

# SS Peter & Paul Orthodox Church Newsletter

Volume 13, Issue 10

November 2013

## October Council Highlights

- ✘ September Operating Income was \$11,663.27 and Operating Expenses were \$12,680.39 resulting in a deficit of \$1,017.12 for the month, and a year-to-date deficit of \$2,617.26.
- ✘ Fence contract signed with Segway General Contracting LLC; fence construction is underway.
- ✘ Faith Formation classes will continue on Wednesday evening at 7:00 pm; no class on November 27 due to Thanksgiving holiday.
- ✘ Research underway on playground equipment for the area west of the Cultural Center.



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## Thoughts on Baptism From a Saint

November 13th is the feast day of Saint John Chrysostom. The great 4th-century bishop, teacher and preacher wrote several "Instructions for Catechumens" as they prepare for baptism. His words have a note of joyful welcome to those about to become, in his words, "enrolled in the flock of Christ."

Saint John chooses an intriguing way of showing them the great honor they are about to receive, comparing himself to Joseph in the Old Testament. When Joseph did a favor for the butler of Pharaoh, the Egyptian ruler, he asked the butler to put in a good word for him (Genesis 40:14). Saint John compares himself to Joseph, telling the catechumens that they are about to be led to a kingdom, and not just any kingdom, but to the kingdom of heaven. He asks them to "remember me, therefore...when you receive the royal robe, when you are girt with the purple dipped in the master's blood, when you will be crowned with the diadem, which has luster leaping forth from it on all sides, more brilliant than the rays of the sun. Such are the gifts of the Bride-

groom, greater indeed than your worth but worthy of His loving kindness."

Chrysostom carries on the comparison to Joseph, who promised the butler that he would have the privilege of pouring Pharaoh's wine and placing the filled cup in his hand. Those who are about to be baptized, John says, will receive a much greater privilege: "But I say not that you shall give the cup into the hands of the king, but that the king shall give the cup into your hand—that dread cup, full of much power, and more precious than any created thing."

Anointing is an important part of baptism, and Chrysostom reflects on its meaning. He says that the priest anoints the candidate with the sign

of the cross so that Satan will not dare look that person in the face—the lightning flash leaping forth from the cross is blinding to his eyes. In fact, it is not the hand of the priest doing the anointing, but the

hand of Christ himself. This is why the priest says, "You are baptized" rather than "I baptize you." He is the minister of the sacrament, but it is our all-powerful Lord whose hand is actually on the candidate.

Chrysostom likens baptism to marriage, with Christ as the Bridegroom. Earthly bridegrooms, he says, look at a prospective bride's attributes—her appearance, her station in life, the amount of money she has, her moral standards. But the divine Bridegroom does no such evaluating. He accepts His bride—meaning each of us as coming to baptism—just as she is.

Chrysostom writes of Christ the Bridegroom: "Even if someone is ugly, or poor as can be, or lowborn, or a slave, or an outcast, or maimed, or burdened by the weight of sins, the Bridegroom does not split hairs, nor is He inquisitive, nor

### Troparion - Tone 8

Grace shining forth from your lips like a beacon has enlightened the universe;  
 It has shone to the world the riches of poverty;  
 It has revealed to us the heights of humility.  
 Teaching us by your words, O Father John Chrysostom,  
 Intercede before the Word, Christ our God, to save our souls.

does He demand an accounting. The gifts he gives are a master's munificence and grace."

# Message from Our Rector

Dear Brothers and Sisters in Christ,

Parents who desire the best possible lives for their children never hesitate to entrust their children to God and to His service, both before and after their birth, and throughout their lives. In ancient times, many of God's people were not content with a mere well-intentioned consecration of their children. Therefore, they were inspired to offer them physically to God in their



infancy, by the hands of the priests in the Temple in Jerusalem, even to be lodged in apartments that were part of the Temple complex. These children were brought up assisting the priests and Levites in the sacred ministry. Thus Samuel and others were dedicated to God in their tender age. There were also apartments in which women devoted themselves to the divine service in the Temple: e.g. Josabeth, the wife of Joiada, and Anna, the daughter of Phanuel. It is the Church's ancient tradition that the Ever-Virgin Mary was thus solemnly offered to God in the Temple in her infancy (at the age of three) by her parents, Joachim and Anna. This offering

of the Theotokos to God is commemorated each year on November 21<sup>st</sup>, with the Great Feast of the Entrance of the Theotokos in the Temple—also known on western liturgical calendars as the Presentation of the Virgin Mary.

