

# SS Peter & Paul Orthodox Church Newsletter

Volume 17 Issue 11

November 2017

## October Council Highlights

- ✘ September Operating Income was \$11,257.41 and Operating Expenses were \$10,361.67 resulting in a positive income of \$895.74 for the month.
- ✘ Deacon John's ordination will take place at the end of the year.



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## The Continuing Conflicts in Corinth

**On November 25th the Church remembers Saint Clement of Rome, who is one of the Apostolic Fathers.**

That title is given to a group of men who taught and defended the faith in the first centuries of Christianity, when problems and wrong teachings abounded. Saint Clement is the first of these Fathers, and his "Letter to the Corinthians" is one of the earliest existing Christian documents outside the New Testament.

The details of Clement's life are not well-known. He "saw the blessed Apostles and conversed with them, and had still ringing in his ears the preaching of the Apostles and had their tradition before his eyes..." as Saint Irenaeus writes. Most historians agree that he is the person Paul refers to in Philippians 4:3 as "Clement, and the rest of my fellow workers, whose names are in the Book of Life".

He was the third successor of Saint Peter as Bishop of Rome, and served from about 92 to 101 A.D. Those years were not easy, because Clement attracted people to the Christian faith, rousing the fear and ha-

tred of still-powerful pagans.

But Clement's letter to the Corinthians, written a decade before his episcopal consecration, was not a response to problems with pagans. It was an effort to bring peace to the deeply divided members of the Church at Corinth.

Already, years earlier, Saint Paul had addressed serious problems in Corinth. Greed, lust and mutual disrespect were threatening the stability of the Church there. Paul's letters had to confront these things, and also defend his apostolic authority, which was being questioned and denigrated.

The disunity in Corinth continued. Clement sent his letter because one younger faction had conspired to depose the older leaders. Gently but gravely, he reminded them of their Christian duty to love and respect one another.

The letter's opening greeting is from "the Church of God which sojourns in Rome to the Church of God which sojourns in Corinth." This reminds us that then, as now, the Church has seen herself as a "sojourner" and not a permanent resident in this earthly realm.

Another part of the letter shows that the Church faced difficulties from many directions. Clement writes that "owing to the sudden and repeated calamities and misfortunes which have befallen us we must acknowledge that we are somewhat tardy in turning our attention to the matter is dispute among you, beloved..." The "calamities and misfortunes" may be imperial persecutions, or the eruption of Mount Vesuvius in the year 79, which caused a devastating fire in Rome.

Clement doesn't hold back in admonishing Corinth's Christians. He deplores "that abominable and unholy sedition, alien and foreign to the elect of God, which a few rash and self-willed persons have enflamed to such madness..."

Yet he also urges them to turn to God, confident that He will not be angry over our sins forever. Clement writes that Scripture tells us to "take shelter in your rooms for a little while, until My wrath subsides. Then I will remember the good days, and will raise you from your graves."

# Message from Our Rector

Dear Brothers and Sisters in Christ,

Among my childhood memories are those of visiting various local amusement parks, county fairs, and other public amusements such as water parks.

A highlight of most of those visits was the opportunity to slide down the large slides and water slides that are pretty standard in those venues. I most especially remember the feelings of expectation and anticipation (and maybe a little fear of heights) that I had before actually sliding down these slides, either on a burlap sack or with streaming water all around. Many of you will remember the same experience. I would climb the steps or ladder, sit down at the top of the slide, survey its height and length to gauge how far it was to the bottom, and then push (or be pushed-off), to careen the length of the slide and end up at the bottom, sometimes relieved but always happy and laughing. To me, sitting at the top, waiting for the moment of push-off, was generally the most exciting part of the "ride." The sense of anticipation of what was to come was very real and a very integral part of the overall experience. Maybe even the most fun.



