

The Scroll

Sunday Services

Matins.....9:00 a.m.
Divine Liturgy10:00 a.m.
Church School11:00 a.m.

Saturday Services

Confession.....4:30 p.m.
Great Vespers.....5:00 p.m.

Church Contacts

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From Father Aaron

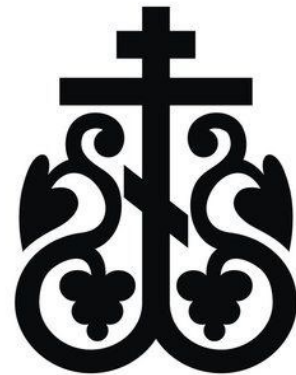
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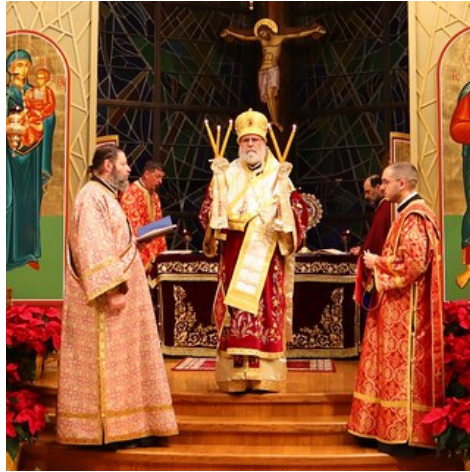
**Plus....From Ministry
Teams, Celebrations & Bits
and Pieces**



St. Mary Orthodox Christian Church
344 S. Martinson, Wichita, KS 67213
Very Rev. Fr. Aaron Warwick
Website: www.stmarywichita.org

-From Metropolitan Saba

Nativity 2024



Source: Antiochian.org

Beloved in Christ,

I extend my heartfelt greetings to each of you in these blessed days of the Nativity, holding you in my prayers and asking our loving and incarnate Lord to lift you to His glory and to pour upon you His abundant earthly and heavenly blessings.

On this sacred day, heaven bent down to embrace the earth, lifting it to itself. Before Christ, humanity knew God as a mighty, powerful, awe-inspiring, and distant figure, one whose wrath they sought to avoid. Yet, in Christ, we came to see a completely different face of God. Through His incarnation, we encountered a God who is loving, embracing, near, and fully present—one who shares in all things with us, except for sin.

God did not merely come to us; He became one of us, like us. He shared in our suffering, and through this, He raised us to Himself. The birth of Jesus Christ in the flesh forever transformed humanity's understanding of God. But have we, as individuals and as Christian communities throughout history, always lived according to what He has revealed and given to us? Often, we have failed to reflect His loving and participatory nature. Yet history is also rich with luminous examples—countless saints and faithful who have reflected the face of Christ in this suffering world.

In this joyous season, let us ask ourselves: How can we be born anew in Christ? How can we contribute to comforting this broken and weary world in which we live? This holy feast challenges us to follow the example of our Savior by embracing those in pain, those who are afraid, and those weighed down by the burdens of life. It calls us to offer them a spark of hope—a light to lift them beyond their worries, their pain, and their fears.

On this feast, let us remember our brothers and sisters throughout the world, especially those in the East, who endure hardships and long to experience the joy of our Lord. Let us prepare our hearts to receive Him within ourselves first so that we may see His presence in the faces of others.

I greet you with love and joy, saying: Merry Christmas and a blessed New Year.

In Christ,

+SABA

Archbishop of New York and Metropolitan of all North America

-From Father Aaron-

THE ORIGIN OF THE FEAST OF CHRISTMAS

The celebration of the birth of Christ has become the most obvious religious-based public festival of American life. Its arrival in December is prepared for months in advance. It is the one event which generates the most anticipation and to which the most tradition and custom have attached themselves. Individual homes and whole cities dress up for Christmas. In popular sentiment it has eclipsed the greater feast of the Resurrection, and has completely dwarfed its twin festival, the Epiphany.

