

SS Peter & Paul Orthodox Church

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November 2019

October Council Highlights

- ✘ September Operating Income was \$16,961.11 and Operating Expenses were \$15,916.56 resulting in a positive income of \$1,044.55 for the month.
- ✘ Fifth annual St. Nicholas neighborhood outreach party will be held on Saturday, December 7, 2019 at 10:00 am. See Bill Weiss or David Bieber to donate.



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Preparing for Christ's Nativity: The Virgin Mary in Prophecy and Christian Tradition

by Archbishop Dmitri of Dallas and the South

On November 15, the Church enters the period of the Christian year known as the Nativity Fast (Advent). For forty days our attention will be directed toward the Nativity of Christ, both in the proper parts of the services and in the scriptural readings.



As part of the lenten effort several days in December are dedicated to the memory of Old Testament prophets, persons with an extraordinary call to proclaim God's will and announce beforehand the Savior's coming into the world. On December 1 we commemorate the prophet Nahum; December 2, Habakkuk; December 3, Zephaniah; December 16, Haggai; and on December 17, Daniel and the Three Youths. In addition, on the two Sundays

preceding Christmas the entire assembly of Old Covenant prophets are among those many people commemorated who prepared the way for Christ's advent.

Of particular significance is the feast day which occurs in the midst of the Fast, on November 21: The Presentation (or Entrance) of the Theotokos into the Temple. According to Tradition as old as the Church

itself, the parents of the Theotokos were Joachim and Anna. Being elderly and having no children, they prayed that God would grant them a child, even in their old age. God answered their prayer by giving to them a daughter. Everything surrounding her birth and infancy was extraordinary. First, her birth was announced by an angel. Second, she was born of a very old and barren mother. Third, when according to custom she was presented

in the temple forty days after her birth, the priest Zacharias, father of the Forerunner John the Baptist, received her with unusual joy, taking her into the Holy of Holies, a place reserved only for the priest to enter once a year. Finally, from an early age until her betrothal, the blessed handmaiden was raised in the temple. Her being brought to the temple at the age of three, escorted by young girls carrying candles or lamps in their hands, constitutes the fundamental event commemorated on November 21.

Many Old Testament prophecies which pointed to God's New Covenant with man, had to do with the instrument that He would use to accomplish His purpose. We will recall that the first prophecy about Mary occurred at the very moment of man's fall. God said unto the serpent which had beguiled both Adam and Eve: "Because thou hast done this... I will put enmity between thee and the woman, and between thy seed and her

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Address to the 2019 Diocesan Assembly of the West

Your Eminence, Very Reverend and Reverend Fathers, Venerable Monastics, Beloved Brothers and Sisters in Christ: Glory to Jesus Christ!

In Chapter 21 of John's Gospel, we find a very significant and even moving exchange between the Risen Lord Jesus and Saint Peter. This moment is sometimes referred to as the "recommissioning," the "restoration," or the "reinstatement" of Peter.

"So when they had eaten breakfast, Jesus said to Simon Peter, 'Simon, son of Jonah, do you love Me more than these?' He said to Him, 'Yes, Lord; You know that I love You.' 'He said to him, 'Feed My lambs.' He said to him again a second time, 'Simon, son of Jonah, do you love Me?' He said to Him, 'Yes, Lord; You know that I love You.' He said to him, 'Tend My sheep.' He said to him the third time, 'Simon, son of Jonah, do you love Me?' Peter was grieved because He said to him the third time, 'Do you love Me?' And he said to Him, 'Lord, You know all things; You know that I love You.' Jesus said to him, 'Feed My sheep. Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.' This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, 'Follow Me'" (John 21:15-19, NKJV).

As we know, this exchange took place on the beach after the Lord's resurrection from the dead. But prior to the Lord's crucifixion, Saint Peter, much to his own shame, had denied Jesus three times (Mark 14:72). As related by John in this post-resurrection passage, Jesus asked Peter if he loved Him: not once, but three times. And each time, Peter affirmed that he loved the Lord. Also, each time, the Lord responded to Peter's answer with the command to feed or tend or shepherd Christ's flock. Indeed, shepherding the

flock entrusted to him was to be Peter's mission and life-work.

In the fifth chapter of his first epistle (1 Peter 5:2), Peter shares the very same mission and work with the leaders of the local Churches to whom he addresses his letter, *"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind..." (KJV) and, in another translation, "Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly..." (NKJV).*



This pastoral exhortation reveals how and why leadership should be exercised in the Church of God. This is something worthy of our reflection as we gather to exercise leadership on behalf of Christ's Chosen Flock, the Holy Orthodox Church, here in the Diocese of the West.

