

SS Peter & Paul Orthodox Church Newsletter

Volume 12, Issue 11

November 2012

October Council Highlights

- ✘ September Operating Income was \$12,952.32 and Operating Expenses were \$11,777.48, resulting in a positive balance of \$1,174.84 for the month.
- ✘ A special Christmas donation of approximately \$700 will be made to Project Mexico
- ✘ CCG saga continues; after 4 hour hearing, Judge will review and render her recommendation to Registrar of Contractors. Dave Homyak continues to negotiate settlement with Mr. Cohen.
- ✘ Adult Education resumed in October and will continue through December. See schedule on pg 5



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The "Other" Saints Cosmas and Damian

On November 1 the Church celebrates the memory of a pair of unmercenary physicians, Saints Cosmas and Damian of Asia Minor.

There are two other pairs of unmercenary saints named Cosmas and Damian, one from Rome and celebrated on July 1, and the other from Arabia and celebrated on October 17. The word "unmercenary" means the same thing for all of them—that they refused payment for their healing work.



The two brothers celebrated on November 1 were raised by their mother Theodota, a Christian whose pagan husband died while the boys were still young. She taught them to be reverent toward God, and encouraged them to study hard to become skilled physicians. She, too, is a saint of the Church and is remembered on this day.

As Cosmas and Damian grew into manhood, they became well-known for their care not only of people but of animals. In their view, all living creatures, being part of God's creation, were worthy of loving care and medical help when it was needed. The brothers knew that their abilities were God's gift, so they determined never to request any payment for what they did.

They applied this principle not only to friends and people they knew well, but to any stranger who needed their assistance. The courteous attention they showed to every person reflected their mother's Christian teaching, and brings to mind the words of Saint Paul that we read today: "Conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how to answer every one" (Colossians 4: 5 -6). Paul was encouraging his readers to be effective in spreading the Gospel by being gracious in speech and behavior; Cosmas and Damian did so by representing Christ in their medical treatment, always accompanying it with prayer.

Having agreed to be "unmercenary" in their work, the two men were more strongly bonded even than many brothers are. But the bond was broken, in a sad and curious way, for a period of several years. A very sick woman, deeply grateful to the brothers for having cured her, offered Damian the small gift she could afford: three

eggs. She insisted that he accept them "in the name of the Life-Creating Trinity." Damian felt that he could not refuse.

Cosmas was shocked by what seemed to be a breach of their agreement not to accept payment, and he declared, on his deathbed, that his brother must not be buried beside him as they had planned. When Damian died shortly after he did, a big problem arose: where should Damian be buried?

God intervened by giving the power of speech to an animal the two physicians had once treated. The animal assured everyone that Damian had accepted the gift only out of respect for the name of God, and therefore they should not hesitate to bury him next to Cosmas. Happy and relieved, the people did so, and the two brothers were united once again.

Kontakion - Tone 2

Having received the grace of healing,
 you grant healing to those in need.
 Glorious wonder workers and healers, Cosmas and Damian,
 visit us and put down the insolence of our enemies,
 and bring healing to the world through your miracles.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.

Message from Our Rector

Dear Brothers and Sisters in Christ,

As the weather begins to cool and the morning air starts to have that "crisp" feeling, we begin to forget the heat of the summer months and start to think of the weeks and months ahead which include not only the beautiful fall weather which attracts so many people to the Valley of the Sun, but we also think about the holiday season that lies ahead, beginning this month with Thanksgiving Day.



Thanksgiving Day offers us a special opportunity to gather with family and friends and to pause in thankfulness for all the blessings we have receiving from God. We know, of course, that every day provides us with reasons for which we should give thanks. Indeed, as Orthodox Christians, our daily prayers include prayers in which we thank God for the blessings we

have received. And in our Sunday worship we participate in the greatest prayer of thanksgiving, the celebration of the Holy Eucharist, the Divine Liturgy. As we know, the term "eucharist" comes from the Greek word which means "thanksgiving."

More than merely counting our daily blessings, acknowledging and appreciating them, it is important to use them in a correct way, in a manner that helps us grow in the Christian life and which gives glory to God, the Source of all we have and are. Before God, we acknowledge the gifts we've received and reflect upon how we benefit from them as well as how we allow others to share in the abundance of our blessings. This type of "inventory" can truly determine how thankful we are!

