at Vespers, quietly and attentively served in the altar, greeted a visitor, wept at a funeral, and asked for our prayers.

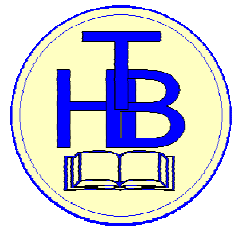
I learned that love is truly wanting the best for others. I repeatedly witnessed loving one another with brotherly affection; outdoing one another in showing honor. You honored me with, "Axios! Axios!" because you trust God to make me what I cannot be alone. You loved me. Behold, how good and pleasant it is when brothers and sisters dwell in unity!

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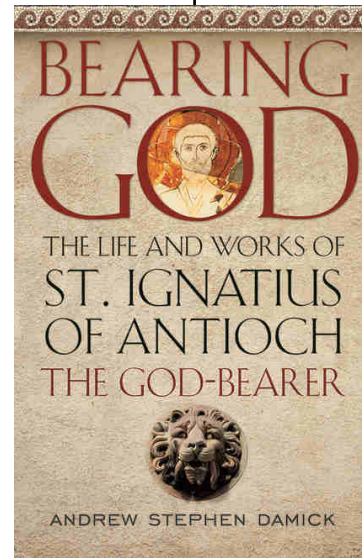
**HROC Bookstore** by Susan Noel Reynolds

I always associate St. Ignatius of Antioch with Christmas. First, because his feast is December 20<sup>th</sup>, and second, because of a wonderful conjunction between some of his words and some of Shakespeare's. There is a new book out called "Bearing God: The Life and Works of St. Ignatius of Antioch". It is a small, accessible book

Shakespeare's Hamlet (Act 1, Scene 1). When I first read Ignatius' Letter to the Ephesians (9:1-3), I was struck with the similarity - almost



which begins with a short life in the introduction, and addresses major themes in the chapters that follow. These include Martyrdom, Salvation in Christ, The Bishop, Unity in the Church, and the Eucharist. His writings are so important because they are so early. He was the disciple of the Apostle John, and was ordained Bishop of Antioch by either John, Paul, or Peter depending on the source, and was martyred during Trajan's reign. One of his letters, to the Christians of



the same words - as on my CD.

Ignatius speaking about the Christmas Star:

The rest of the stars, along with the sun and moon, formed a chorus to this star, and its light was exceedingly great, above them all. And there was agitation felt as to whence this new spectacle came, so unlike everything else in the heavens. As a result all magic lost its power, and all witchcraft ceased. Ignorance was done away with, and the ancient kingdom of evil was

utterly destroyed, God being manifested as man, and man displaying power as God. And now Shakespeare: Some say that ever 'gainst that season comes Wherein our Saviour's birth is celebrated, The bird of dawning singeth all night long: And then, they say, no spirit dare stir abroad; The nights are wholesome; then no planets strike, No fairy takes, nor witch hath power to charm, So hallowed and so gracious is the time.

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I have had, for many years, a Welsh Christmas CD that includes readings as well as music. One of those readings is from

So what do you think? Is Shakespeare's 'they' Ignatius of Antioch?

**From Deacon Steven Hille - - - Cont'd.**

Finally, I celebrated my first Divine Liturgy with that very same priest who saw me "doing deacon-y things around the church." Thank you, Father James.

Thank you to all who contributed towards the purchase of a new set of vestments. I appreciate your generosity.

It is with great honor that I serve this parish, my family, Holy Resurrection.

Your servant in Christ,  
Deacon Steven  
Glory to Jesus Christ! Glory to Him forever!