This feast offers us the opportunity to reflect upon the most excellent, most sublime role played by Mary of Nazareth in the history of our salvation. And to give thanks to God for

the great gift she received from God in being called to be the Mother of the Savior. The feast also reminds us that, just as the Theotokos was prepared to give the gift of her life back to God by being presented in the Temple, by meditating on the Word of God, and by participating in the daily cycle of prayer and worship in the Temple liturgy, we also are prepared to give our lives to God by listening to His Word in the Holy Scriptures, and, most especially, by our participation in the Divine Liturgy.

This feast takes place less than a week into the Nativity Fast- an entire season of prayer and fasting in which we focus on

preparing the way of the Lord... a period of time in which we prepare ourselves spiritually to celebrate the mystery of the Incarnation which we celebrate on the Feast of the Nativity of Christ. This year, the Feast of the Entrance of the Theotokos also falls a full week before Thanksgiving Day, our national holiday which is set apart to recognize God's blessings. Please make the special effort to attend Liturgy on this day and to include it as part of your celebration of Thanksgiving, a week-early expression of your gratitude to God for all His blessings.

Be assured that I am grateful for all of you who are part of our lives at Saints Peter and Paul Church. Our parish community has been greatly blessed by the Lord. 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 each and every day of our lives be a time of grateful thanksgiving.

With love in the Lord,

*Father David*

## 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, 2013

Return completed form to Stephanie Homyak.



# 2013 Diocesan Assembly Summary

*Walter Booriakin*

The 2013 Diocese of the West Assembly was held at the Protection of the Holy Virgin/St. Seraphim of Sarov Church in Santa Rosa, CA.

Registration and Vespers were on the 7<sup>th</sup> of October and the 3 sessions of the Assembly were held on the 8<sup>th</sup> and 9<sup>th</sup> of October.

The first Session was moderated by Father David Brum. Fr. Ian MacKinnon opened the meeting by thanking Fr. Lawrence Margitich for hosting this gathering.

Minutes from last year's Assembly were accepted with little discussion

Archbishop Benjamin expressed thanks to Fr. Margitich for hosting the Assembly and then presented a portrait of St. Tikhon to the host parish. He gave thanks to all who worked here, prepared for the All American Council (AAC) and the election of Archbishop Tikhon as the Metropolitan. He then mentioned the Metropolitan's visit to Holy Trinity Cathedral in San Francisco. Archbishop Benjamin stated he was grateful for less travel to Syosset. The election of the Diocese of Alaska bishop (Fr. David Mahaffey has been nominated) will take place later this year and Archbishop's duty as Locum Tenens will end. This year he has traveled 217 days, visited 61 parishes, and participated in the installation of Metropolitan of Antioch. Most churches in the diocese are in good shape. Every parish within the Diocese of the West must submit a report certifying completion of sexual misconduct training. Everyone in a position of authority or anyone who comes in contact with young people in an official function must undergo this training. The Diocese of the West will send out a request for reports certifying completion of this training.

Monasteries are the real jewels of our diocese. We must support them. St. Barbara Monastery is starting on new chapel; Calistoga, oldest women's monastery in the U.S., is doing well; Mother Cassiana continues living a monastic life in Colorado.

The monastery of St. John in Manton had a very difficult time last year. Fr. Meletios, the superior, has left the diocese and was replaced by Monk Innocent. You can help the monastery by purchasing candles from them and through direct donations. They have a very high debt to pay off their mortgage.

The Assembly of Orthodox Bishops met this year. The main task is to prepare a plan to present at the proposed Great and Holy Council for administrative unity in North America. The progress toward this unity has been agonizingly slow but every meeting that the Bishops have presents a great opportunity for getting to know each other and hopefully the walls that separate each other will be broken down. To be one united church here in North America we must act like one. One of the challenges has been the exclusion of the Primate of the OCA from the executive committee. This has diminished the voice of the second largest church in the assembly. The church of Albania, with only one parish in North America is part of the committee while the OCA, with over 700 parishes, is excluded. The relationship of the hierarchs on the West Coast is healthy and serves as an example for others.

Archbishop Benjamin introduced new clergy in the Diocese and highlighted the distinguish service of clergy who celebrated significant milestones and those who retired or passed away.

The group that purchased the Life Giving Spring retreat in Boulder, Nevada has de-

faulted on the loan so we will be getting the property back. Also there was significant amount of damage done to the property. Diocese has engaged a lawyer and will be doing the best to recover what funds we can.