Be assured that I am grateful for each and every one of you. Our parish commu-

nity has been greatly blessed by the Lord—not only in what we have—but in who we are and in what we are called to do. May the spirit of thanksgiving and the gratitude which we celebrate during the upcoming holidays continue throughout the year. May giving thanks—to God and to one another—be a hallmark of our life together. May every day be a day of grateful thanksgiving.

With love in the LORD,

Father David



Church School Students present a check for \$655 to Pamela Godfrey, Child Crisis Center.

SS Peter & Paul Parish Nativity Card

I would like to be included in the SS Peter and Paul Parish Nativity card.

Name(s) to appear on card: _____

Mailing Address

Suggested Minimum Donation: \$10.00

Amount of Donation: \$100 \$50 \$25 \$10 Other _____

Deadline: December 8, 2012

Return completed form to Stephanie Homyak.

Proceeds will go to pay off the remaining balance of the Parking Lot Project.



Appreciating Vespers

Fr. Lawrence Farley

The service of Vespers is, I think, dramatically under-appreciated today. The temptation for us busy people is to reduce our church-going to Sunday mornings only, and let everything else slide. Since we under-appreciate Vespers, it often tends to slide with other things we deem relatively unimportant. But Vespers warrants a second look, and a renewed appreciation.

The word “vespers” comes from the Greek ἑσπέρα (*hespera*) and the Latin *vesper*, both meaning “evening”, because it is the evening service of the Church. Christians are to pray to God not just on Sunday mornings, but constantly, sanctifying time by offering prayer throughout the day. In the eighth chapter of the *Didache* (or “teaching”), a church manual dating from about 100 A.D., believers are urged to stop and pray three times throughout the day, at least saying the Lord’s Prayer. Soon enough a certain pattern would become standard, with believers praying at the third hour, the sixth hour, and the ninth hour (that is, at 9.00 a.m., noon, and 3 p.m. respectively). Christians were encouraged to pray in the evening also, and the pious were even encouraged to rise at midnight and pray at home for a bit (easier to do then than now, since people then went to bed earlier).

In those days, the believers would say a prayer of thanksgiving when the evening lamp was brought in. Back then there was no electric light of course, and unless one lit a lamp for illumination, one sat in the dark. Accordingly, everybody kept the daily practice of lighting lamps when it began to get dark (that is, when each evening came), and bringing in the lamp to the place where everyone was. Because the Lord described Himself as “the light of the world” (see Jn. 9: 5), believers inevitably thought of Him when they saw the comforting lights of evening. Thus, one prayer that became standard when the Christians gave thanks to God for the light of the lamp referred to Jesus. We know it today as the hymn “Gladsome (or joyful) light”: “O glad-some light of the holy glory of the immortal Father: heavenly, holy, blessed Jesus Christ! Now that we have come to the setting of the sun, and behold the light of evening, we

praise God: Father, Son, and Holy Spirit. At all times You are worthy of praise, O Son of God and Giver of life. Therefore the world glorifies You!” Believers would recite this prayer every evening when the lamp was brought in to provide light for the evening until everyone went to bed.

This practice became the daily experience of Christians. St. Gregory of Nyssa relates that when his sister Macrina was dying, the evening lamp was brought into her room at dusk as usual. Seeing it, she tried to utter the customary prayer, but her voice failed before she could finish the prayer. She lifted her hand to sign herself with the Cross, drew a final breath, and died, praying silently the thanksgiving prayer for the lamp. (No bad way to die.)

This domestic rite was preserved when the Christians met together corporately in church at evening time. When dusk came, the lamps were brought into the church just as they were at home, and the customary prayer sung. Thus the hymn “Glad-some Light” became an invariable part of the evening Vespers service. As Gregory and Macrina’s contemporary St. Basil wrote, “Our fathers thought that they should welcome the gift of evening light with something better than silence, so they gave thanks as soon as it appeared. We cannot say who composed these words of thanksgiving at the lighting of the lamps, but the people use these ancient words [of the hymn ‘Glad-some Light’]...” In St. Basil’s day, this prayer/hymn was already ancient.

