

SS Peter & Paul Orthodox Church Newsletter

Volume 22 Issue 11

November 2022

October Council Highlights

- ✘ September Operating Income was \$16,305.96 and Operating Expenses were \$16,309.73, resulting in a deficit of **\$3.77** for the month.
- ✘ October Operating Income was \$14,411.54 and Operating Expenses were \$18,168.05, resulting in a deficit of **\$3,756.51** for the month.
- ✘ An agreement was made between the Parish Council and the Dean pertaining to Father Mikel's compensation agreement.



Ss. Peter & Paul Orthodox Church
1614 E. Monte Vista Rd.
Phoenix, AZ 85006
602.253.9515

www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Father Mikel Bock,
Rector

907-444-8545
fmikel@sspeterpaulaz.org

Archpriest David Balmer, Attached Retired

frdavidbalmer@sspeterpaulaz.org
480-213-7631

Deacon John Weiss

deaconjohn@sspeterpaulaz.org

Deacon Rodion Pfeiffer
deaconrodion@sspeterpaulaz.org

Andrew Evans
Council President
480.948.7929

Barbara Harp
Choir Director
barbaraharp.2030@gmail.com

Stephanie A. Homyak
Church School Director
Newsletter Editor

602.432.7473
stephanie_homyak@yahoo.com

Matushka Elizabeth Pfeiffer
Myrrhbearers Altar Society
flagstaffred@gmail.com

Call No Man "Father"

Fr. Lawrence Farley γῆς/ patera me father finds its true meaning in the context of His denunciation of the Pharisees and Rabbinic piety of the time, which is why the command shows up in Matthew's very Jewish Gospel and not (say) in the Gospel of Luke, which was addressed to a Gentile audience.

Like many Orthodox clergy, I have lost track of the number of times my Protestant brethren have objected to the priestly title (in my case, "Father Lawrence"), citing the Bible which commands that they

What is the difference between "call no man 'father'" and "call no man your father"?—the difference is the difference between a title or form of address and a relationship. It is the latter which Christ is describing and proscribing, not the former. The Bible never says, "call no man 'father'". Indeed, such a command would be bizarre in a Middle Eastern environment, where the term "father" was the usual honourific for a male person of age. That is why the term is on the lips even of the rich man in Christ's parable: he calls the venerable patriarch "Father Abraham" when he calls out to him for help (Luke 16:24, 30).

Fr. Lawrence Farley kalesete umon epi tes ges. Note the boldface ὑμῶν, so that the verse is rendered more accurately as "call no man **your** father on the earth" (thus e.g. King James).

are, of course, that God in heaven is our Father. We therefore call no man your father apart from Him."

Admittedly the Good News Bible renders the verse "you must not call anyone here on earth 'Father'", as does The Living Bible and the New International Version. More accurate versions such as the King James, the RSV, and the New American Standard do not render it this way, since the Greek reads, πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς

The whole of Matthew 23 consists of a collection of the varied critiques of the Pharisees Christ offered at various times. The fact that there are seven "woes" in the chapter pronounced upon the Pharisees (in verses 13, 15, 16, 23, 25, 27, 29) suggests that this is a finely-crafted compendium of Matthew's, summarizing what Christ said on a number of different occasions, and not a single sustained oration by Jesus. The chapter constitutes a dossier of denunciation, a warning to His disciples not to follow the practices of the Pharisees and the scribes.

One of the practices which Christ warned His disciples to avoid was the insistence upon public honour and loyalty. The Pharisees loved respectful greetings in public and being hailed with the term "Rabbi" (literally, "my master/

ing anyone upon the earth their

(Continued on page 5)

Saints Cosmas and Damian

Saints Cosmas and Damian were natives of Asia Minor. Their father, a pagan, died while they were still quite small children.

Their mother, Theodotia, raised the brothers in Christian piety. The example of their mother and the reading of holy books preserved them in chasteness of life in accord with the command of the Lord, and Cosmas and Damian grew up into righteous and virtuous men.

Trained and having become skilled as physicians, they acquired a graced gift of the Holy

Spirit – to heal by the power of prayer people's illnesses both of body and soul, and they treated even animals. With fervent love for both God and neighbour, the brothers went forth into social service. For the maladies which the brothers treated they never took payment, and they strictly observed the command of our Lord Jesus Christ: "Freely have ye received, freely in turn give" (Mt. 10: 8). The fame of Saints Cosmas and Damian spread throughout all the surrounding region, and people called them – unmercenaries.