I recall these memories again, at the beginning of the month of November. The beginning of November is kind of like being at the top of a slide, waiting to push off. As we enter November, we see before us the beginning of the Nativity Fast that spiritually prepares us and leads us into our celebration of the Nativity of Christ. It also signals, in a more general sense, that the beginning of the holiday season is right ahead of us as we begin our preparations for the Thanksgiving Day holiday, for trips to visit friends or loved ones, or preparing to welcome friends and loved ones into our homes. The beginning of November also signals that it's time to prepare to begin our preparations for the days and weeks that are right before us. While some might dread the additional spiritual (and physical) demands and expectations placed upon us by the Nativity Fast and while some might shrink from the added work, additional activities, and greater stress (often self-imposed) of the holiday season, I find the prospect of it all to be, in itself, a great opportunity. Maybe our early-November thoughts are already turning to shopping, decorations, festive meals and parties, and holiday travel. Yet, right before we get into hectic plans and frenetic behav-

ior and before we begin to be distracted by the additional stresses that might be a part of our lives at this time of the year, we are given the opportunity to place everything within its proper context, right now and in this moment.

Let's enter into these days in a spirit of expectation and anticipation, surveying the days that lie before us. But let's enter these days with the proper spirit of expectation, not with dread or trepidation. The Nativity Fast (which begins November 15, less than two weeks away!) gives us the opportunity to step back and prioritize how we will approach these days. The Fast provides us with the welcome chance to prepare now so that we can enter fully into the joy of the holiday season that lies ahead of us when the holidays (holy days) finally arrive. Like sitting at the top of a slide, surveying what lies before us, we see where we're going and look forward to getting there. May the weeks and days ahead of us in the Nativity Fast provide us all with the opportunity to enter fully into the joy of the feast!

With love in the Lord,

*+Bishop Daniel*

## 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 10, 2017 *Return completed form to Stephanie Homyak.*



# Entrance of the Theotokos into the Temple

*Today is the prelude of God's pleasure and the proclamation of man's salvation. The Virgin is clearly made manifest in the temple of God and foretells Christ to all. Let us also cry out to her with mighty voice, "Hail, fulfillment of the Creator's dispensation."*

-Apolytikion for the Feast of the Entrance

One of the Twelve Great Feasts, and the first major feast of the Advent period, is that of the **Entrance of the Mother of God into the Temple** at Jerusalem. As the hymn for the feast says, the Entrance of the Mother of God into the Temple is the "prelude" of God's plan for Salvation: the Incarnation.

The details of the feast (Gr: Η είσοδος της Θεοτόκου

στον Ναό; Ru: Введение во храм) are recounted in the 2nd century writing, the *Protoevangelion of James*, which details the birth and early life of Mary, before the Annunciation of the divine plan for her to be the Mother of God. After God granted a child to the elderly couple Joachim and Anna, it was decided that she would be entirely dedicated to God. And so, when their girl was three, Mary was brought by her parents to the Temple in Jerusalem.

## The Icon

Although the texts of the event are ancient, the feast didn't appear in the Church until the 6th century A.D., and then only in the East. The feast was not introduced to the West until after the Great Schism, as late as the 14th century. Neglected in the West, it is one of the Twelve Great Feasts of the Orthodox Church and, as mentioned, the prelude to the Nativity of Christ: Christmas. The relatively late introduction of the feast to the

Church means that icons are also relatively late, normally after the 11th century. As a result, the icons show little variation from the 15th Century example given above.

The infant Mary is shown as a small adult, wearing even the same clothing (red-over-green, with the three stars of perpetual virginity) as in icons of her as an adult. She is racing towards St Zacharias at the entrance of the Temple, dressed unmistakably as the High Priest and with halo, who stoops down to greet her. In her wake she leaves her parents Ss Joachim and Anna (also with halos), and the retinue of young maidens who accompanied the holy family to the Temple.

All of this is as it's described in the *Protoevangelion*. On lifting up the young Theotokos, Zacharias declares:

*"It is in you that He has glorified your name in every generation. It is in you that He will reveal the Redemption that He has prepared for His people in the last days."*

Mary was then raised in the temple, with the other maidens, until she reached puberty. At this point, the Gospels take up the narrative: her betrothal to the widower Joseph, the Annunciation, and the birth of Christ. Church tradition further states that during Mary's time in the Temple, she was lead into the Holy-of-Holies – the most sacred part of the Temple – where she was attended to by angels. This is shown in the icon, where Mary is seemingly at the top of a tall tower; this is figurative, as the Holy-of-Holies was not at the top of a tower, but behind a veil (which is also sometimes shown in icons,

flung back).