But how did we get a feast of Christmas? What was its original purpose? How does it actually fit into the life of the Orthodox Christian Church?

The Christian Church in the first three centuries of its existence knew of only one great festival, Pentecost (by Pentecost is here meant the complete celebration of the Christian Passover from the cross and resurrection to the 50th day commemorating the descent of the Holy Spirit). Every Sunday was considered a feast in that it was a gathering to proclaim the mighty redemption brought by the death and resurrection of Christ. This festival of redemption was realized weekly by the Holy Eucharist, the presence of the victorious Risen Christ in the midst of the assembly. It was realized yearly in the great Paschal Feast in the administration of baptism. We see that in this ancient period the interest and emphasis was not at all on the historical facts concerning what happened to Jesus, but rather how what happened to Jesus now happens to those who join His Church; how the new believer dies and rises to new life in Christ through baptism and how in the Eucharist the believer participates directly in the sacrifice of Christ.

In time the celebration of martyrs' days, that is, the yearly anniversary of a martyr's death, came to be celebrated. But these festivals were local and usually conducted at the martyr's tomb.

It is not until the Fourth Century that the idea of celebrating occasions in the earthly life of our Lord started to become popular. Much of this is due to the Church of Jerusalem. Special celebrations which were devised on the actual or supposed sites of the events of the life of Christ lent themselves particularly well to the celebration of historical remembrances. Thus interest developed in where Jesus was born, where He grew up, where He performed His miracles, etc.



It is to the Church of Rome, however, that we must give the credit for the origins of the feast of the birth of Christ. But on what was this feast based and why was December 25th chosen as the day for its celebration?

The actual historical facts surrounding the birth of Christ are clouded in mystery. No one really knows when Jesus was born. Only certain facts can be deduced from the biblical account and from history. For one thing, Jesus was definitely born in B.C. (Before Christ!). This is known because Herod the Great died in 4 B.C., and Herod figures in the account of the Nativity given by St. Matthew. Jesus was definitely not born in winter. St. Luke mentions that the shepherds were staying out in the pasture land with their flocks, an event that does not take place in winter. We must look elsewhere for the origin of the late December celebration of the Nativity. We find the origin of the winter feast of the Nativity not in the historical facts available concerning the birth of Christ, but in a curious astronomical phenomenon. In late December we reach the shortest day of the year with more hours of darkness than daylight. From this point the hours of daylight become gradually longer. This observable phenomenon was given a religious significance in the pagan Roman world. It became the feast of Sol Invictus (the Unconquerable Sun). It was popularly celebrated in Rome during the last two weeks of December as Saturnalia. What better time for the Christians to celebrate the coming of the true unconquered "Sun"? Thus the feast of Christmas was born; the celebration of the dawning on the world of the Sun of Righteousness.

The feast was not originally called Christmas or Nativity, but Epiphany or "Manifestation." It celebrated the idea of Christ's coming and manifesting Himself through several events of the New Testament and its timing was based on the feast of the Unconquered Sun. In the East this feast of "coming" was generally kept on January 6th and in the West on December 25th. It did not originally concentrate exclusively on the birth of our Lord, but celebrated several aspects of His manifestation: the birth in the cave, the adoration of the Magi, the baptism in the Jordan, and the first miracle at Cana in Galilee. All of these themes came in one way or another to be associated with the feast of the Epiphany. The East celebrated all of this on January 6th and knew of no feast on December 25th. (The Armenian Church to this day still celebrates the nativity and the baptism together on January 6th with no celebration whatsoever on December 25th.) Egeria, a nun from Spain, traveling in Palestine at the end of the 4th century mentions a great celebration of our Lord's coming. Thus it was only later that the East and the West came to share both December 25th and January 6th. The East separated the Nativity from the Baptism, leaving the January date as the feast of the Baptism of Christ and accepting the December date as the feast of the Nativity. The West in turn added January 6th to its "Manifestation" celebration as the commemoration of the Adoration of the Magi.