"Feed the flock of God," Peter says. The first thing a leader should realize is that the community of the faithful- the Church - belongs to God. A leader does not own the flock, God does. And so leaders in the Church must be aware that they are called to provide their leadership to a people owned and loved by God.

"Serve as overseers." The leader's role is one of supervision- and we see, most obviously in the New King James translation, above, the word *overseer*. In the Greek this is the same word we translate into English as "bishop," the one who has oversight. And while within the context of a hierarchical Church, we might be tempted to limit that oversight to the ones specifically called to be bishops, we should also speak here of the oversight that all leaders in the Church have on many different levels of Church life. Of course, these are always to be exercised in union with the Diocesan Bishop. And this requires that those who are called to servant leadership in parishes, on the diocesan level, or beyond, are to have an

awareness of the needs, the realities, the strengths and the weaknesses of those they are called to lead by their service. More simply stated, leaders in the Church need to know what is happening in the lives of the believers in order to best help, serve, guide, and lead them.

"Serve... not by compulsion but willingly." No one takes on the role of leader because someone tells them they have to or in order to fulfill the needs or expectations of others. If someone is called by God and recognized by his or her fellow believers as a leader, then that leadership is exercised by the individual freely and without pressure or external influence. A person cannot be forced into the role of leader. Or, if he or she is, then that leadership usually serves the needs of someone else and cannot serve for the good of the Church.

"Serve not for gain, but eagerly." Leaders are called to lead for the sake of the Church alone. No true leadership in the Church has money, power, control, ego, or self-serving schemes as the basis for motivation. And true leaders serve with eagerness and enthusiasm for the tasks to which they have been called.

Again, while Saint Peter's words of exhortation are especially aimed at those who are bishops and presbyters, elders, within the community of the Church, we can understand that his words are an appeal to all those who have any form of leadership within the Church, including all of you- all of us- gathered here who are here performing a role of servant leadership in our own much-loved Diocese of the West, as well as within your own parish communities.

It is within this context, as one called to servant leadership in the Church- as you are called to be servant leaders- that I want to speak very briefly of my role as Chancellor, of my continuing role as Vicar Bishop of His Eminence Archbishop BENJAMIN, and of the other roles of service entrusted to me within the Orthodox Church in America. As Vicar Bishop and

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Address to the 2019 Diocesan Assembly of the West

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Chancellor, I am pleased to offer whatever assistance His Eminence requests of me, to visit parishes on various occasions, and to generally assist in the administration of the Diocese. Visiting parishes, as His Eminence often notes, is a true blessing as it offers the opportunity to see the good work of our clergy and faithful, when appropriate, to offer guidance and assistance, and always to be edified by the faith and fidelity of our communities.

Additionally, I continue to attend the meetings of the Holy Synod and to serve as a canonical consultant to His Beatitude and the Holy Synod, as well, of course, here in our own Diocese. I happily continue to serve as Rector of Saints Peter and Paul Church, Phoenix and I am grateful to Archpriest David Balmer and the clergy for their support and assistance and to the faithful of the parish for their patience and understanding when duties call me away from the parish. And finally, allow me to add that I am also grateful to Archpriest Lawrence Margitich and the clergy and faithful of Saint Seraphim Cathedral, Santa Rosa; I am thankful for their continual prayers as well as for the warm hospitality offered me throughout the year when I am able to visit.

Additionally, this year, I again had the opportunity to travel to Russia with a group of eleven clerics of the Orthodox Church in America. Included in this group were two presbyters of our diocese: Archpriest Kirill Sokolov, Dean of Holy Trinity Cathedral, San Francisco, who was the overall coordinator of the trip, Priest Andrew Smith, Rector of Nativity of the Holy Virgin Church, Menlo Park, and Deacon John Weiss, deacon at Saints Peter and Paul Church, Phoenix. This trip was part of an ongoing exchange program between clergy, seminary professors, academics, and those who serve in various other church ministries, of the Church of Russia and the Orthodox Church in America. A group of exchange participants from Russia is expected to be received sometime in 2020.