## ***Theophany House Blessings***

Look for the sign-up sheet on the Parish House bulletin board. Homes are traditionally blessed with "Theophany water" EVERY year. A house may be blessed at any time, but the usual season for yearly blessings is from Theophany until the beginning of Lent (February 19<sup>th</sup> this year). Bring a bottle to church for Theophany water for your home. When your home is blessed, you should supply a bowl with the water, and a candle. You may place the icon of the Theophany, if you have one, near the bowl. The bowl and icon should be placed on a clean table with a cloth on it, preferably near the family icon corner. The family should provide the priest with a list of all the people living there, it helps even if he knows everybody's name! In homes with



children, one may carry a candle and "lead" the priest from room to room as he flings holy water, another may follow the priest with the holy water bowl. The Theophany troparion is chanted in the first tone throughout the blessing. It is a very good idea for the family to sing this troparion, and know it by heart:  
 When Thou, O Lord, was baptized in the Jordan, the worship of the Trinity was made manifest; for the voice of the Father bare witness to Thee, and called Thee His beloved Son. And the Spirit in the form of a dove confirmed the truthfulness of His word.  
 O Christ our God, Who hast revealed Thyself and hast enlightened the world, Glory to Thee.

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## ***Library***

We have an extensive book collection and the space to house it. This could be a tremendous resource for the entire parish. The Hamre Family have done a lot of work in the parish library, sorting and shelving books. Most of it was accomplished in the summer



when they had more time. At this point, we need someone to take us to the next level and get the library up and running. If anyone is interested in taking on this ministry, please speak to Fr. John.

## ***Holy Resurrection Stewardship 2018***

There is nothing we have; nothing; that is not a gift. Everything we are and everything we have is founded in the loving generosity of the Creator. When we know this, not just in our minds but in the depths of our hearts, then life takes on a whole new meaning. Then we have a whole different perspective about our time, our talents, our treasure, our bodies, our minds, our hearts – everything that we are and everything that we have –

takes on a completely different perspective. Stewardship forms are available on the Parish House Bulletin Board, in the back of the church, and will be emailed with the Sunday Bulletin through January. Please complete one and drop it into the collection basket, mail it to the PO Box, or hand it to Fr. John or a member of the Parish Council. Thank you for making your stewardship pledge for 2018!

***Send February Newsletter Articles to <larryortho@gmail.com> By January 20<sup>th</sup>.***

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Dec 31</b> <b>Matins 8:15 am</b> <b>Divine Liturgy 9:30 am</b> "St. Basil's Bread"	<b>1</b> <b>Divine Liturgy 10:00 am</b> <i>Circumcision</i> <i>St Basil the Great</i>	<b>2</b>	<b>3</b> <b>Reader's Vespers 6:30 pm</b>	<b>4</b>	<b>5</b> <i>strict fast</i> <b>Royal Hours 10:00 am</b> <b>Vesperal Liturgy &amp; Blessing Waters 6:00 pm</b>	<b>HOLY THEOPHANY</b> <i>In Wilkeson:</i> <b>Liturgy &amp; Outdoor Water Blessing 10:00 am</b> Potluck at Fordices <b>Vespers 6:30 pm</b>
<b>7</b> Synaxis of the Baptist <b>Matins 8:15 am</b> <b>Divine Liturgy 9:30 am</b> 1st Sun Collection & Potluck Old Cal Christmas	<b>8</b>	<b>9</b>  Bible Study potluck 9:30 am Parish Council 6:30 pm	<b>10</b> <b>Vespers 6:30 pm</b>	<b>11</b>	<b>12</b>	<b>13</b> <b>Slavonic Liturgy 10:00 am</b> Winter Celebration 11:45 am Inquirers 5:00 pm <b>Vespers 6:30 pm</b>
<b>14</b> <b>Matins 8:15 am</b> <b>Divine Liturgy 9:30 am</b> Wilkeson/Charities 1-6 w Fr John choir	<b>15</b>	<b>16</b>	<b>17</b> <b>Readers Vespers 6:30 pm</b>	<b>18</b>	<b>19</b>	<b>20</b> Myrrhbearers 5:00 pm <b>Vespers 6:30 pm</b>
<b>21</b> <i>Zacchaeus</i> <b>Matins 8:15 am</b> <b>Divine Liturgy 9:30 am</b> Seminarian Sun sandwich sale choir	<b>22</b> <b>March for Life</b> Carpool at church 10:30 am March in Olympia at Noon	<b>23</b>  Bible Study no potluck 9:30 am	<b>24</b> <b>Vespers 6:30 pm</b>	<b>25</b>	<b>26</b>	<b>27</b> Women's Retreat 9:00 am - 5:00 p.m. Inquirers 5:00 pm <b>Vespers 6:30 pm</b>
<b>28</b> <i>Publican/Pharisee</i> <b>Matins 8:15 am</b> <b>Divine Liturgy 9:30 am</b> Annual Meeting	<b>29</b>	<b>30</b>	<b>31</b> <b>Vespers 6:30 pm</b>	<b>Feb 1</b> <b>Vespers 6:30 pm</b>	<b>MEETING OF OUR LORD IN THE TEMPLE</b> <b>Divine Liturgy 9:30 am</b>	<b>3</b> Inquirers 5:00 pm <b>Vespers 6:30 pm</b>