Once this double feast, Christmas-Epiphany, entered the life of the Church it became, like Easter-Pentecost, an occasion for the celebration of baptism. The feast of Christ's coming was seen to be appropriate for the administration of the sacrament by which Christ would come to the new believer. Several relics in our present liturgical practice hint at the baptismal connections of Christmas and Epiphany, as the long list of readings of the vigil of both days (meant to cover the time of actual baptizing), and the singing of the baptismal verse "As many as have been baptized into Christ" in place of the Trisagion. The strange notation in the liturgical books: "Nativity of our Lord ... Three days Passover" and "Epiphany of our Lord ... Three days Passover" can only be explained in connection with the sacrament of baptism.

The hymns of both Christmas and Epiphany reveal the origin of these days in the old winter festival of the Unconquered Sun. Note how many astronomical references we find in the Nativity Troparion: Christ is described as the "Sun" of Righteousness, who illumines those who worshipped stars (of which the physical sun is one). Jesus has come as the dawning from the East (as the sun does).

The Matins exapostilarion hymn speaks of: A newly risen day. Our Savior is the Dayspring from the East. Those who were in darkness and shadow found the Light.

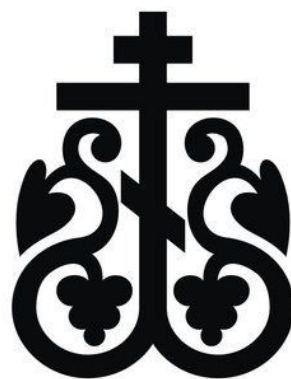
Epiphany is still known as "ton Foton" (feast of Lights). Its hymns also concentrate on astronomical themes. In Vespers Christ is described as "Bestower of light," who desires to give light to those in darkness. In the Matins of the feast we find: "With Thy light that never sets, shine forth, O Christ."

Unfortunately most of society has reverted to celebrating the pagan winter holiday under the excuse of celebrating the birth of Christ. The Romans had their Saturnalia, but modern man has his Santa, reindeer, drinking parties and materialism to highlight his feast. In spite of all of this Christians are still called to celebrate joyfully in the Spirit, the coming of the Messiah. As the Christians of old celebrated under the guise of Saturnalia, so the modern Christian must still celebrate the true feast as the rest of our society keeps its pagan winter holiday. The Church at one time conquered and transformed that pagan holiday into the sublime celebration of the coming of the Sun of Righteousness. She still is challenged to transform and transfigure and to proclaim that coming and to lead men beyond tinsel and cheap lights to the true meaning of this holiday: the glorification of the true Gladsome Light of the Holy Glory of the Immortal Father, heavenly, holy, blessed Jesus Christ.

From Word Magazine

Publication of the Antiochian Orthodox Christian Archdiocese of North America

December 1979



-Orthodox News-

SACRED ALASKA FILM RELEASED TO STREAMING (+VIDEO)

U.S.A., December 16, 2024



Photo: Youtube

The award-winning film Sacred Alaska: A Story of Adventure, Faith, and Sacrifice can now be watched on Vimeo.

The movie can be rented, bought, or gifted. A portion of all proceeds goes towards the struggling Diocese of Alaska of the Orthodox Church in America.

The official Sacred Alaska site describes the picture that was named Best Film at ByzanFest 2013:

Sacred Alaska is an award-winning documentary that offers an intimate look into Native Alaskan culture and spirituality. It showcases the profound influence of Orthodoxy, introduced by Russian monks in the late 18th century, on Alaskan society. The film highlights the unique way Alaskans have woven their indigenous beliefs with Orthodox traditions, deeply influencing their worldview. Central to this is the concept of learning to become a “real person.” Through beautiful cinematography and powerful storytelling, Sacred Alaska underscores the profound, sacred bond between the Alaskan people, their faith, and the formidable landscape they call home.

The film, which was previously shown in public screenings around the country, has a running time of 88 minutes. Subtitles are available in Greek, Romanian, and Russian.