During our week in Moscow, our group had the opportunity to meet with representatives of various Synodal Departments (such as Charity and Christian Education), to visit parishes, monasteries, institutions of theological education, and an assortment of museums and archives of significant Russian religious, historical, and cultural importance. The intention and purpose of this visit was to introduce our clergy to the life, mission, works, struggles, growth, challenges, successes, and joys of the Russian Orthodox Church. For some participants, it was their first time visiting Russia and, thus, I believe, somewhat of an eye-opener, revealing the realities of Church life in Russia as opposed to whatever ideas some may have of the Russian Church, both positive and negative. However, in addition to learning more about the Church in Russia and its life and its unique place in world-wide Orthodoxy, I think a wonderful “side-effect” or “by-product” was the fact that, in learning more about the life of the Russian Church, we were given the opportunity to reflect upon the life of our own Orthodox Church in America. We were able to reflect upon our similarities, to better understand our differences, and to appreciate the different experience of Orthodox Christians in Russia and those in North America. More simply stated, by learning more about the Russian Church, we learned more about ourselves. We gained insight, I believe into what it means for us, in this present day and age and on this North American continent, to follow Christ as members of the Holy Orthodox Church and to continue the mission initiated here over 200 years ago. And this offered to me, personally, the opportunity to reflect upon the uniqueness not only of our Orthodox Church in America, but also upon the uniqueness and the distinct nature and character of the Diocese of the West.

I would like to comment on my experience of our diocesan life and to highlight a few of its aspects and characteristics, particularly as they all relate to the leader-

ship that is exercised by our diocesan clergy within the context of diocesan and parish and community life. I briefly mentioned these same areas of diocesan life in my address to last year’s Diocesan Assembly and have retained the same categories in this year’s report.

Shared history, shared vision.

In the coming year, the Orthodox Church in America will celebrate the 50th Anniversary of its Autocephaly, granted to us by the Russian Orthodox Church on April 1, 1970. The parishes, clergy, and faithful of the entire Church in general and of our Diocese in particular have an understanding of and an appreciation for the history of the Church in North America and for our shared understanding and vision of mission. This shared sense of mission also provokes a special sense of unity and shared vision. We are humbly grateful for the place our Diocese holds within the history of Orthodox in America as well as for our own sense of mission and appreciation for the missionary efforts of our Diocese. Of course, this sense of sharing a united vision is fostered and developed by our own Archbishop who, as we all know, provides us all with a sense of focus and commitment to moving forward in the work of the local Church on the diocesan level.

Given that our historical roots are based within the concept of mission, we also possess within our diocese a sense of mission and a commitment to planting new missions, of building new communities and building up established ones. We are grateful to God for the past, but we look to the future. And certainly, we use all at our disposal in this modern world to preserve, promote, and preach the fullness of the Gospel as it has been preserved, promoted, and preached by the Apostles, Fathers, Saints, and all those who have gone before us in this corner of the Lord’s Vineyard. We are a diocese rooted in mission. A commitment to mission is our legacy, our vocation, our special gift to give to offer others in the Orthodox

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Church in America. And is something we should always highlight and maintain lest we fall prey to allowing it to become merely a talking point.

Unity among the clergy, the sense of Brotherhood among the clergy.

Those whom the Church has called to ordained ministry and leadership in the Church share a unity and a common sacramental bond. They also share in what it means to bear the yoke the Lord has placed upon their shoulders. Within our God-protected Diocese, there is certainly a sense of oneness, of unity, among our clergy, a sense of serving together in love. It's not that other dioceses do not have this, indeed, they do. But this unity, this brotherhood among our diocesan clergy is something that I can personally attest to, as I continually witness and experience it on a very deep and personal level here within our own Diocese of the West. Just as I did last year, I would again call upon the clergy of our Diocese to be attentive to this, to give thanks for it, to celebrate it, and to preserve it. His Eminence certainly adds to this by promoting it through his own personal support of our clergy and their families.

Sense of continuity and tradition.

In our lives as Orthodox Christians, we often refer to the "received tradition," i.e., the tradition passed down to us from the beginning of the Church's life and mission. For some, this is a cumbersome concept. And often these days we observe a desire to be on the "cutting edge" of church life and to be "relevant" in our constantly-changing world. But, as Orthodox Christians, we remain faithful in adhering to the received tradition; we seek to remain true to what we have received, including both our liturgical heritage and our general pastoral practice. As I mentioned last year concerning our continuing liturgical legacy, within our diocese there is the sense that we seek always to serve the Divine Services beautifully, prayerful-

ly, and in a spirit of continuity. Our attentiveness to liturgical norms also provides for more consistently beautiful services. And we should never underestimate the evangelizing power of beautiful Liturgies. A beautiful, well-served Liturgy provides for a well-preached Gospel.