In closing, he thanked the Chancellor, Archpriest Ian MacKinnon, for his work and the treasurer, Mary Caetta, for keeping the diocese in good financial shape. Mary will be moving to Escondido, CA, probably next year. He also thanked the mission deans for their work in advising him.

Mary Caetta presented the treasurer's report. No items of interest. Budget is on track. Reminded that parishes' financial reports along with financial recap sheets for 2013 are due to her by January 30, 2014.

Fr. Lawrence Margitich gave a short presentation on the process of making frescoes at the Santa Rosa church. The project was started in July this year and will be completed by the start of lent in 2014.

Diocesan deans gave a short synopsis of the status of their respective deaneries.

Fr. Dresko and Fr. Tate presented the proposed financial arrangement with the OCA. The diocese will go from assessment to percentage payments. The new system will do away with a head count and will rely on a 10% levy on total income less restricted funds which directly benefits the church. The diocesan council approved this system which will be voted on at the next DOW Assembly and will be effective on 1 January 2015.

The proposed arrangement will be presented to OCA administration later on this year. DOW payments to the OCA will be either 30% or 35%, to be negotiated, of

*(Continued on page 4)*

# 2013 Diocesan Assembly Summary

(Continued from page 3)

DOW's income. This will eliminate the head tax that each parish now pays to the central church (for us this year it will amount to about \$5,510.) According to Mary's calculation, parishes should see their assessments reduced when this system is implemented. Should we want a more in-depth explanation of the new system, Frs. Mathew Tate or John Dresko will make themselves available to the parishes. Missions will be exempt from the system. The vote in favor of the new system was nearly unanimous, with only one vote against its implementation.

The second session was moderated by Dorothy Nowiki. Fr. Anthony Karbo described a coffee house project (Agia Sophia) in Colorado Springs. Orthodox clergy use this project to expose the customers to the Orthodoxy. One of the converts from this effort is Fr. Andreas Bloom. So far, about 30 people have been converted and hundreds were exposed to Orthodoxy. In the 8 years that the coffee house has been in existence, it was voted the best coffee house for 7 years.

Fr. Mathew presented a slate of candidates for the Diocesan Council:

Clergy: Fr. Andrew Cuneo and Deacon George Shumaik

Laity: Mary Caetta and Dorothy Nowiki

Metropolitan Council Rep: Fr. John Dresko

Auditors: Fr. David Brum, Maha Esthephan, and Deacon Pilipenko

The slate was elected unanimously.

Fr. John Dresko gave a report on the meetings of the Metropolitan Council: He replaced Fr. David Lowell, who is off to England for studies at Oxford. He noted a positive working relationship between the

council and Metropolitan Tikhon. A balanced budget of just under 2 million was passed although it was presented as a deficit budget initially. It included a 5% pay cut for Metropolitan Tikhon, Frs. Jillions and Tossi. Work is underway on a new web page for the OCA web site. The next All American Council will be held in Atlanta, Georgia in July 2015. The pension board proposed changes in contribution levels from 6% to 8%. The participation will be mandatory and will begin 1 January 2014.

Fr. John Schroedel from Hawaii talked about a new mission which was started this year in Hilo, Hawaii. This is the second Orthodox community on the Big Island, the other being St. Juvenaly at Kona, Hawaii which is on the opposite side of the island. Fr. John will serve the two parishes on alternate Sundays.

The third session was moderated by Fr. David Brum. John Della Monica presented the Capital Improvement Fund program. The purpose of this program is to provide capital for helping churches secure loans for capital projects. The concept is for established churches to provide funds to this program to lend to missions and churches that are undertaking building projects. Funds will be administered by a group of Orthodox individuals possessing the appropriate skills necessary to supervise this type of a program (CPAs, Investment Bankers, etc.) Some funds may come from church friendly banks like the Bank of the West. It will accept donations or investments. Vetting will be done by a board which will oversee the Fund operations. An investment license will be obtained from the State of California. A Capital Campaign will start in about six months. Information will be sent out to all parishes explaining the program.

Fr. Damian Kuolt gave a brief description of his work with missions in the Mission Deanery. His next project will be to work with three families who are proposing to start a mission in the city of Bakersfield, CA.

Fr. John Strickland provided information on St. Katherine's College in Encinitas, CA (stkath.org). It is an Orthodox school and has 125 students at the present time (for the first 2 years there were only 12). The growth is primarily non-orthodox. The school has not been accredited as yet but expects to be in 8 years. Contributions/Donations are gratefully accepted.