We will be hosting a showing of the film at St. Mary on Wednesday, January 8th at 6:30 PM

-Orthodox News-

OLDEST EVIDENCE OF CHRISTIANITY NORTH OF THE ALPS FOUND IN FRANK- FURT GRAVE

December 17, 2024

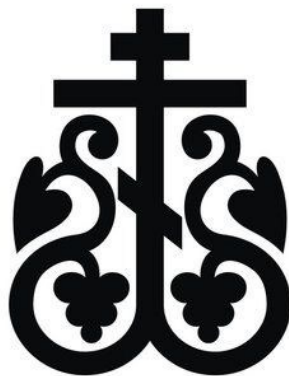


Source: The History Blog

A roll of wafer-thin silver foil found in a 3rd century grave in Frankfurt is the earliest archaeological evidence of Christianity north of the Alps. There are references to Christianity in Gaul and Germany in historical sources from the late 2nd century, but evidence of Christians living north of the Alps before this find dated to the 4th century at the earliest.

The tightly-rolled scroll just 3.5 cm long (1.38 inches) is a phylactery, a protective amulet, worn on a string or ribbon around the neck. It was discovered in a 2017-2018 excavation of a 3rd century burial ground on the Heilmannstrasse. The excavation unearthed 127 graves closely buried in an area of 5382 square feet. Of the 127 graves, 113 of them were inhumation burials, 45 of which had no grave goods. This is an unusually high proportion of inhumations; all of the other Roman burial grounds in Frankfurt contain about 10% inhumations. It is also unusual because it is located at the northwest corner of the ancient city rather than outside the walls along one of the major roads. The grave goods found in most of the inhumations are unusually fine compared to those found in other graves in ancient Frankfurt. There is a more glass of different types than was found in other burial grounds, a remarkably diverse assortment of jewelry (glass beads, jet, stone, rock crystal) and 14 pairs of shoes placed at the feet of the deceased engraved on it.

But it was the silver amulet discovered in grave 134 that was the most exceptional artifact. It was found in the grave of a man about 35-45 years old when he died in around 230-260 A.D. The organic ribbon it was strung on is long gone, but the amulet was still nestled at the base of his neck. Even during the excavation, archaeologists could tell that it was amulet scroll with an inscription inside. Conservators at the Archaeological Museum in Frankfurt stabilized and studied it, examining it under a microscope and with X-rays and confirming there was an inscription engraved on it.



Cook's Corner



Hearty Vegan Stew (slow cooked)

Ingredients

- 1 yellow onion diced
- 2 carrots sliced into rounds
- 3 cloves garlic minced
- 2 lb jackfruit pieces rinsed well
- 1 lb gnocchi Italian potato dumplings
- 1 cup fresh tomatoes diced
- 3/4 cup frozen green peas (thawed out and rinsed)
- 8 sprigs fresh thyme
- 3 whole cloves
- 2 bay leaves
- 1 tbsp smoked paprika you can sub sweet paprika
- 1/3 cup whole wheat pastry flour
- 1/3 cup fresh Italian parsley roughly chopped
- 6 cups vegetable stock low sodium
- 1/3 cup red wine
- sea salt + black pepper to taste



1. Sauté the onion and carrot with a pinch of salt until translucent. Stir in the garlic and cook 30 seconds longer.
2. Add the cooked onion, carrot and garlic to a slow cooker with the jackfruit, red wine and all the spices.
3. Whisk in the flour and veggie stock and add them to the slow cooker. Cover and cook on slow for 5-6 hours or on high 2 - 3 hours. Add the gnocchi and green peas and return back to high heat for 20 minutes or so until the gnocchi are cooked through. Season to taste with salt and pepper and serve.

Lives of the Saints

LUCIAN OF ANTIOCH

Commemorated on January 7th

"The Hieromartyr Lucian, Presbyter of Antioch, was born in the Syrian city of Samosata. At twelve years of age he was left orphaned. Lucian distributed his possessions to the poor, and went to the city of Edessa to the confessor Macarius, under the guidance of whom he diligently read Holy Scripture and learned the ascetic life. For his pious and zealous spreading of Christianity among the Jews and pagans, Lucian was made a presbyter.