In the church in Jerusalem, the light was brought in, not from the outside (the usual custom), but from the lamp that burned perpetually before the Lord’s Tomb. In Constantinople the more usual practice prevailed, and the lamps were brought in from outside and all the candles in the darkening church lit from them. Today when the hymn is sung, often no lamps are lit, but the hymn remains as a reminder and vestige of the practical lighting of the lamps in church for the purpose of illumination. Even today at the evening Presanctified Liturgy (which is essentially simply Lenten Vespers with a rite of Communion appended to it), the celebrant still brings forward a light with the

words, “The light of Christ illumines all!” In Constantinople, these words were the signal for all the lamps in the church to be lit.

Vespers preserves other ancient features as well, including the offering of incense. The original sung Vespers service included three units each consisting of three psalms. One of these was Ps. 141, obviously chosen for the line “Let my prayer arise in Your sight as incense, and the lifting up of my hands as an evening sacrifice.” The reference to “evening” dictated the choice of psalm; the reference to incense made the offering of incense more liturgically relevant. As such, when this psalm is chanted as part of the remnants of the original three-psalm units (consisting now of Psalms 141, 142, 130 and 117), the deacon censures the church as these psalms are chanted. The current practice is not simply to chant the psalms, but also to insert brief hymns or stichs into the final verses of the psalms. This incense reminds us of the acceptability of our worship to God—through Christ, we now have access to the Father, and He accepts our praises since we offer them to Him as disciples of His Son. The fragrant incense we smell as these psalms and hymns are sung remind us of our exalted status in Christ.

There are other elements in the service as well, such as the chanting of psalms. The monks originally lived far from parish churches and did not have the ability to sing complicated musical services, such as those who lived in urban parishes did. They therefore concentrated more on psalmody than on church-composed hymns, more on the Psalter than on troparia and stichs and hymns. Their practice was to chant the entire Psalter from beginning to end, as often as possible. One system of chanting the Psalter involved incorporating all the Psalms into the daily services of Matins (in the morning) and Vespers (in the evening) in such a way as to go through the entire Psalter in one week. That is, they would incorporate two sizable “chunks” of the Psalter, in series, into each Matins service, and one “chunk” into Vespers. The Psalter was divided for this purpose into twenty “chunks”, each chunk called a “kathisma” or sitting—so-called be-

(Continued on page 4)

Appreciating Vespers

(Continued from page 3)

cause sitting was allowed the monks while the Psalter was read. On Saturday, the first “kathisma”, consisting of Psalms 1-8, was read at Vespers. Nowadays, this “chunk” is greatly abbreviated to a few verses, or even simply omitted. This is perhaps unfortunate, because it means we lack the exposure to the Psalter that the monks deemed essential to spiritual growth. But in many parishes the chanting of the Psalter is retained, even if only for a few short verses. The psalms of the first kathisma begin with the words “Blessed is the man”. Many think this is another hymn, like “Gladsome Light”. In fact it is the beginning of the first eight psalms, originally intended to be chanted in their entirety.

Thus, three main components of the Vespers service are the lamp-lighting prayer “Gladsome Light”, and the offering of incense, the chanting of Psalmody. The structure of the service has of course changed over the years. The original service with its three series of three psalm units has given place to our present collection of psalms strung together and chanted as the temple incensed. Also, Vespers previously began in the center of the temple with the exclamation “Blessed is the Kingdom...”, the clergy entering the altar area at the beginning of the second three-psalm unit. Also, the catechumens were prayed for at the end of Vespers, just as they are presently during the Divine Liturgy. Finally, Vespers concluded with processions to the sacristy (or *skeuophylakion*, the place where the vessels were stored) and to the baptistery, where special prayers were said.