Financial responsibility and stewardship on the diocesan level.

As we prepare to celebrate the 50th Anniversary of our Autocephaly, we might remember that these past fifty years include, in recent years, some true challenges to our life and mission. It wasn't so long ago that we were focused on concerns and scandals relating to financial mismanagement within the Church. This was centered on the Church on a national level. However, here in the Diocese of the West, we have maintained a longstanding commitment to responsible stewardship and transparency relating to the material and financial means entrusted to the Diocese to maintain its life, mission, and ongoing administration. His Eminence and the Diocesan Council remain committed to stewardship in a way that includes, as a base philosophy, accountability, professionalism, and responsibility. And, we should acknowledge once again, this commitment and our diocesan experience are also shared on a Church-wide level.

Monasticism.

Our diocese is blessed with seven monastic communities. Two of these are now in my own backyard in the Phoenix metropolitan area: Saint John the Baptist men's monastery and Saint Macarius women's monastery. To the best of my knowledge, we have more monastic communities in our diocese than in any other diocese of the Orthodox Church in America. We are grateful to the Lord for the monastic witness provided by the monastics of our Diocese. We pledge our prayers for them, even as they pray for all of us.

Commitment to the Orthodox Church in America and beyond.

Almost every type of board, commission,

committee, council, project, plan, etc. of the Orthodox Church in America numbers among its members clergy and faithful of the Diocese of the West. This can be seen beginning with the leadership exercised by Archbishop Benjamin as a member of the Holy Synod, by our representatives on the Metropolitan Council, in OCA financial matters, pension board, audit committee, theological education, communications, music... and the list can go on.

Conclusion.

These are just a few areas that I wanted to highlight as a way of offering you a means to reflect upon who we are and how we are called to serve as leaders within the Diocese of the West of the Orthodox Church in America. I have emphasized these areas in a spirit of gratitude and in a spirit of service- to Christ, to the Church, to our monasteries and parishes, and to all those who are still waiting to hear the Good News of salvation. As we learn more about the life of our Diocese at this Diocesan Assembly, as we make decisions that will affect its future, and as we give thanks to the Most Holy Trinity for the gifts and the responsibilities granted to us, let us remember the exhortation of the Holy Apostle Peter and hear those words as being addressed to each one of us: let us care for the flock that is Christ's, always acting and serving willingly and selflessly.

From the Fathers . . .

"He who keeps watch over the words he is about say also keeps watch over the deeds he intends to do, and he never goes out of the bounds of good and benevolent conduct. The graceful speech of a Christian is characterized by delicateness and politeness. This fact, born of love, produces peace and joy."

- St. Nektarius of Aegina

Primalial Visit of His Beatitude Metropolitan TIKHON



Preparing for Christ's Nativity

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seed; it shall bruise thy head, and thou shalt bruise his heel" [Genesis 3: 14-15].

Mary is the new Eve, the one who crushes with her perfection and sinlessness the head of evil. In addition, the burning bush which "was not consumed" by fire [Exodus 3:1-6], the uncrossed gate of the temple [Ezekiel 44:1-3], and a host of other Old Testament types or images, tell of this extraordinary creature that was to be the earthly instrument by which God would enter into His own material creation. Psalm 45, recited in part at the Proskomedia prior to the Divine Liturgy, is a prophecy directly related to the feast in question: "The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace" [Psalm 45: 13-15].

Only from such a person as Mary could God take flesh—the perfect human nature of our Lord, Jesus Christ. We call her sinless, even immaculate. By these words we mean that she committed no personal sin. We reject, however, the idea of an immaculate conception, or any approach to the Theotokos which would distinguish her radically from the entire race of mortals, making her something other than human.

We also call her ever-virgin, because in spite of attempts to prove otherwise, it has never been demonstrated that she had children other than Jesus, nor had she sexual relations with any man.

Mary has a place of high honor in Christian Tradition. She is referred to as being "more honorable than the cherubim and more glorious without compare than the seraphim." She is called Theotokos, or

God-bearer. She is even known as the Mother of God, for the One to Whom she gave birth is God, but unites perfectly within Himself His own divine nature and our human nature as well, identifying Himself completely with the whole race of mortals. During the feast of the Presentation much is made of the Virgin as the abode of God, the one who enters the Holy of Holies to become herself the Tabernacle of the Righteous One.