The Temple is usually shown in the background, often depicted anachronistically as a church building with cupolas and crosses. Depicting the Jewish Temple as a Christian church is done deliberately, rather than in ignorance, in this and other icons: these holy images show the spiritual reality of the Jewish Temple, which prefigured in both form and use the things completed by the Jesus Christ's birth by the Virgin Mary. Often, a cloth is shown draping over the whole scene, indicating that the icon's main scene is actually happening inside the Temple. Thus, the outside and the inside of the building is shown simultaneously; a common iconographic technique used in other icons such as the Nativity of the Mother of God and the Presentation of Christ in the Temple.

The icon below, from 14th Century Russia, contains all these features but is rare in also showing Mary's future fiancée – St Joseph – on the left. His hands are covered, in reverence, anticipating his future betrothal to the future Mother of God, pure virginal vessel of the Son of God.



Today, the most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasure of God, enters the house of the Lord, bringing the grace of

the Divine Spirit. The Angels of God praise her. She is the heavenly tabernacle.

Reprinted from <https://iconreader.wordpress.com/2011/11/20/entrance-of-the-theotokos-into-the-temple/>

# Image of a True Disciple: The Gadarene Demoniac

Fr. Steven Kostoff

One of the most challenging narratives in the Gospels is the healing of the Gadarene demoniac [Mark 5:1-20; Matthew 8:28-34; Luke 8:26-39]. This dramatic event, which reveals the power of Christ

over the demons, will appear to the 21st century mind as either archaic or even primitive. We may listen with respect and sing "Glory to Thee, O Lord, glory to Thee!" upon the completion of the reading, but "wrapping our minds" around such a narrative may leave us baffled, if not shaking our heads. The spectacle of a man possessed by many demons, homeless and naked, living



among the tombs, chained so as to contain his self-destructive behavior, is not exactly a sight that we encounter with any regularity, to state the obvious. (Although we should acknowledge that behind the walls of certain institutions, we could witness to this day some horrible scenes of irrational and frightening behavior from profoundly troubled and suffering human beings). Add to this a herd of swine blindly rushing over a steep bank and into a lake to be drowned, and we must further recognize the strangeness of this event. This is altogether not a part of our world!

Yet, there is no reason to doubt the veracity of the narrated event, which does appear in three of the Gospels, though with different emphases and details—in fact there are two demoniacs in Saint Matthew's telling of the story! It is always instructive to com-

pare the written account of a particular event or body of teaching when found in more than one Gospel. This will cure us of the illusion of a wooden literalism as we will discover how the four evangelists will present their gathered material from the ministry of Jesus in somewhat different forms. As to the Gadarene demoniac, here was an event within

the ministry of Christ that must have left a very strong impression upon the early Church as it was shaping its oral traditions into written traditions that would eventually come together in the canonical Gospels. This event was a powerful confirmation of the Lord's encounter and conflict with, and victory over, the "evil one." The final and ultimate consequence of that victory will be revealed in the Cross and Resurrection.

Whatever our immediate reaction to this passage, I believe that we can recognize behind the dramatic details the

disintegration of a human personality under the influence of the evil one, and the reintegration of the same man's personhood when healed by Christ. Here was a man that was losing his identity to a process that was undermining the integrity of his humanity and leading to physical harm and psychic fragmentation. I am not in the process of offering a psychological analysis of the Gadarene demoniac because I am ill-equipped to do so and I do not believe that we can "reduce" his horrible condition to psychological analysis. We are dealing with the mysterious presence of personified evil and the horrific effects of that demonic presence which we accept as an essential element of the authentic Gospel Tradition. The final detail that indicates this possessed man's loss of personhood is revealed in the dialogue between himself and Jesus.

"Jesus then asked him, 'What is your name?' And he said, 'Legion,' for many demons had entered him" [8:30].