Why these processions? They were modelled after processions and prayers of the church in Jerusalem located at the Holy Sepulchre. In that church, when evening came, the people realized that they were at the very place and at the very time where Christ was taken down from the cross and prepared for burial. It was natural for them to stop at that place and at that time to offer special prayers. Jerusalem soon became the pattern for churches everywhere, even though these other churches did not enjoy the same geographical and liturgical advantage of being located at the holy places where Christ suffered, was

buried, and rose from the dead. So, these other churches adapted their worship to Jerusalem’s situation as best they could. The Jerusalem procession to the places where Christ was buried became processions to the places in their own churches which symbolically portrayed Christ’s death and burial—places such as the *skeuophylakion* (or “little altar”) and the baptistery, in which the candidates for baptism sacramentally participated in Christ’s death and resurrection (see Rom. 6). So, though the structure of Vespers may have changed, its heart remains the same, and it still provides a good way to end the day. Vespers now opens with the chanting of Psalm 104. In this psalm we give thanks to God for creation, confessing that the whole world lies in His loving hands, and therefore we may commit ourselves into His hands as well. God made all that exists, and sustains it every day through His ceaseless care. As the Psalmist says, “He made the moon for the seasons; the sun knows its time for setting; You appoint darkness and it is night. How manifold are Your works, O Lord! In wisdom have You made them all.” We may lie down in peace and rest in confidence, knowing that God in His wisdom is in control.

After Psalm 104 is sung and prayers are said, other psalms are chanted and incense offered, as we sing “Let our prayer arise in Your sight as incense, and let the lifting up of my hands be an evening sacrifice.” Through the sacrifice of prayer and praise, we seek for and receive the forgiveness we need daily from God. The world can be a hard place, and we often stumble and fall, sinning against our good Lord. In these prayers we lift up our hands and hearts to God, asking for pardon for whatever we may have done amiss during the day.

Then the prayer of the lamplighting is sung (“Gladsome Light”), as well as the hymn “Grant us, O Lord, to keep us this evening without sin...” Through these hymns, prayers and litanies, we offer ourselves with our multitude of needs into God’s hands. God who provides food for the young lions which call to Him, and gives to all their food in due season (Ps. 104:21, 27), can be trusted to provide for us also. It is as St. Paul said: “Be anxious for nothing, but in every-

thing by prayer and supplication with thanksgiving let your requests be made known to God, and the peace of God, which surpasses all comprehension, shall guard your hearts and minds in Christ Jesus” (Phil. 4:6-7). Having made our evening requests, we may lie down in the peace of God.

The service of Vespers therefore provides a fit conclusion to the day. But it also prepares us to greet the coming day, since the day begins not with morning, but with evening. (We think of the Jewish reckoning of the Sabbath as beginning Friday evening, and of the order of creation: “There was evening and there was morning, one day” (Gen. 1:5). Note: evening comes first. The restful repose we receive from God is His gift to us to prepare us for the challenges of the coming day. It is also why the Church serves Saturday evening Vespers as a liturgical preparation for Sunday morning Liturgy. First comes the preparation, then the fulfillment. First the repose, then the rising. First the darkness, then the light. First the incense of Vespersal penitence, then the festal Eucharistic rejoicing. This sequence is why the Old Testament lessons are most appropriately read on Saturday evening, following the prokeimenon (which always functions to introduce a lesson)—for the Old Testament serves to prepare us for the New, and the Law gives way to the Gospel.

For many of us who do not live close to a church or monastery where Vespers is served every day, ending each day with Vespers is not possible. But certain of its prayers can still be offered at home privately. Rather than ending the day by watching the 11.00 news and then falling into bed fretting about all the evil we have seen reported, how much better to end the day by singing to God, by chanting one of the Vespersal psalms or hymns. Regardless of what the newscaster might suggest, God is still in control of His world: the sun knows its time for setting; He appoints darkness and it is night. How manifold are Your works, O Lord! In wisdom have You made them all.

Reprinted from the Orthodox Church in America web site, “No Other Foundation,” *Reflections in Christ*, October 3, 2012, <http://oca.org/reflections/fr.-lawrence-farley/appreciating-vespers>✠

Adult Education and Enrichment Classes

FALL SEMESTER 2012: Wednesday Evenings – 7:00 p.m.

ORTHOPRAXY – A Practical Approach to Living the Orthodox Christian Life

We are often asked about the practices of our Orthodox Faith. Why do we fast? Why do we remember our departed on the 40th Day? What is Holy Water for? And so on... Our next series of Adult Education/Faith Enrichment classes will address questions such as these. Please note that, due to an unusually busy month, classes will not be held on a weekly basis in November.