One time the saints were summoned to a grievously ill woman – whom all the doctors had refused to treat because of her seemingly hopeless condition. Through faith Palladia (thus was her name) and through the fervent prayer of the holy brothers, the Lord healed the deadly disease and she got up from her bed perfectly healthy and giving praise to God. In gratitude for being healed and wanting them to accept a small gift from her, Palladia went quietly to Damian. She presented him with three eggs and said: "Take this small gift in the Name of the Holy Life Creating Trinity – Father, Son,

and Holy Spirit". Hearing the Name of the Holy Trinity, the unmercenary one did not dare to refuse.



Cosmas, however, when he learned of what had happened, became very sad. He thought that his brother had broken their strict vow. And soon approached the time when Saint Cosmas was to expire to the Lord. Dying, he gave last instructions that his brother should not be buried alongside him. After a short while Saint Damian also died. All

were greatly perplexed where Saint Damian's grave should be. But through the will of God a miracle occurred: there came to the people a camel, which the saints had treated for its wildness, and it spoke with an human voice saying – that they should not doubt to put Damian alongside Cosmas – because it was not for the reward that Damian accepted the gift from the woman, but on account of the Name of God. The venerable remains of the holy brothers were buried together at Theremanea (Mesopotamia).

Many miracles were worked upon the death of the holy unmercenaries. There lived at Theremanea, nearby the church of Cosmas and Damian, a certain man by the name of Malchos. One day in setting off on a distant journey, and leaving behind his wife all alone for what would be a long time – he prayerfully entrusted her to the heavenly protection of the holy brothers. But the enemy of the race of mankind, having taken hold over one of Malchos' friends, planned to destroy the woman. A certain while went by, and this man went to her at home and said that Malchos had sent him, – to take her to

him. The woman believed him and went along. He led her to a solitary place and wanted to molest and kill her. The woman – seeing that disaster threatened her – called upon God with deep faith. Two fiercesome men then appeared, and the cunning man let go of the woman, and took to flight: he fell off a cliff! The men led the woman home. At her own home, bowing to them deeply she asked: "What name do they call you? – my rescuers, to whom I shall be grateful to the end of my days!" "We are the servants of Christ, Cosmas and Damian" – they answered and became invisible. The woman with trembling and with joy told everyone about what had happened with her, and glorifying God she went up with tears to the icon of the holy brothers and offered up prayers of thanks for her deliverance. And from that time the holy brothers were venerated as protectors of the holiness and inviolability of Christian marriage, and as givers of harmony to conjugal life. And from ancient times their veneration spread also to Russia.

© 1996-2001 by translator Fr. S. Janos.✠

HOLY SUPPER

Mark your calendars now! As is our tradition, we will be celebrating Holy Supper on Christmas Eve, following Matins. This annual pot luck (fasting foods) is a beautiful way to celebrate the Feast with family, friends, and fellow parishioners. More to come about the details.



Sanctifying Time through the Feasts of the Church

Fr. Steven Kostoff

We recently celebrated one of the Twelve Great Feast Days of the Church's liturgical year—the Entrance of the Theotokos into the Temple. The festal cycle of the Church sanctifies time. By this we mean that the tedious flow of time is imbued with sacred content as we celebrate the events of the past now made present through liturgical worship. Notice how often we hear the word “today” in the hymns of this feast: “*Today* let us, the faithful dance for joy....” “*Today* the living Temple of the holy glory of Christ our God, she who alone among women is pure and blessed....” “*Today* the Theotokos, the Temple that is to hold God, is led into the temple of the Lord....”

Again, we do not merely commemorate the past, but we make the past *present*. We *actualize* the event being celebrated so that we are also participating in it. We, “*today*,” rejoice as we greet the Mother of God as she enters the temple “in anticipation proclaiming Christ to all.” Can all—or any—of this possibly change the “tone” of how we live this day? Is it at all possible that an awareness of this joyous feast can bring some illumination or sense of divine grace into the seemingly unchanging flow of daily life? Are we able to envision our lives as belonging to a greater whole: the life of the Church that is moving toward the final revelation of God's Kingdom in all of its fullness? Do such questions even make any sense as we are scrambling to just get through the day intact and in one piece, hopefully avoiding any serious mishaps or calamities? If not, can we at least acknowledge that “something” essential is missing from our lives?