Fr. John attends meetings in San Francisco

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## *In Our Parish*

### **December 31<sup>st</sup>, St. Basil's Bread**

We will bless and cut the St. Basil's Bread at the coffee hour on Sunday, December 31<sup>st</sup>, New Year's Eve. The tradition of Saint Basil's Bread dates to the fourth century, when St. Basil the Great, the father of philanthropy, wanted to distribute money to the poor in his diocese. He commissioned some women to bake sweetened bread, in which he placed gold coins. Thus the poor families in cutting the bread to nourish themselves were pleasantly surprised to find the coins. This custom is kept to this day among Orthodox Christians, who on Saint Basil's Day, January 1<sup>st</sup>, place a golden coin inside a loaf of sweetened bread in honor of the Saint's care for the poor. The one who finds the coin in his or her piece is considered commissioned by St. Basil to carry on his work for the poor, and in exchange he will ask the Lord for whatever is needful for the New Year. Who will find the coin hidden in the loaf of St. Basil's bread? It is worth a gift certificate from our local friendly Orthodox parish book store!

### **January 5<sup>th</sup> & 6<sup>th</sup>, Theophany Celebration in our Parish**

Theophany, which means a manifestation of God, is celebrated on January 6<sup>th</sup>. This Great Feast commemorates the Baptism of our Lord and Savior Jesus Christ, by the holy Prophet and Forerunner John in the waters of the Jordan. A "Theophany" occurred when our Lord was baptized, for the heavens opened and the Holy Spirit descended upon Him in the form of a dove while the voice of the Father bore witness to Him, "This is my beloved Son, in Whom I am well pleased." This Feast is marked by special commemorations on the Sundays before and after the 6<sup>th</sup>, on Theophany eve and day, and with a Post-feast lasting through the Leave-taking on January 14<sup>th</sup>.

On Friday, January 5<sup>th</sup>, Theophany eve, a day of strict fasting in preparation for Holy Communion, we will serve the Royal Hours (special psalms, hymns & scripture lessons) at 10:00 a.m. At 6:00 p.m. we will serve the Vesperal Divine Liturgy of St. Basil the Great followed by the Indoor Great Blessing

of the Waters. If you have to work or go to school, and may be a little late, please come anyway! Bring a bottle for holy water.

On Saturday, January 6<sup>th</sup>, Theophany Day, we will celebrate Divine Liturgy at 10:00 a.m. at our historic Holy Trinity Temple, 431 Long Street, Wilkeson 98396. Weather permitting, we will form a procession after Liturgy and serve the outdoor Great Blessing of Waters on Gale Creek, which runs through the village of Wilkeson. Please note: if it is too rainy or extremely cold, we will remain in the temple and bless it with new Theophany holy water from the Friday evening service in Tacoma.

After Liturgy on Saturday, Dn. Luke and Matushka Andrea Fordice have invited everyone to their nearby home for a potluck (no fasting!) and fellowship. We'll make the address available at church in Wilkeson.