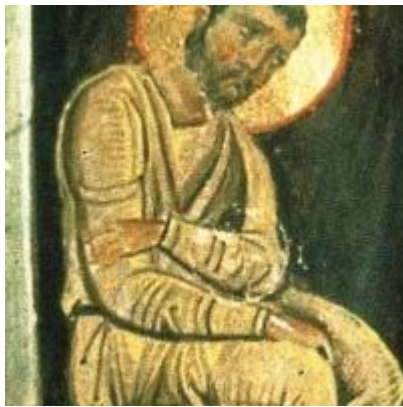
In Antioch St Lucian opened a school where many students gathered. He taught them how to understand the Holy Scriptures, and how to live a virtuous life. St Lucian occupied himself with teaching, and he corrected the Greek text of the Septuagint, which had been corrupted in many places by copyists and by heretics who deliberately distorted it in order to support their false teachings. The entire Greek text of the Bible which he corrected was hidden in a wall at the time of his confession of Christ, and it was found during the lifetime of St Constantine the Great.

During the persecution of Diocletian, St Lucian was arrested and was sent to prison in Nicomedia, where for nine years he encouraged other Christians with him to remain steadfast in their confession of Christ, urging them not to fear tortures or death.



["The persecution was horrible and not even young children were spared. Two boys who did not want to eat food sacrificed to idols were thrown into a boiling bath, where in torments they gave up their holy souls to God. A disciple of Lucian named Pelagia (October 8) preserved her virginal purity from dissolute attackers by praying to God on her roof-top: she gave up her soul to Him, and her body fell from the roof...

St. John Chrysostom writes of St. Lucian: ``He scorned hunger: let us also scorn luxury and destroy the power of the stomach that we may, when the time that requires such courage comes for us, be prepared in advance by the help of a lesser asceticism, to show ourselves glorious at the time of battle.



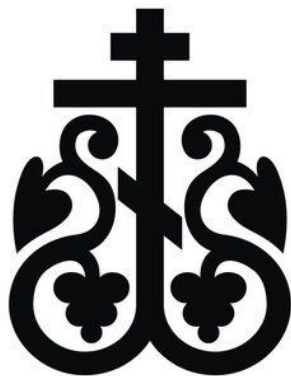
St Lucian died in prison from many terrible tortures and from hunger. Before his death, he wished to partake of the Holy Mysteries of Christ on the Feast of Theophany. Certain Christians who visited him brought bread and wine for the Eucharist. The hieromartyr, bound by chains and lying on a bed of sharp potsherds, was compelled to offer the Bloodless Sacrifice upon his chest, and all the Christians there in prison received Communion.

The next day the emperor sent people to see if the saint was still alive. St Lucian said three times, "I am a Christian," then surrendered his soul to God. The body of the holy martyr was thrown into the sea, but after thirty days dolphins brought it to shore. Believers reverently buried the body of the much-suffering St Lucian.

St Lucian was originally commemorated on January 7, the day of his death. Later, when the celebration of the Synaxis of St John the Baptist was appointed for this day, the feast of St Lucian was transferred to October 15. The October date may be associated with the dedication of a church which was built in Antioch by St Helen (May 21) over St Lucian's holy relics.

Although he was only a priest, sometimes St Lucian is depicted in the vestments of a bishop. The Stroganov Guide for Iconographers was published in Russia in 1869, based on a 1606 manuscript. There St Lucian is depicted wearing a phelonion and holding a Gospel. He does not wear the omophorion of a bishop, however. Another handbook, the Litsevoy Podlinnik, states that St Lucian is to be depicted with the omophorion.

It may be that the Russians thought of St Lucian as a bishop because of his importance to the Church, and so that is how they depicted him. Similarly, St Charalampus (February 10) is depicted as a priest in Greek icons, and as a bishop in Russian icons."