The veneration of the Theotokos, the high honor given her in the Church, is a fulfillment of the prophetic words that she herself spoke: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior; for He hath regarded the low estate of His handmaiden; for behold from henceforth all generations shall call me blessed" [Luke 1: 46-48].

The angel Gabriel had addressed her in these words: "Hail, thou who art full of grace, the Lord is with thee: blessed art thou among women" [Luke 1:28]. The woman who called out from the crowd in the Gospel lesson read at all major feasts of the Theotokos, "Blessed is the womb that bare thee," was answered by our Lord, "Yea rather, blessed are they that hear the word of God and keep it" [Luke 11: 27-28]. Mary is considered to be the person, par excellence, who heard the word of God and kept it.

The consequences of denying the Theotokos her rightful place in the life of Christians are more serious than one may think, unless he considers all its implications. The Church's theology insists upon the two perfect natures of Christ; He is both fully God and fully Man. The Virgin Mary was the perfect human being from whom Christ's human nature was taken. Man's redemption was made possible through the union of God and man in Christ, and it is over the very fundamental question of the personal-

ity of Christ that the Church throughout its history has had to wage its bitterest battles. In fact, the main work of the Third Ecumenical Council (Ephesus 431 AD) was to combat Nestorianism, a heresy which denied Mary the title, Theotokos. At least partially, as a result of this fifth century controversy, the very specific Greek term for Christ's mother is used untranslated in Orthodox Church services to this day. To this one title is ascribed great importance, because in a very specific way it bears witness to the salvation given to us in Christ.

De-emphasis of the sinlessness of Christ's mother, insistence upon her having other children by Joseph, and failure to remember her part in the history of the salvation of mankind, have contributed to a general misunderstanding of the Incarnation in all its fullness and power. These are but preliminary steps towards a denial of the virgin birth, and with it the divinity of Christ, the Holy Trinity, and so on.

Thus, this feast of the Presentation (Entrance) of the Theotokos stands at the beginning of the season in which we commemorate the Incarnation, the intervention of God in time and history. We rightly bestow honor, homage and veneration to the one that gave birth to God the Word, for the salvation of the world.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/misc-authors/preparing-for-christs-nativity-the-virgin-mary-in-prophecy-and-christian-tr> ✕

From the Fathers . . .

"For if God does not for a moment tire of giving us good things, how can we tire of thanking Him for these good things?"

— St. Nikolaj Velimirovic

Behind the Scenes at the Roll Bake

By now, you've all had the opportunity to taste the delectable rolls baked by the Myrrhbearers Altar Society. The only potential area of contention is: WHICH one is the best: apricot, nut, or poppyseed?

Nut rolls are known under different names in different parts of the world: kolachi, potica, strucla, orechovnik, and povitica to name a few. But no matter what they're named, they almost always make an appearance at Christmas, Pascha, and other special occasions.

While they may differ slightly in ingredients and amount of time needed, they all share the same characteristics: a sweet dough wrapped around a luscious nut filling. The same dough is often used to create poppy seed rolls, apricot rolls, and even prune rolls.

In addition to being the biggest fundraiser for the MBAS, the nut roll bake is a labor of love. Someone needs to arrive very early to make the dough and place it in the proofer to rise. When the dough has risen, it is then cut, lightly rolled into a ball, and then placed back in the proofer for a second rising.



Having so much fun baking! Wish you were here! Elena & John

Then, it's all hands on deck as the small doughs are rolled into rectangles and then spread with either apricot, nuts, or poppyseed filling. The nut and poppyseed doughs are then rolled and placed on a sheet for baking. For the apricot rolls, however, the dough with the apricot filling is cut into thirds and then rolled into 3 thin 'logs', which are then braided.



Rolling the dough.

The rolls are placed in the proofers for a third rising before going into the ovens. Once in the ovens, the people in charge of baking must monitor the rolls, take them out of the oven for the egg wash, and then return to the oven to complete the baking process. Each tray is then set out



Sue braids the apricot roll while Izolda rolls the dough.

on racks to cool. Once cooled, the rolls are placed on a cardboard tray, wrapped in saran wrap, labeled, and then placed in



John places the apricot rolls in the proofer.

a plastic bag. Rolls are typically frozen until they are picked up.



Jane packages the apricot rolls for sale.



Pam cuts and weighs the dough.