The last order of business was the presentation of the budget by Dorothy Nowik. Accepted unanimously.

Following the Assembly, Diocesan Council met and selected SS Peter and Paul Church in Phoenix, AZ as a site for the next year's Diocese of the West Assembly meeting.

## FROM THE FATHERS . . .

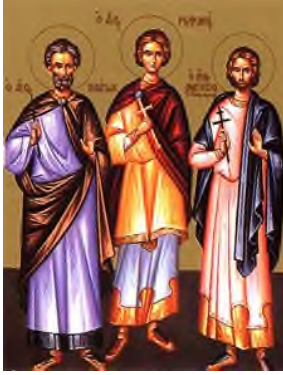
*"Ever let mercy outweigh all else in you. Let our compassion be a mirror where we may see in ourselves that likeness and that true image which belong to the Divine nature and Divine essence. A heart hard and unmerciful will never be pure."*

St. Isaac of Syria

# Plain Words for Lofty Truths

**The Epistle readings for November 18th and 19th (Luke 17: 20-37) contain one of Jesus' extended teachings, and give us a lot to think about during these first days of the Nativity Fast.**

Jesus is answering a question that the Pharisees have posed to Him: When will the Kingdom of God come? They seem to expect that the time of its coming will be clearly marked with signs, and Jesus wants them to understand that this is not the kind of Kingdom they should expect or seek. So He tells them, "The Kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." He is describing the Kingdom as a reality that is already present, both in His Person and in their hearts if they are ready to follow Him. Nor should they be deceived about His Second Coming, going along with anyone who tells them, "Lo, there!" or "Lo, here!" Don't go with such people, because the coming of the Son of Man "in His day" will be as clear as when the "lightning flashes



and lights up the sky from one side to the other." But before that, many other things must happen, including His suffering and rejection by His own generation.

When they ask Him not when but where His words will be fulfilled, He gives an indirect answer, but one that uses plain language: The Second Coming will be evident, as unmistakable as when vultures gather around a carcass.

On November 18th we remember the Holy Martyr Plato (or Platon), who also used plain words, especially comparisons, to help people understand the Gospel. Many times he also used these comparisons to challenge the thinking of those he encountered. For example, living as he did in a time of persecution of Christians, he like many others was tortured for his faith. He told his persecutors to be even harsher, so that the comparison between their inhumanity and his endurance could be more clearly seen, providing evidence that a believer would undergo any suffering for the truth of Christ.

When one of his jailers spoke admiringly of

the famous philosopher Plato, he was quick to say that he and that earlier Plato were alike in name only: "I learn and teach to others the wisdom of Jesus Christ; that philosopher taught the wisdom that is folly." He was referring to the words of Saint Paul in I Corinthians 1: 22-25

Denied food or drink for eighteen days, he managed to survive and retain consciousness. When his jailers expressed their amazement, he told them, "You get your satisfaction from food; mine comes from prayer to God. You take joy in wine, but I rejoice in Christ, Who is the true Vine."

## Kontakion - Tone 3

Your holy memory delights the universe, O Plato, bring us together to honor you in our joy!  
With hymns we praise your great deeds  
crying out to you with faith:  
"Save our land from its enemies, O Holy one!"

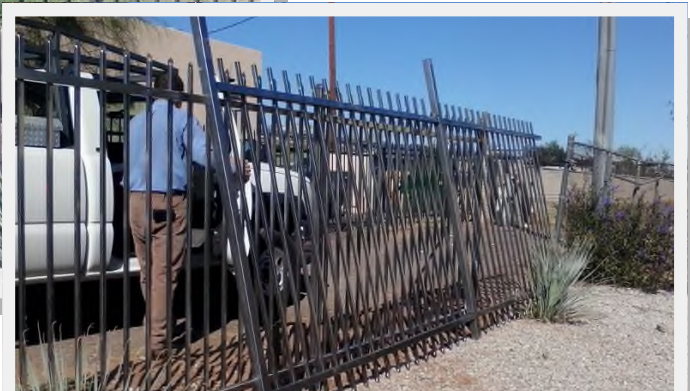
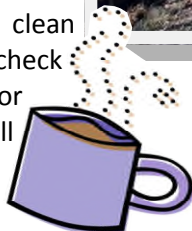
We know that silence can sometimes be more powerful than words. But plain words, carefully chosen and readily understandable, can express the lofty truths that form our faith.