WISDOM FROM THE FATHERS

“The truly intelligent man pursues one sole objective: to obey and to conform to the God of all. With this single aim in view, he disciplines his soul, and whatever he may encounter in the course of his life, he gives thanks to God for the compass and depth of His providential ordering of all things.

For it is absurd to be grateful to doctors who give us bitter and unpleasant medicines to cure our bodies, and yet to be ungrateful to God for what appears to us to be harsh, not grasping that all we encounter is for our benefit and in accordance with His providence.

For knowledge of God and faith in Him is the salvation and perfection of the soul.”

+ *St. Anthony the Great*



FROM THE MINISTRY TEAMS



THE SCROLL

Next Issue

Will Cover -- January/February

Deadline to Submit -- February 15th

On Website -- February 21st

Available in Foyer -- February 23rd



FAMILY PROMISE 2025 HOST DATES: The following dates are our scheduled host weeks for Family Promise in 2025. As usual, we will circulate a sign up closer to each date, but we wanted to let everyone know about these dates in advance. *Here are the host weeks for 2025: January 26 - February 2; March 30 - April 6; June 29 - July 6; and October 5 - 12.*

From Family Promise of Greater Wichita: Year to Date, Family Promise of Greater Wichita has provided support through the following:

185 families served through Prevention and Diversion Service

28 families served through Shelter Services

48 families served through Stabilization Service

Thanks to all who support this important ministry.

Our Mission

Family Promise of Greater Wichita unites hearts and hands to provide compassionate hospitality and empower homeless families with children to achieve sustainable independence.

Our Uniqueness

Our customized case management allows us to walk beside families in life, partnering with them to achieve their goals. This allows high-quality, high-impact care.

There are three phases to our Sustainable Independence Program (SIP):

Phase 1: Support Services

Families are assisted with urgent/crisis needs for homelessness prevention, as we have resources.

Phase 2: Hospitality/Lodging

Our Rotation Program, to work towards sustainability. Other programs revolve around this. St. Mary recently completed a week of hosting families. Two families, Two adults and eight children were provided nightly shelter and food for three meals a day. Approximately twenty volunteers came together to provide food, meals, transportation, laundry, or slept over at the church.

Phase 3: Mentoring/Aftercare

For families who have participated in/graduated from our Rotation Program.

Contact Vicki Jones 650-0658 or Father Aaron for more information.

Did you know? 92% of graduate families are stably housed! (Family Promise of Greater Wichita)



GREETER MINISTRY TEAM

The primary purpose of the Greeter Ministry Team is to make all of our visitors to St. Mary feel welcome in our parish home. To welcome the stranger is not just a nice or courteous thing to do, but is in fact one of the things mentioned by our Lord by which we will be judged: “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.” To welcome the stranger is a great blessing to them and to us; the Greeter Ministry Team strives to fulfill this scriptural command together with our parish family. One responsibility of greeters is to greet visitors before Liturgy. This includes giving them a bulletin and visitor packet, asking them to sign the visitor book, and invite them to coffee hour. After Liturgy, greeters will seek out the visitors and introduce to at least one other person in church, introduce them to Fr. Aaron and offer to give a tour of the facility, and show them the rack of educational pamphlets in the foyer. During the following week, the greeter will complete a New Visitor Note Card that will be mailed to the visitor. There are currently six active members of the Greeters Team. There is a need for more members of the team. If you wish more information on this Ministry Team, contact Dee Ann Bragg at dee.ann.stults@gmail.com