### **January 13<sup>th</sup>: Everyone is invited to our Winter Celebration!**

Grandfather Frost (Ded Moroz) and Snow-Maiden (Snegurochka) are two prominent figures in Eastern European celebrations of winter, especially on New Year's day when Grandfather Frost brings presents. This January 13<sup>th</sup> you and your children are invited



to a special winter celebration that will take place on "Old Calendar" New Year's Eve in the Parish House. Our usual Second Saturday Slavonic Divine Liturgy will be served at 10:00 a.m. The [Winter Celebration](#) will begin at 11:45. A basket will be set out to offset expenses. Please come and enjoy this fun and delicious taste of Eastern European culture.

### **January 14<sup>th</sup>, 1-6 with Fr. John**

Fr. John will meet with grades 1-6 in the North Sacristy, during coffee hour after Liturgy on January 14<sup>th</sup>.

## In Our Parish --- Continued

### January 14<sup>th</sup>: Charities Meeting

#### Charities Update

Adopt-A-Family: All gifts delivered. We collected over \$2500.00 dollars worth of gifts and cash to make this a very successful endeavor, providing 3 families in need very nice Christmases. Such a wonderful effort on behalf of our Parish!

Project Mexico: Signup for Project Mexico's Home Building Trip for 2018. Since 1988, Project Mexico and St. Innocent Orphanage has been building secure, safe and weather-tight homes for the most impoverished families in northern Mexico. To date, they have hosted over 15,000 volunteers on St. Innocent Orphanage's 16 acre ranch as they continue to humbly bear the burdens of others in the name of Christ. We have a group going, the week of August 8<sup>th</sup> through the 14<sup>th</sup>. If you are interested in attending, call Debbie Blankinship at 425-281-7401 or email at <dblankinship@centurytel.net>.

Homeless Blessing Bags: Once again, we will be collecting items to make Homeless bags to give out to those in need on the street. These are great to have in the car to give out when you run across someone in need. Items needed are small toothpastes, toothbrushes, soaps, lotions, non perishable snack food. We will assemble these at our Charity Meeting in February. Please come join the assembly line!

### January 14<sup>th</sup>: Holy Trinity Wilkeson Committee

Who may be a member of the Holy Trinity Committee and attend meetings? You, if you love our historic Holy Trinity Temple in Wilkeson! This sacred place is not only a part of our parochial heritage, the place where "we were born;" it is the oldest temple in the Diocese of the West, and is listed on the National Historic Register. The Committee recently moved to have the temple undergo a professional structural analysis, with a bid of \$5,000. A benefactor, who desires to remain anonymous, donated the funds to complete this study! With it we will know what condition the structure is in, it will serve as a baseline for future preservation efforts. As the committee has come to ac-

cept, while we all desire this holy temple to stand for another 117 years, we can only foresee what may be required in about a forty-year window. Having received it from our forefathers, we now are the stewards of this precious monument to the history of Orthodoxy in the United States, and it is our responsibility to keep it in good condition in order to pass it to the next generation.



### January 9<sup>th</sup> and January 23<sup>rd</sup> : Bible Study

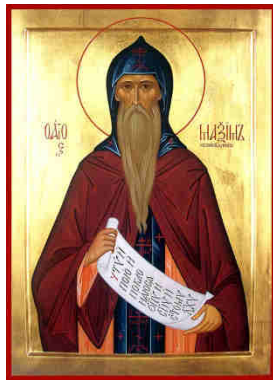
We will begin the study of the Old Testament book of II Samuel (II Kingdoms), the story of King David's reign. We'll begin at 9:30 a.m. on Tuesday, Jan. 9<sup>th</sup> (potluck); and Jan. 23<sup>rd</sup> (no potluck).

### January 20<sup>th</sup>, Myrrhbearers' Meeting

The Sisterhood invites all women of the parish to its meeting at 5:00 p.m. on January 20<sup>th</sup>. We'll prepare for the January 21<sup>st</sup> sandwich sale, and make final preparations for the [Women's retreat](#) scheduled for January 27<sup>th</sup>.

### January 21<sup>st</sup>: Venerable Maximus the Confessor

Maximus was a Constantinopolitan by birth and, at first, a high-ranking courtier at the court of Emperor Heraclius and, after that, a monk and abbot of a monastery not too far from the capital. He was the greatest defender of Orthodoxy against the so-called Monothelite heresy which proceeded from the heresy of Eutyches. That is to say: As Eutyches claimed that there is only one nature in Christ [Monophysitism], so the Monothelites claimed that there is only one will in Christ [Monothelitism].