CLASS SCHEDULE & TOPICS FOR DISCUSSION

November 7	Icons in the Home
November 28	Developing a Personal Pattern/Rule of Prayer
December 5	The Liturgical Year: Customs & Traditions in the Home
December 12	Patron Saints & Name-days
December 19	Living an Orthodox life in a non-Orthodox society

Additional topics to be addressed in 2013 will include:

- The Jesus Prayer- a common sense approach
- Illness- the Orthodox Approach
- Funerals: Honoring the Departed- memorial Saturdays, anniversaries
- Church Structure & Parish Life
- As well as other topics that will be suggested by class participants...

More Bits and Pieces . . .

BREAKING THE FAST ON THANKSGIVING DAY

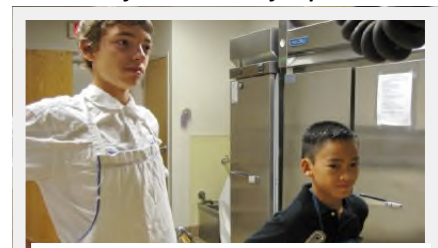
Thanksgiving for Americans is a family event. The roots of the feast are found in the inclination of the human heart to offer thanks to God for the abundance of blessings He has bestowed upon us. As Orthodox Christians, who value the unity and strength of the family, we are inclined to adopt this feast as our own, especially at a time when the institution of the family is under attack from all directions. Considering the traditional Thanksgiving meal, however, which involves turkey, ham and dairy products, Orthodox Christians trying to hold the fast of Christmas are faced with the dilemma: "Should I hold the fast and go contrary to the established social and cultural norms associated with Thanksgiving Day or should I break the fast in order to facilitate the need of blending in and not making others uncomfortable with my presence?" Responding to the request of the faithful under their pastoral care, the hierarchs of the Orthodox Church in America apply "economia," discreetly granted a blessing to break the fast on Thanksgiving Day while focusing

on the unity of the family and the eucharistic aspects of this feast, but quickly return to the observance of the fast immediately afterwards. The non-Orthodox cultural norm is thus transformed through our theology and this pastoral approach to a positive element for the strengthening of family bonds, while keeping with the necessity of our spiritual practice of fasting in preparation for the celebration of the Lord's Nativity.

NITALIA'S BLANKETS: BLANKETS THAT WARM THE SOUL

When Nitalia was being treated at St. Jude Children's Research Hospital in Memphis, TN., she new first hand how cold the kids would get during their treatments... especially radiation. So she asked her grandmom Conti if she could crochet some blankets for her friends at the hospital. Well, grandmom Conti did just that! She and several of her friends around the country made cozy homemade blankets for the kids...and Nitalia hand delivered thousands of them!
Over the last 3 years, (every Christmas and Spring season) we have delivered thousands of Nitalia's Blankets to children's hospitals across the country.

SS Peter and Paul Church School is currently collecting **NEW** blankets for Nitalia's Blankets. We need soft cozy blankets of any size, color and patterns. Think children aged Infant to late teens. Hats, again all colors and sizes, must be cozy and soft no hard brims or hard scratchy materials. Socks, slipper socks, scarves and gloves. All must be new, clean and ready to make a child warm and cozy. We will deliver these blankets to: The Purple Society 6104 E. Clinton St., Scottsdale, Arizona 85254 for distribution to children throughout the country. **Every blanket starts with just one stitch in the chain, please consider becoming a part of our blanket of hope.**



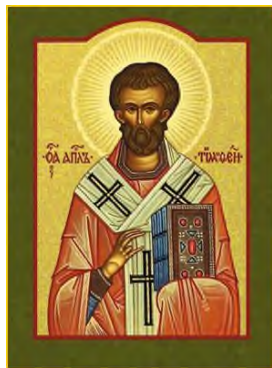
Church School Brunch: Eddie and Nicholas put on aprons, ready to work.

Rigor and Gentleness

On November 24th we read I Timothy 5:22-6:11. This letter is one of a group of three (the others are II Timothy and Titus) called the Pastoral Epistles. They are meant to guide a young man in leading his flock, and to warn him about problems he will face in the Church.