Jerusalem rocks the hair net as she rolls the dough.

Everyone contributes in their own way. We have dough makers, rollers, spreaders, braiders, filling measurers, bakers, packers, just to make a few. Everyone pitches in to clean up. As I said, it's a labor of love. And don't forget: you get to wear that fashionable hair net!

Primateal Visit of His Beatitude Metropolitan TIKHON



Check out our Facebook page at <https://www.facebook.com/stspeterandpaulaz/>.

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 15, 2019 *Return completed form to Stephanie Homyak.*



Bits and Pieces

PARKING It is great having so many people attending services at our parish. With more people come more cars. Please be aware that there is no double parking or blocking other vehicles when parking on church property. Please only park in parking spaces. Please do not park in the access lanes since this is also for Emergency vehicles, if needed. Please be advised that there is a sign for "Additional Church Parking" directing cars into the Bamboo Bakery parking lot located across the street from our Parish. Please be cognizant of driveway access if parking on the street. Thank-you for your assistance in this matter.

MYRRHBEARERS ALTAR SOCIETY (MBAS) would like to thank all of the parishioners from Exaltation of the Holy Cross, St. John the Evangelist, and Sts. Peter and Paul churches who helped make Metropolitan Tikhon's visit very special. The donations of food, tables, chairs, time, and talents are greatly appreciated.

MBAS LOOKS AHEAD With Thanksgiving and the Nativity celebration fast approaching, MBAS would like to give everyone a peek at what's to come in November and December. After seven baking days over five weeks, the nut, poppy, and apricot rolls will be available for pickup on Nov. 24, Dec. 1, Dec. 8, and Dec. 15. The MBAS annual bake sale and raffle will be held on Dec. 22nd. There will be lots of cookies and other holiday treats for sale, as well as any extra nut rolls. This year's raffle will also feature items for our youth. Please see Jane or Rita to donate items for the adult raffle, and Stephanie Homyak for the youth raffle. Holy Supper will be on December 24. This year's meal will focus on serving the traditional Holy Supper foods. If you would like to donate or help prepare an items, please see Marty Gala.



Freezer full of rolls!

CONGRATULATIONS to Andy Evans, who was recognized by Metropolitan TIKHON with the presentation of a Primatial Gramota, a citation presented by the Metropolitan in recognition of his many years of dedicated service to the Orthodox Church in America and to the Office of the Metropolitan. Our parish extends its congratulations and gratitude for his many years of leadership in our parish community. Many years!



FOCA Hosts Tailgate Party



On October 13th, the FOCA hosted its first tailgate party. Bishop Daniel gave permission for everyone to wear their

favorite team jersey as they feasted on hotdogs, hamburgers, salads and sumptuous desserts. Alexander Dolotov, winner of

the 50/50 raffle, donated his winnings back. Proceeds of the tailgate party will go towards Orthodox charitable causes.



Even More Bits . . .

FELLOWSHIP OF ORTHODOX CHRISTIANS IN AMERICA (FOCA) will be selling home-made rum balls for the holidays. The rum balls will be available with and without nuts. Gluten-free and non-alcoholic versions will also be available. The FOCA will hold a rum ball sample tasting on Sunday, November 10.



Preorder your rum balls for \$10/dozen. See Judy Bushko to place your order. The last date to order will be Sunday, December 1. Also we are taking orders for personalized beverage coasters. Keep us in mind when doing your holiday shopping!

HOLY SUPPER is on the horizon and Marty Gala will soon be coming around asking whether or not you and your family will be attending and seeking your contribution of a food item or a money donation towards fish and other items.

CHURCH SCHOOL UPDATE Our middle school class recently participated in a team building challenge, working in teams to build the tallest free-standing balloon tower. Students decided it would be boys vs girls, and the competition was on. The teams had very different strategies. The boys tried to go tall and used 'counterbalances' to build a tall, narrow structures. Girls, on the

other hand, decided to start with a sturdy base and work their way up. Jerusalem and Julio declared the girls the winners as the boys' tower toppled over!



For the next few weeks, the students will continue to work on the Champions of Faith, adapted from the OCA's Department of Christian Education web site.



Around SS Peter & Paul

NOVEMBER BIRTHDAYS/ANNIVERSARIES

November 1	Peter Gill John & Judy Bushko
11	Fr. David Balmer Gary Schutter Teresa & Nicholas Bock Andy & Mara Contes
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
22	Frank & Pam Bolton
24	Nick Kossob
26	Barbara Gill
27	Will Osolinksy

Many Years! Mnogaya Leta!