*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>.*

## More Bits and Pieces ...

### COFFEE HOUR

Coffee hour provides an opportunity for fellowship; a chance to catch up with old friends and make new friends. Please help support coffee hour. How? Consider making a cash donation to cover supplies, donating staples for coffee hour (we can always use coffee, peanut butter and jelly), or helping to clean up! For more ideas, check with Tania Booriakin or Marty Gala. Let's all pitch in and help!

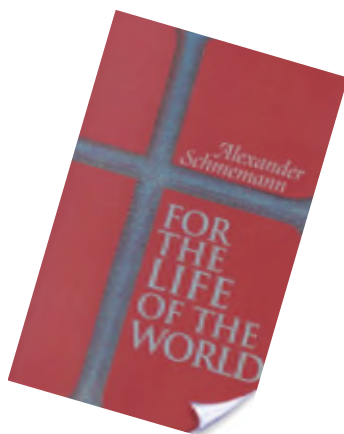


Construction on the new fence on the west and north sides of the church began November 1st. Workers were hard at work again Saturday.

# Who is in Delusion?

A recent issue of Time Magazine contained an interview with Richard Dawkins, a biologist and popular author well-known for his vehemently atheistic opinions. As part of the interview, a reader asked, "Given how little we know about the universe, how can we possibly be sure there is no God?"

Dawkins' answer: "There are all sorts of things we can't be sure of—we can't be sure there are no leprechauns and fairies. Science in the future is going to be revealing all sorts of things which we have no idea of at present, but it's extremely unlikely that it would happen to home in on an idea from a Bronze Age tribe in the desert." With typical disdain, he breezily equates belief in God's existence with belief in leprechauns and fairies.



Dawkins claims that reliable truth must be based on evidence. He has no use for religious faith, which he calls "blind trust in the absence of evidence." Yet his answer to the Time Magazine reader is not at all based on evidence. He says that it's "highly unlikely" that science will "home in on" the God of the ancient Scriptures. Where's the evidence for such a statement? What facts is it based on? How does he know this?

In giving such an answer, Dawkins unwittingly displays his own faith, his absolute certainty that only science can reveal truth. It's a very dogmatic faith, too. It leads him to claim that anyone who doesn't share it is deluded, holding onto an "infantile" idea, a relic from a superstitious era in human history.

This exclusive faith in science is the basis for the title of one of Dawkins' best-known

books, "The God Delusion." He writes that a world without God would be a better one, because religious faith cripples people's minds.

The Orthodox Church knows about delusion. In the baptismal service, God is asked to remove far from the one being baptized his or her "former delusion." In his book "For the Life of the World" Father Alexander Schmemmann describes baptism as God's gift to bring us out of delusion into truth. He writes: "The world from which the human being has received his life, and which will determine this life, is a prison. The Church did not have to wait for Kafka or Sartre to know it. But the Church also knows that the gates of this hell have been broken and that another Power has entered the world and claimed it for its true Owner."

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## Around SS Peter & Paul

### NOVEMBER BIRTHDAYS/ANNIVERSARIES

Marty and Joe Gala  
November 13

Father David  
November 16

Nancy Tarasevich  
November 19

Nick Kossob  
November 24

Will Osolinsky  
November 27

**Many Years!**  
**Mnogaya Leta!**

### NATIVITY FAST

The Nativity fast begins on Friday, 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:

Ann Garza  
Rose Koval

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

# Bits and Pieces

## HAPPY THANKSGIVING

Happy Thanksgiving to all our parishioners, families, and friends. As we gather with family and friends, we also have in our thoughts and prayers all those who are unable to join with their loved ones on this special holiday, especially those in service to our country overseas.



## ENTRANCE OF THE THEOTOKOS

The Feast of the Entrance of the Theotokos will be celebrated on Thursday, November 21. The Divine Liturgy will be held at 9:00 a.m. Vespers are the preceding evening at 6:00 p.m. and will be followed by Faith Formation Class at 7:00 p.m.

The main theme of the feast of Mary's entrance to the Temple, repeated many times in the liturgical services, is the fact that she enters the Temple to become herself the living temple of God, thus inaugurating the New Testament in which are fulfilled the prophecies of old that "the dwelling of God is with man" and that the human person is the sole proper dwelling place of the Divine Presence.

## NATIVITY FAST

The annual period of prayer and fasting that leads us into the celebration of the Lord's Nativity begins on November 15. Check your calendars or speak with Fr David if you have any questions concerning the requirements of this special fast period.