In the first few verses of the passage we see uncompromising instruction followed immediately by compassionate concern. Timothy is admonished not to be hasty in the "laying on of hands", which may have to do with ordination or with the reinstatement into the Church's sacramental life of people who have repented of sin. In either case, it is a serious responsibility, calling for sound judgment and careful deliberation. The words are sober and forceful.

But in the very next verse, the words become almost motherly in tone: "No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments." This is an unabashedly personal, loving expression of care for an-



other "worker in Christ's vineyard." The early followers of Our Lord understood the difficulties and demands of leadership, as well as the stress and anxiety it could cause. They were, with few exceptions, supportive of each other and ready to help, to advise, and to encourage.

Chapter 6 begins by addressing the relations between slaves and masters. It shows how particularly difficult life was for a slave who was a Christian and had a "believing master." The words warn slaves not to assume that they can behave casually toward their masters because those masters are their brothers in Christ. Slaves are told only to serve "all the better" because as believers their masters are God's beloved. This is a rigorous requirement for the one in servitude, yet it gives slaves a high spiritual purpose: to serve with dedication and by so doing make sure that "the name of God and the teaching may not be defamed."

Verse 10 contains some well-known words: "The love of money is the root of all evil." This terse statement also sets a

rigorous standard concerning the appropriate Christian attitude toward wealth. But the words that directly follow are not so well-known, and once again they reflect a gentle concern for those who have fallen into the trap of caring too much for money: "...it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs." This is not condemnation, but sincere compassion for people who are overwhelmed by something that is not good for them. If Christians are called to follow certain principles rigorously, it is because worldly temptations will cause them suffering if they do not.

The next verse ends the reading. It is another exhortation to young Christian leaders to be strong and to set a good example. They are encouraged to "aim at" six things. The six are righteousness, godliness, faith, love, steadfastness, and, like a "cap" to all the rest, gentleness.

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Around SS Peter & Paul

NOVEMBER BIRTHDAYS/ANNIVERSARIES

Nancy Tarasevich
November 19

Father David
November 16

Nick Kossob
November 24

Will Osolinsky
November 27

*Many Years!
Mnogaya Leta!*

NATIVITY FAST

The Nativity fast begins on Tuesday, November 15. Please refer to your church calendars for the fasting guidelines which are particular to this period of spiritual preparation for the celebration of the Lord's Nativity.



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:

Nicholas Enoch
Dan Perrotto
Mary Maul
Ann Garza
Rose Koval

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

Bits and Pieces

SUPERSTORM SANDY

Millions of people are still feeling the effects of "Superstorm Sandy" and the lives of hundreds of thousands will never again be the same. You may feel called to reach out and help those in need as a result of this storm. Financial gifts to help the victims of disasters in the United States, like Hurricane Sandy, may be made to the United States Emergency Response Fund at https://www.sagepayments.net/sagenonprofit/shopping_cart/forms/donate.asp?M_id=785466237868 which will provide immediate relief as well as long-term support through the provision of emergency aid and recovery assistance. To make a direct gift, you may also visit <http://www.iocc.org> or call toll free at 1-877-803-IOCC (4622), or mail a check or money order payable to IOCC to PO Box 17398, Baltimore, MD 21297-0429. Mark any donation " for victims of Sandy."

NOVEMBER DIVINE SERVICES

As previously announced, our church will be undergoing an improvement project during the month of November. Therefore, on Sunday, November 11, Sunday, November 18 (definitely), Wednesday, November 22 (Feast of the Entrance of the Theotokos) and Sunday, November 25 (possibly), the Divine Liturgy will be celebrated in the parish hall. Vespers WILL NOT be celebrated on the preceding evenings. While this may seem an inconvenience to some, it will offer the opportunity to experience the Divine Liturgy in a different setting, one that will provide more visibility to all who participate. And the improvements to our church will definitely make this slight inconvenience worthwhile. Thank you in advance for your patience, understanding, and support.

HAPPY THANKSGIVING

To all our parishioners, families, and friends. We especially have in our thoughts and prayers all those who are unable to join with their loved ones on this special holiday, notably those in service to our country overseas.