To be named in the Bible is to receive a definite and irreducible identity as a person. It is to be "someone" created in the "image and likeness of God." It is the role of the evil one to be a force of disintegration. The "legion" inhabiting the man reveals the loss of his uniqueness and the fragmentation of his personality. Such a distorted personality can no longer have a "home," which is indicative of our relational capacity as human beings, as it is indicative of stability and a "groundedness" in everyday reality. The poor man is driven into the desert, biblically the abode of demons.

*(Continued on page 6)*

# Bits . . .

## MEMORY ETERNAL!

To the newly-departed Servants of God:

- +Peter Cunningham
- +Matushka Marie Kreta
- +Joseph Delsante, Sr.
- +Carol Weiss

May they be granted rest with the Saints in the Kingdom of Heaven .

## T/YAL VOLUNTEER AT FANS

Our Teen and Young Adult League volunteered at the FANS Across America donation facility on Saturday, October 28th. Mara Hecht, Nick and Alexander Enoch, Nick and Teresa Bock, Yiota Soublis, and Stephanie Homyak helped organize donations and package items for families in need. Need someone to fold and organize kids jeans? Teresa is your go-to person. Diapers counted and packaged. Then call Alex, Nick and Nick!



FANS Across America provides daily living necessities for homeless students and families in transition and victims of domestic violence. If you live in the east valley, you may want to consider volunteering there. You will find it a very humbling and worthwhile experience.

*"I want to thank you again for all the wonderful help you provided for us this past Saturday. We're truly humbled your group would take their time on a Saturday to assist our clients. Thanks also for arranging the huge donation as well as the volunteer help! Your compassion to assist others is amazing!"*



Linae Stoner,  
FANS Across America

## MAKING CHARITABLE GIFTS

The best value often comes from donating appreciated assets (such as stocks), because donors can get a **full** deduction, while skipping capital-gains tax, on the asset's growth. Cash donations to charities are often deductible up to 50% of adjusted gross income, while the limit for gifts of other assets is often 30%. Possible not allowed portions of the total gift for that particular year are usually carried over to future years as further deduction(s). **SS Peter and Paul is eligible to receive these types of gifts or donations.**

Are you concerned that the charitable deduction could shrink next year? If so, make a large donation to a "donor-advised" fund and thus qualify for a full write-off within the current year. Assets can then grow tax-free in the "donor-advised" fund until the donors specify tax-free recipients, such as your church, in later years. There's no deduction at that point.

SS Peter and Paul aspires to acquire surrounding property as it becomes available on the market for further expansion (**parking**) and growth purposes. In order to be able to take advantage of these availabilities when the time comes, the church will need to have the financial reserves available so to be able to act when the time comes. Please consider your church in your financial and estate planning.

## SUNDAY PARKING

To help accommodate all the cars on Sunday, Bamboo Bakery allows us to use their parking lot for overflow parking. If all the spaces in the church parking lot are filled, please park across the street in the bakery parking lot rather than double parking. This will allow access for emergency

vehicles when needed, and minimize the chance of fender benders.

## CONGRATULATIONS

We had the joy of welcoming Michael, Brittany, Joshua, Grace, Aubree, James, and Emily Anderson into the church on Saturday, November 4, 2017. Congratulations and Many Years to the newly-baptized servants of God!



# Image of a True Disciple: The Gadarene Demoniac

(Continued from page 4)

Once again, we may stress the dramatic quality of this presentation of a person driven to such a state, but would we argue against this very presentation as false when we think of the level of distortion that accompanies any form of an “alliance” with evil—whether “voluntary or involuntary?” Does anyone remain whole and well-balanced under the influence of evil? Or do we rather not experience or witness a drift toward the “abyss”?

Then we hear a splendid description of the man when he is healed by Christ! For we hear the following once the demons left him and entered into the herd of swine and self-destructed (the ultimate end of all personal mani-

festations of evil?).

“Then the people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid” [8:35].