## CHRISTMAS BAKE

The remaining dates for baking nut, poppy and apricot rolls are: Wednesday, November 13; Saturday, November 16; and Tuesday, November 19. To complete these bake days there is a need for dough rollers, spreaders, bakers, dishwashers, wrapping of rolls and cleanup of the kitchen. If you can volunteer to help on these bake dates, please see Elizabeth Michel after services on Sunday. If you ordered any rolls, you may start picking them up Sunday, November 3.



## FAITH FORMATION CLASSES

Our series of Faith Formation Classes continues. Please join us in learning more about our faith, how to live it, and how to share it. Classes are held on Wednesday evenings at 7:00 in the parish hall. Please note that there is **no class** on Wednesday, November 27, the night before Thanksgiving.

## 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.

ity.

## FROM THE CHURCH TREASURER

The last two months of the year are now upon us. Now is your last chance to make sure your 2013 church pledges/donations/contributions are in and accounted for in this year. Please make every effort to contribute. The church has again had a financially challenging time this year, as have all of us. We would at least like to 'break even' with our operating income & expenses. Please consider the church in your year-end financial planning, especially for tax purposes. Please make every effort to make your year end 2013 contributions prior to December 31st. Any monetary contribution received in January 2014 will be attributed to 2014, as the church's 2013 accounting books will be closed. If you have any questions, please see David in the church office.



## 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.

## NITALIA'S BLANKETS: BLANKETS THAT WARM THE SOUL

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 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.***

# November 2013

| Sun  | Mon   | Tue   | Wed  | Thu   | Fri   | Sat   |
|--|---|---|--|---|---|---|
|  <p><b>NITALIA'S BLANKETS</b><br/>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 7 for details.</p> |   |   |  |   |   | <p><b>1</b></p> <p>Shuisskaya Hodigitria Icon</p> <p><b>CHRISTMAS BAKE</b></p> <p>5:00pm Great Vespers</p>      |
| <p><b>3</b></p> <p>8:30am Hours<br/>9:00am Divine Liturgy</p> <p><b>Church School</b></p>  | <p><b>4</b> <b>5</b> <b>6</b> <b>7</b></p> <p><b>Parish Christmas Card</b><br/>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, 2013.</p> |   |  | <p><b>8</b> Synaxis of Archangel Michael and the Others</p> <p>7:00am Divine Liturgy</p>                                  | <p><b>9</b> Icon "She Who is Quick to Hear"</p> <p>5:00pm Great Vespers</p> |   |
| <p><b>10</b></p> <p>8:30am Hours<br/>9:00am Divine Liturgy</p> <p><b>Church School</b></p> <p><b>MBAS Meeting</b></p>  | <p><b>11</b></p> <p>6:00pm <b>Council Meeting</b></p>   | <p><b>12</b></p>                              | <p><b>13</b> St John Chrysostom, Archbishop of Constantinople</p> <p><b>CHRISTMAS BAKE</b></p> <p>7:00pm Faith </p> | <p><b>14</b> Holy Apostle Philip</p>  | <p><b>15 BEGINNING OF NATIVITY FAST</b></p>                                 | <p><b>16</b> Holy Apostle &amp; Evangelist Matthew</p> <p><b>CHRISTMAS BAKE</b></p> <p>5:00pm Great Vespers</p> |
| <p><b>17</b></p> <p>8:30am Hours<br/>9:00am Divine Liturgy</p> <p><b>Church School</b></p>   | <p><b>18</b></p>  | <p><b>19</b></p> <p><b>CHRISTMAS BAKE</b></p> | <p><b>20</b> Forefeast of the Entry</p> <p>6:00pm Vespers<br/>7:00pm Faith </p>                                     | <p><b>21</b> Entrance of the Theotokos</p> <p>9:00am Divine Liturgy</p>   | <p><b>22</b></p>  | <p><b>23</b></p> <p>5:00pm Great Vespers</p>  |
| <p><b>24</b></p> <p>8:30am Hours<br/>9:00am Divine Liturgy</p> <p><b>Church School</b></p>   | <p><b>25</b> Leavetaking of Entry</p>   | <p><b>26</b></p>                              | <p><b>27</b> Znameniyе Icons: Kursk-Root &amp; Others</p>  | <p><b>28</b> <b>THANKSGIVING</b></p>  | <p><b>29</b></p>  | <p><b>30</b> St. Andrew</p> <p>5:00pm Great Vespers</p>   |
|  <p><b>Faith Formation Classes</b><br/>Wednesdays at 7:00 pm</p>  |   |   |  |   |   |   |