I believe that there a few things that we could do on a practical level that will bring

the life of the Church, and its particular rhythms, into our domestic lives. As we know, each particular feast has a main hymn called the *troparion*. This troparion captures the over-all meaning and theological content of the feast in a somewhat poetic fashion. As the years go by, and as we celebrate the feasts annually, you may notice that you have memorized these troparia, or at least recognize them when they are sung in church. For the Great Feast of the Entrance of the Theotokos Into the Temple, the festal troparion is the following:

Today is the prelude of the good will of God, of the preaching of the salvation of mankind.

The Virgin appears in the temple of God, in anticipation proclaiming Christ to all.

Let us rejoice and sing to her: Rejoice, O Fulfillment of the Creator's dispensation!

The celebration of a Great Feast of the Church is never a one-day affair. There is the “afterfeast” and then, finally, the “leavetaking” of the feast. So this particular feast extended from November 21 until November 25. A good practice, therefore, would be to include the troparion of the feasts in our daily prayers until their leavetakings. That can be very effective when parents pray together with their children before bedtime, as an example. Perhaps even more importantly within a family meal setting, it would be appropriate to sing or simply say or chant the troparion together before sitting down to share that meal together. The troparion would replace the usual prayer that we use, presumably the Lord's Prayer. All of this can be especially effective with children as it will introduce them to the rhythm of Church life and its com-

memoration of the great events in the life of Christ and the Virgin Mary. Do you have any Orthodox literature in the home that would narrate and then perhaps explain the events and meaning of the Great Feast Days? Reading this together as a family can also be very effective. A short Church School session need not be the only time that our children are introduced to the life of the Church. The home, as we recall, has been called a “little Church” by none other than Saint John Chrysostom. Orthodox Christianity is meant to be a way of life, as expressed by Father Pavel Florensky in *The Pillar and Ground of the Truth*: “The Orthodox taste, the Orthodox temper, is felt but is not subject to arithmetical calculation. Orthodoxy is shown, not proved. That is why there is only one way to understand Orthodoxy: through direct experience... to become Orthodox, it is necessary to immerse oneself all at once into the very element of Orthodoxy, to begin living in an Orthodox way. There is no other way.”

Reprinted from the Orthodox Church of America web site, <https://www.oca.org/reflections/fr.-steven-kostoff/sanctifying-time-through-the-feasts-of-the-church>✠

From the Fathers . . .

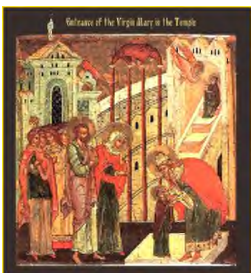
“But I say to you,” the Lord says, “love your enemies, do good to those who hate you, pray for those who persecute you.” Why did he command these things? So that he might free you from hatred, sadness, anger and grudges, and might grant you the greatest possession of all, perfect love, which is impossible to possess except by the one who loves all equally in imitation of God.

—St. Maximus the Confessor

Hell Cannot Hold Him Nor Can a Bag

On November 21st we celebrate the feast of the Entry of the Most-Holy Theotokos into the Temple. The coming of Jesus Christ into the world is so important that everything surrounding it, including the event this feast commemorates, is also important.

For years before Jesus' birth, His Mother was prepared for her role. While she was still



very young, her parents and neighbors took her to the Temple, singing holy songs and carrying candles. She walked up the steps of the Temple and was met by the high priest. She entered the Holy of Holies with him as a sign of her special destiny. Normally nobody entered that place except the high priest, once a year. Then Mary grew up and matured spiritually among holy people, until God was ready to send His Son to us and to have her give Him birth.

We celebrate and revere the people and events surrounding the Incarnation because we believe it alone tells the truth about

God. Only Christians teach that God's Divine Son came among us to offer us life through His death and resurrection. That is why we can't go along with those who say that every religion is basically the same, and leads to God.

Among those who say this is Rick Steves, the well-known travel writer and TV personality. Though Steves is a committed and community-serving Lutheran, he apparently shares the idea that all religions are equal and the same.

He describes with admiration a man he met in a remote Turkish village. The man had an embroidered bag hanging in a place of honor on a wall of his small house. The bag, he told Steves, contained a copy of the Qu'ran as well as a Bible and a copy of the Talmud. Though a devout Muslim himself, the man felt that he honored all three faiths by keeping their holy Scriptures together in one bag.