“Sitting at the feet of Jesus, clothed and in his right mind.” This is clearly one of the most beautiful descriptions of a Christian who remains as a true disciple of the Master. This is the baptized person who is clothed in a “garment of salvation” and who is reoriented toward Christ, the “Sun of Righteousness.” The image here is of total reintegration, of the establishment of a relationship with Christ that restores integrity and wholeness to human life. It is

also an image of peacefulness and contentment. Our goal is life is to “get our mind right,” which describes repentance or that “change of mind” that heals all internal divisions of the mind and heart as it restores our relationship with others. Jesus commands the man “to return to your home, and declare how much God has done for you” [8:39]. We, too, have been freed from the evil one “and all his angels and all his pride” in baptism. In our own way, perhaps we too can also proclaim just how much Jesus has done for us [cf. 8:39].

Reprinted from the Orthodox Church in America web site, <https://oca.org/reflections/fr.-steven-kostoff/image-of-a-true-disciple-the-gadarene-demoniac>.✘

## Around SS Peter & Paul

### NOVEMBER BIRTHDAYS/ANNIVERSARIES

November 1	Peter Gill
11	Fr. David Balmer Gary Schutter Teresa & Nicholas Bock
12	Marie Lobb Teresa Bock
13	Marty and Joe Gala Andrew J Evans
16	Bishop Daniel
17	Susan Bieber Paul Hudson Luke Gill
18	Andrew Gill
19	Nancy Tarasevich
22	Frank & Pam Bolton
24	Nick Kossob
26	Barbara Gill
27	Will Osolinsky

### CONGRATULATIONS!

Congratulations to John and Lauren Hecht and their family on the birth of their daughter, Emma.

Emma was born on Sunday, October 8 at 12:53 am. She weighed 6 lbs, 15 oz and was 19.5 inches.



Congratulations and many years!

#### 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:

Harold Homyak

Ann Garza

Rose Kurowski

Tillie (Tatiana) Kulek

Anna Michkofsky

Vickie Kulik

Marilyn Bezkorovainy

**Many Years! Mnogaya Leta!**

*If you know of anyone else in need of*

# Bits and Pieces

## DIOCESAN CHANCELLOR

His Grace, Bishop DANIEL was recently appointed by Archbishop BENJAMIN as Chancellor of the Diocese of the West, in addition to his current duties and responsibilities as Rector of Saints Peter and Paul Church. His Grace replaces Archpriest Ian MacKinnon who is retiring as Diocesan Chancellor after serving for many years and is well known to many parishioners for his involvement in the transition period prior to the appointment of Bishop Daniel (then Fr David) to our parish.

## SAINT NICHOLAS CELEBRATION

Our annual visit from Saint Nicholas will take place during coffee hour on Sunday, December 10<sup>th</sup>. Saint Nicholas will join us in preparing for our celebration of Christ's Birth and, as he always does, distribute pre-Christmas "treats" to the young and to the young at heart.

## HAPPY 90<sup>TH</sup> BIRTHDAY

Happy 90th birthday to Harold Homyak. May the Lord grant him strength, health, blessings, and Many Years!

## BOOKSTORE

If you would like to order Nativity cards, place an order for icons for gifts or have a special book request that you would like in time for the holidays, please see Katrina Delsante soon. Shipping times become extended as we get closer to the holidays!

## 50TH ANNIVERSARY OF THE CONSECRATION OF SAINTS PETER AND PAUL CHURCH

Our current parish Temple (the second at this location) was consecrated almost 50 years ago. Saturday, May 12, 2018, will mark the Fiftieth Anniversary of the Service of Consecration that was presided by the Ever-memorable Archbishop John (Shahavskoy). Initial discussions of how we will commemorate this significant date in the life of our parish have already begun. It is anticipated that His Eminence, Archbishop BENJAMIN will preside at the commemorative Liturgy on Sunday, May 13<sup>th</sup>. Please step forward with any suggestions you might have regarding how to commemorate this event.

## BAPTISMS

**November 4, 11:00 am**- Michael, Brittany, Joshua, Grace, Aubree, James, and Emily (Anderson)

**November 8, 10:00 am**- Mikhail (Dolenko)

**November 11, 11:00 am**- Sophia (Anderson)

**November 18, 10:00 am**-Emma (Hecht)

## NATIVITY FAST

On November 15 each year, we enter into the period of preparation for the celebration of Christ's Nativity which we call the *Nativity Fast*. The Nativity Fast enables us to focus on the true meaning of the feast we celebrate and the holiday customs we observe. Check your church calendars in order to see what is and what isn't allowed as part of this special fast. Take the fast seriously. Enter into with sincerity. Embrace the challenge. The spiritual fruits arising from keeping the fast will enrich your celebration of the Lord's Nativity.