ALL AMERICAN COUNCIL

The 17th All American Council of the Orthodox Church in America will take place in Parma, Ohio, on November 13, the Feast of Saint John Chrysostom. The sole purpose of this specially-convened council will be the nomination and election of the Primate of the Orthodox Church in America, the bishop who will have the title "Archbishop of Washington, Metropolitan of All America and Canada." Father David and Andy Evans, who was elected as our parish's lay delegate at the recent special parish meeting, will represent our parish and will join other clergy and lay delegates from throughout North America in participating in this important moment in the life of our Church. For more information about this unique moment and the process that is used in this election, you may go to the OCA website at this link: <http://oca.org/history-archives/aacs/the-17th-all-american-council>. Please pray that the Holy Spirit will guide the delegates and the Holy Synod of Bishops at this most important moment in our church history.

ENTRANCE OF THE THEOTOKOS

The Feast of the Entrance of the Theotokos will be celebrated on Wednesday, November 21. The Divine Liturgy will be held at 9:00 a.m. Due to the ongoing work in the church, this Liturgy will be celebrated in the parish hall. Also because of this project, Vespers WILL NOT be held on the previous evening.

BOOKSTORE

There are many of small gifts available at the parish bookstore for the upcoming holidays. We have a new selection of bookmarks, bracelets and small icons which are priced very reasonably. Even a small pocket prayer book is an extremely thoughtful gift.

NO VESPERS

Because of the work being done in the church during the month of November, there will be no Vespers services on Saturday November 10th, November 17th, November 24th, or Tuesday, November 20th.

KITCHEN HOUSEKEEPING

Major cleaning took place in the kitchen area of the hall this past month. As a reminder there has been a list posted on the kitchen refrigerator door with guidelines to be followed when cleaning up after a coffee hour on Sundays or on a week day. This also applies to all other functions that take place in the hall when the kitchen is being used. Please help to keep things in the same order as they were found.

CHRISTMAS BAKE

Bake days in November are Saturday, Nov. 3, Tuesday, Nov. 20 and Wednesday, Nov. 28. Sign up with Elizabeth Michel if you can help. Last day to place your order is Sunday, November 4

PIROGHI WORKSHOP

The FOCA will be hosting a Piroghi Workshop on Saturday, November 10, 2012. We need people to help with the dough, making the potato filling, pinching, boiling, packing, and clean-up. No prior experience is needed! Come enjoy a day of service and fellowship. To place your order, contact Luka Radjenovich. Orders are first come, first serve.




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, enjoy some coffee and fellowship, and check out our parish bookstore.



Food's ready! Where is everyone?

November 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2 Shuisskaya Hodigitria Icon	3
 NITALIA'S BLANKETS Church School students are collecting soft and cuddly new blankets, slipper socks, gloves, scarves, and caps for children undergoing chemotherapy and radiation treatments. See page 5 for details.						CHRISTMAS BAKE 5:00pm Great
4 8:30am Hours 9:00am Divine Liturgy CHURCH SCHOOL	5 Parish Christmas Card To have your name included in the Parish Christmas Card, please complete the forms on page 2. Extra forms will be available in the narthex or Bookstore counter. Deadline is December 8, 2012.	6	7  7:00pm Adult Ed'n	8 Synaxis of Archangel Michael and the Others 	9 Icon "She Who is Quick to Hear"	10 PIROGHI WORKSHOP NO VESPERS
11 8:30am Hours 9:00am Divine Liturgy MBAS Meeting	12	13 St John Chrysostom, Archbishop of Constantinople NO COUNCIL	14 Holy Apostle Philip	15 BEGINNING OF NATIVITY FAST	16 Holy Apostle & Evangelist Matthew	17 PIROGHI WORKSHOP Saturday, November 10, 2012 Please contact Pat Starkey if you are able to help. NO VESPERS
18 Forefeast of the Entry 8:30am Hours 9:00am Divine Liturgy	19	20 Forefeast of the Entry CHRISTMAS BAKE NO VESPERS	21 Entrance of the Theotokos 9:00am Divine Liturgy	22 THANKSGIVING 	23	24 NO VESPERS
25 Leavetaking of the Entry 8:30am Hours 9:00am Divine Liturgy	26	27 Znameniye Icons: Kursk-Root & Others	28 CHRISTMAS BAKE  7:00pm Adult Ed'n	29	30 St. Andrew	I We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday. 5:00pm Great Vespers