Memory Eternal

Our Sister in Christ, Victoria (Vickie) Kulik, reposed in the Lord the morning of Sunday, October 13, 2019. The Funeral Service took place at Saints Peter and Paul Church on Saturday, October 19, 2019.

May the Lord give his comfort to Frank and grant him the console him with the blessed hope of the Resurrection. May the newly-departed Servant of God, Victoria, be granted rest with the Saints. May her memory be eternal!



PRAYER LIST

May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants.

We offer prayers to all of our parishioners who are ill or unable to attend services:

Bill Rudolph
Jamie Arango
Ann Garza
Rose Kurowski
Anna Michkofsky
Frank Kulik
Marilyn Bezkorovainy
Pat Starkey
Tammy Horton
Antonia Adams-Clement

If you know of anyone else in need of our prayers, please contact Bishop Daniel.

... and Pieces

FEAST OF THE ENTRANCE OF THE THEOTOKOS

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

HAPPY THANKSGIVING DAY! "Give thanks to the LORD, for He is good; His love endures forever" (Psalm 118:1). As we celebrate Thanksgiving Day and look ahead to the Feast of the Lord's Nativity, let's make sure we express our grateful thanksgiving prayers to the Lord- the loving and generous source of all we have and all we are. May the Lord grant each and every one of us a blessed holiday, safe travels to those who are traveling, and joy in welcoming friends and family to our tables!

NATIVITY FAST The annual Nativity Fast begins on Friday, November 15th. This annual period of fasting, prayer, and repentance offers us the graced opportunity to enter more deeply in our relationship with Jesus Christ, the Word Made Flesh. We ask the Most Holy Theotokos, Mother of the Incarnate God, to intercede for us in this season which is filled with all too many worldly distractions. May She watch over our families and loved ones and accompany us as we prepare to welcome the Lord Who comes to save us!

OUR ANNUAL VISIT FROM SAINT NICHOLAS will take place during coffee hour on Sunday, December 8th. 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.

CATECHESIS OF THE GOOD SHEPHERD (CGS) CLASS is seeking donations of:

- ✘ Tracing paper
- ✘ Cotton balls
- ✘ Icons of: *Nativity, Pascha, Theophany, Pentecost, Presentation of the Lord in the Temple, and Annunciation*

OUR 5TH ANNUAL ST. NICHOLAS OUT-REACH

for the neighborhood children on Saturday, December 7th in the community center starting at 10am. As usual, all parishioners will be invited to attend/help out with the program. Also, as usual, David Bieber and Bill Weiss will be seeking donations to purchase gifts for the children, or you can choose to "adopt" a child or two, and buy them a present. We pray that the typical generosity shown by the parish is repeated this year. Each year we have seen a larger number of children participate.

DIACONAL ORDINATION Father Michael, a monk of Saint John the Baptist Monastery here in Phoenix and student at Saint Vladimir's Seminary, will be ordained to the Holy Diaconate in Saints Peter and Paul Church on Tuesday, November 26, during the celebration of the Divine Liturgy which will begin at 9:00 a.m. His Eminence Archbishop BENJAMIN will be the ordaining hierarch. All are invited—and encouraged—to attend. This special occasion, two days before the Thanksgiving Day Holiday, gives further cause to offer thanks to the Lord as we express our gratitude for all the blessings God continues to pour out upon our community.

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.

THANK YOU TO ALL who prepared for, participated in, and shared the blessings of the recent Primatial Visit of His Beatitude Metropolitan TIKHON. His Beatitude expressed his gratitude for the warm and hospitable reception he received during this historic visit to our parish community. May the Lord continue to bless you all for the generous spirit of hospitality which you express on so many occasions and events in the life of our parish.

COMMUNION ETIQUETTE: Communion is first given to children and teachers who depart for Sunday School, and those who need extra time or assistance. Please remain in your pew until it is time for your pew to join the line for Communion.

PARISH CHRISTMAS CARD To have your name included in the Parish Christmas Card, please fill out the form on page 5 or available in the vestibule of the church or at the bookstore counter. The deadline is December 15th. Proceeds will be used to send our youth to All Saints Camp.

FROM THE CHURCH TREASURER The last two months of the year are now upon us. Now is your chance to make sure your 2019 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 in early December.

CONSIDER 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. **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.