## THANKSGIVING HOLIDAY

Each year, as a nation, we pause on the fourth Thursday in November to observe the Thanksgiving Day holiday. Far from being simply the beginning of the Christmas shopping season, Thanksgiving Day reminds us that everything we have is a gift from God. As we hear at each Divine Liturgy, in the Prayer before the Amvon: *Every good gift and every perfect gift is from above, coming down from the Father of lights...* (James 1:17). The perfect way for us to give thanks to God at this time of the year is to reach out to those in need. As throughout the rest of the year, all canned and dry goods which are brought to our church are shared with those in need—all of whom, regardless of where they live, are our neighbors.

## FEAST OF THE ENTRANCE OF THE THEOTOKOS

November 21 is the Great Feast of the Theotokos in the Temple. Vespers will be held on Monday, November 20 at 6:00 p.m. The Divine Liturgy of the Feast will be celebrated on Tuesday, November 21, at 9:00 a.m.

## ST. NICHOLAS COMMUNITY OUTREACH

The Nativity season approaches and we have begun the (now) annual Christmas outreach program for our neighbors down the street. Forms have been passed out to parishioners to adopt a child or two, and to donate toward the well-needed food baskets. The sign-up forms have been delivered to the Manager at *Palms on Monte Vista Apartments* for distribution to the needy tenants.

The St Nicholas Party in our Community Center will be held at 10 a.m. on Saturday December 9. All are welcome to attend. Please get your adoption and donation forms in quickly to help with our planning and shopping.

## MBAS

Thank you to everyone who gave of their time and talents to help with the roll bakes. We couldn't have done it without your assistance. Our last roll bake will be Saturday, November 18th.

The Myrrhbearers Altar Society will be meeting on November 12, 2017. We invite all women to join us.

## 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.

## FROM THE CHURCH TREASURER

The last two months of the year are now upon us. Now is your chance to make sure your 2017 church pledges/donations/contributions are in and accounted for in this year. Please consider the church in your year-end financial planning, especially for tax purposes. Year-to-date donation statements will be available later this month. Please be sure to turn in your donations for 2017 *prior* to December 26th. Money received after then will be attributed to 2018.

# November 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p>			1 Cosmas and Damian	2	3	4 11:00 am Baptisms Michael, Brittany, Joshua, Grace, Aubree, James, and Emily (Anderson) <b>NUT ROLL BAKE</b> 5:00pm Great Vespers
5 8:30am Hours 9:00am Divine Liturgy <b>Church School</b>	6	7 10:00am Baptism Michael Dolenko <b>NUT ROLL BAKE</b>	8 Synaxis of Archangel Michael and the Others	9	10	11 11:00 am Baptism Sophia Anderson 5:00pm Great Vespers
12 8:30am Hours 9:00am Divine Liturgy <b>Church School MBAS Meeting</b>	13 St John Chrysostom, Archbishop of Constantinople	14 Holy Apostle Philip <b>6:00pm Council Meeting</b>	15 <b>BEGINNING OF NATIVITY FAST</b>	16 Holy Apostle & Evangelist Matthew	17	18 10:00 am Baptism Emma Hecht <b>NUT ROLL BAKE</b> 5:00pm Great Vespers
19 8:30am Hours 9:00am Divine Liturgy <b>Church School</b>	20 Forefast of the Entry 6:00 pm Vespers	21 Entrance of the Theotokos 9:00am Divine Liturgy	22	23 <b>THANKSGIVING</b> 	24	25 Leavetaking of Entry 5:00pm Great Vespers
26 8:30am Hours 9:00am Divine Liturgy <b>NO CHURCH SCHOOL</b>	27 Znameniye Icons: Kursk-Root & Others	28	29	30 St. Andrew	1	2 5:00pm Great Vespers
<p><b>Parish Christmas Card</b> 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 10, 2017</p>						