MEAL TRAIN

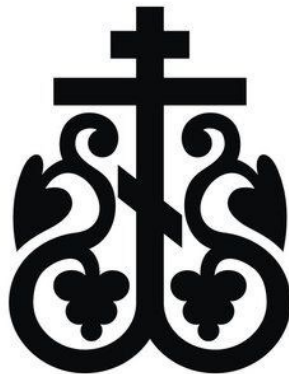


The St Mary Meal Train ministry was formed in 2016 to serve the families in our parish immediately following the birth of a child. After the birth of a child, what to eat for dinner is not usually at the forefront of new parents' minds. Instead, new parents are focused on the new life they have created and finding their new normal between dirty diapers, seemingly near-constant cries, and many feedings. Our goal is to provide the evening meal every day for a week. The meals have been a mixture of home cooked, frozen, and store-bought meals as well as restaurant gift cards. We also provide a supply of paper products such as plates, napkins, cutlery, and cups to reduce the workload of the family. Being part of this ministry does not mean that you have to be involved every time a request is sent out. Each of us has our own commitments and are sometimes unable to help. Any help at all is much appreciated by the families we are serving. If you would like to be part of this ministry, please contact Jessica Lessman (Miriam121406@live.com) to get on the mailing list.



THE LORD'S DINER

The Lord's Diner exists to combat hunger in the community. The Diner's singular mission is to serve a nutritious meal with dignity and respect to anyone who is hungry. The Lord's Diner serves an evening meal 365 days a year. Meals are served at two dining facilities (one in downtown Wichita and one in south Wichita) and three food trucks (one in northwest Wichita, one in southeast Wichita, one in northeast Wichita) to any guest who needs a nutritious meal, 60 percent of which are families. In January of 2024 TLD will returned to its original dine in model. St. Mary volunteers serve at The Lord's Diner on the 3rd Sunday of each month. We are partnered with volunteers from St. George Cathedral. We gather at the downtown location, Central and Broadway, at 5:15 p.m. We are finished by 7:45 PM. Contact Vicki Jones, 650-0658 if you'd like to volunteer. NOTE: A food handler's card is no longer required.





Celebrations



BIRTHDAYS

JANUARY

2 Deanna Ferris
3 Ro Kallail
6 Xochitl Hewitt
8 Pandelis Kambiotis
8 Robin Royle
8 Leah Zarich
10 Anthony Vulgamore Jr.
11 Eric Namee
11 Olivia Oller
14 Oliver Kingery
15 Elizabeth Oller
16 Jonathan Hicks
18 Shawn Bourgerie
29 Dee Ann Bragg

FEBRUARY

2 Jerry Stitt
2 Beverly Taylor
5 Jason Ewertt
6 Anna Jacobs
8 Linda Farha
9 Simone Warwick
12 Laura Stanley
13 Julia Jacobs
14 Elle Casner
15 Sophia Jacobs
19 James Lessman
19 Julia Lessman
21 Luke Ewertt
21 William Ewertt
21 Marie Patterson
28 Julia Shippy



ANNIVERSARIES

JANUARY

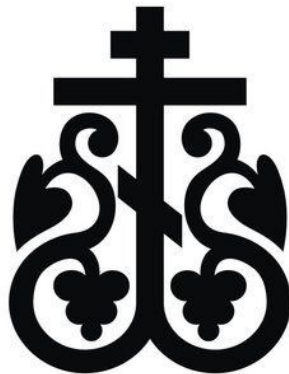
Fr. John & Kh. Cindy Baize

01/05

FEBUARY

Tony & Micheline Abdayem
Bruce & Joan Ferris

02/12
02/24



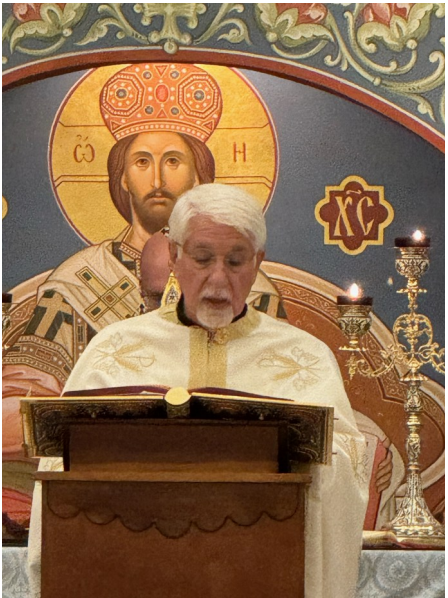
BITS AND PIECES

Fr. Gabriel (Brad) Nassif served Divine Liturgy with Fr. Aaron when he was in town visiting family on Nov. 3rd. He is the brother of Bev Taylor and Debra and Yvonne Nassif.