## In Our Parish --- Continued

Maximus opposed that claim and found himself as an opponent of the emperor and the patriarch. Maximus did not frighten easily but endured to the end in proving that there were two wills as well as two natures in Christ. Because of his efforts, a council was held in Carthage and another in Rome. Both councils anathematized the teachings of the Monothelites. The suffering of Maximus for Orthodoxy cannot be described: he was tortured by princes, deceived by prelates, spat upon by the masses of the people, beaten by soldiers, exiled, imprisoned, until finally, with a severed tongue and hand, he was condemned to exile for life in the land of Skhëmaris (near Batum on the Black Sea) where he spent three years in prison and gave up his soul to God in the year 666 A.D.

### January 22<sup>nd</sup>, Sanctity of Life March

Join us in Olympia on Jan. 22<sup>nd</sup> at the State Capitol. People usually gather near the Winged Victory statue, and march through the capitol's courtyard around 11:30 a.m. A program in the sanctity of life will begin at 12:00 noon on the Capitol steps. The local Sanctity of Life FAQ page: [www.washingtonmarchforlife.org/p/faq.html](http://www.washingtonmarchforlife.org/p/faq.html) We will form a carpool at the church parking lot, leaving no later than 10:30 a.m. on the 22<sup>nd</sup>. Our parish is the custodian of the Orthodox banner that we carry in Olympia. You'll find the Orthodox gathered around that banner. We'll see you there!

A Prayer for the Sanctity of Life (Source: Orthodox Church in America)

O Lord Jesus Christ, the only-begotten Son, Who art in the bosom of the Father, True God, source of life and immortality, Light of Light, Who came into the world to enlighten it: Thou wast pleased to be conceived in the womb of the Virgin Mary for the salvation of our souls by the power of Thine All-Holy Spirit. O Master, Who camest that we might have life more abundantly, we ask Thee to enlighten the minds and hearts of those blinded to the truth that life begins at conception and that the unborn in the womb are already adorned with Thine image and likeness; enable us to guard, cherish, and protect the lives of all those who are unable to care

for themselves. For Thou art the Giver of Life, bringing each person from non-being into being, sealing each person with divine and infinite love. Be merciful, O Lord, to those who, through ignorance or willfulness, affront Thy divine goodness and providence through the evil act of abortion. May they, and all of us, come to the life of Thy Truth and glorify Thee, the Giver of Life, together with Thy Father, and Thine All-Holy and Life-giving Spirit, now and ever and unto ages of ages. Amen.

### January 27<sup>th</sup>, Women's Retreat

A pre-lenten women's retreat will be held in our parish on Saturday, January 27<sup>th</sup>, 9:00 a.m. – 5:00 p.m. Our speaker, Caroline Langston, is a native of Yazoo City, Mississippi, and a convert to the Eastern Orthodox Church. She is a widely published writer and essayist, a winner of the Pushcart Prize, and has been a commentator for NPR's *All Things Considered*. Her theme will be: *Living Orthodox Joyfully in the Secular World: Storytelling; Listening; Evangelism*. The cost of the retreat is \$20.00. Lunch will be provided, but please bring a snack to share! Online registration may be found [here](#).

### January 28<sup>th</sup>, Parish Annual Meeting

Following Coffee Hour on Sunday, January 28<sup>th</sup>, we will hold the Annual Meeting of the entire parish voting membership. To be a voting member at the Annual Meeting, you must:

Have made a stewardship commitment to the parish for 2018.

Be current in your 2017 stewardship commitment (or have adjusted it to reflect a new financial reality in your life).

Have been a member for a period of three months prior to the meeting date of January 28<sup>th</sup>, or have officially transferred into the parish from another during that time.

Be living and struggling for the Traditional lifestyle as befitting an Orthodox Christian.

Have been a regular partaker of the Holy Mysteries of Confession and Communion.