Fr. Gabriel is the first child of our parish to become a priest.



BITS AND PIECES



BITS AND PIECES

One of our Church School teachers had her fourth-sixth grade class over for a backyard fall party complete with a campfire, pumpkin carving, and sing-a-long. Looks like great fun!



BITS AND PIECES



BITS AND PIECES

Baptism of Nicolas Sava Holmes, son of Aaron & Hannah Holmes, and grandson of Mike & Paula Zarich. Pictured with him are Fr. Aaron and Dn James, and his godparents, Eric Namee and Leah Zarich.



BITS AND PIECES

Belles of Saint Mary Christmas Party 2024



BITS AND PIECES



BITS AND PIECES

Frank Morris celebrating his birthday at Scotch and Sirloin with his wife Cathy and Jerry and Helen Stitt.



2025 PARISH COUNCIL

Paula Zarich **Chairman**

Tracy Namee **Vice-Chairman**

Darren Minks **Treasurer**

Ken Dannenberg **Secretary**

Dee Ann Bragg

Tana Salome

Laura Stanley

TC Wallace

Blaise Webster

PARISH MINISTRY TEAMS

Belles of St. Mary
Choir
Digital Library
Education
Family Promise
Greeters
Humanitarian
Interiors
Kitchen
Major Fund Raisers
Matthew 5:4
Membership / Stewardship
Meal Train
Missions/Spiritual Growth
Pre-Teens
Prison Ministry Team
Properties
Public Relations/Website
Purchasing
Teen SOYO
The Scroll
The Treehouse
Visitations

MINISTRY TEAM CHAIR

Robbie Namee
Jason Ewertt
Steven Shippy
Anna Ewertt
Vicki Jones
Dee Ann Bragg
Joan Ferris
Tracy Namee
Robbie Namee
Tracy Namee
Cathy Fairbanks
Fr. Aaron
Jessica Lessman
Tracy Namee
Anna Ewertt
Fr. Aaron
TC Wallace
Justine Nightingale
Robbie Namee
Laura Stanley
Brett Parrott
Darren Minks
Rick Husselman



The Scroll Production Schedule – 2025

Issue: January/February, 2025

Deadline: February 15
On Website – February 21
In Foyer – February 23

Issue: March/April, 2025

Deadline: April 19
On Website – April 25
In Foyer – April 27

Issue: May/June, 2025

Deadline: June 21
On Website – June 27
In Foyer – June 29

Issue: July/August, 2025

Deadline: August 23
On Website – August 29
In Foyer – August 31

Issue: September/October, 2025

Deadline: October 18
On Website – October 24
In Foyer – October 26

Issue: November/December, 2025

Deadline: December 20
On Website – December 26
In Foyer – December 28

Send news to: parrobre7014@yahoo.com

About The Scroll

The Scroll is the news magazine of St. Mary Orthodox Christian Church, 344 S. Martinson, KS, 67213. It was first published in March of 1974 as a newsletter and has evolved to its present magazine-style format. **The Scroll** includes information about our Orthodox Christian faith as well as news of our parish community. Deadline dates for publication are listed in each issue of **The Scroll** and also in the weekly church bulletins. Inquiries and news items should be sent to parrobre7014@yahoo.com or to the above church address C/O **The Scroll**.

All news must be received by the announced deadline dates. Submitted material may be edited for content and space limitations. All submitted items should include the name of the person sending the material as well as identifying the original source of previously published pieces.

The Scroll Ministry Team

Brett Parrott



LOOKING AHEAD

January 6th—The theophany of Christ

January 7th— Commemoration of Saint John the Baptist

January 8th— Sacred Alaska Film Showing

January 17th— Divine Liturgy of Saint Anthony the Great