This man is an example, Steves writes, of

the way we should all be. How appropriate, how good a symbol of unity it would be if we could all have bags with the various holy Scriptures in them.

But this day's feast reminds us that Christians cannot settle for such a tidy solution to the problem of spiritual disunity among human beings. We are not "people of the Book" because we worship a God who did infinitely more than give us a sacred Scripture. He was born from the long-prepared Mary as a Man, and when grown He burst the walls of hell asunder. If hell could not contain Him, certainly a bag can't do it.

Our own Scriptures tell us that Jesus Christ came to save everyone, not just those who call themselves His followers. We must love and respect those of other faiths, and need to work at finding common ground with them. But we also have to show them the Man who died on the cross for them—the Man who just won't fit in that bag.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America, <http://dce.oca.org>.

Be Sure Not to Do the Wrong Work

On November 8, the Church commemorates angels, not only the Archangel Michael, who is named, but "all the other bodiless powers" as well.

Among these other celestial beings is the Archangel Jehudiel, who like the others has a special role in God's plan. Jehudiel is known as the angel of work. In particular, he watches over those who work for God's glory, encouraging them, strengthening them and giving them wisdom.

In Colossians 2:13 to 3:3 Saint Paul writes about angels, but he is not describing the kind of benevolent care that Jehudiel and the others have for us. He is concerned that some people misunderstand what angels are, and give them a kind of respect that should be offered only to God.

Paul's worry is that false teachers are exerting great influence over the Colossian Christians. These teachers seem outwardly to be following the Gospel's warnings against self-indulgence, by "promoting

rigor of devotion and self-abasement and severity to the body" (2:23). But such teaching is empty and even harmful, Paul says, because it doesn't come from Christ. It is the result of someone being "puffed up without reason by his sensuous mind" (2:18) and pretending to have some kind of supernatural knowledge. It only has the "appearance of wisdom."

"What's wrong with you, Colossians?" Paul seems to be asking. He reminds them that when they learned to worship Jesus Christ as the true God, they were freed from the old, oppressive belief that "elemental spirits" ruled their lives and must be placated. Why, he asks, are they now willing to listen to these teachers who ask them to return to the worship of angels? Why do they agree to submit to unnecessary regulations such as "Do not handle, Do not taste, Do not touch" (2:21)?

All the regulations imposed by these teachers are a lot of work. Their followers

must know what things to avoid, what things to do regularly, and what are the best ways to keep from being "disqualified" by their teachers. Paul encourages the Colossians to forget all that, because it is the wrong work. He suggests that they do some other things: Hold fast to Christ who is the Head, and seek and set their minds on the things that are above rather than those that are on earth (2: 19, 3:1-2). Yes, these things are also work, but they are the right kind, because they lead to salvation. They are the kind of work that the Archangel Jehudiel can support and assist.

People who believe that angels rule the universe are misguided, Paul firmly says. It's true that we cannot understand everything about life or the world, because our "life is hid with Christ in God" (2: 3). But Christ is our life, and when He appears and is manifested in glory, "then you also will appear with Him in glory" (3:4).✠

Call No Man “Father”

(Continued from page 1)

my great one”). (The term at that time was as an honourific, and did not denote a clerical office, as it does today.) The Rabbis would accumulate disciples, men whose task it was to memorize the views and words of their Rabbi and make them their own. Indeed, those teachers claimed a greater respect from their disciples than was given to one’s parents, since they reasoned that one’s parents gave only earthly life, while the Rabbinic teacher gave spiritual and eternal life. They functioned therefore as gurus for those followed them as their personal disciples.

Our Lord insisted that such total allegiance and such blind loyalty had no place among His followers in His Church. The leaders in His movement were never to function as such fathers, commanding personal allegiance and accumulating personal disciples. Such complete allegiance could only be given to God, their common Father in heaven. On earth the only Leader to whom such devotion should be given was Christ, the Messiah of all. His disciples were all brothers, and even the leaders among them looked to the same Leader and Lord, the Christ of God (Matthew 23:8-10).

In all of this, what mattered was where the heart was, and to whom one gave ultimate loyalty. The Rabbis of the Pharisees claimed personal loyalty from their disciples as their due in a kind of personality cult. Such a cult and such devotion were to find no place among Jesus’ followers. The issue was not so much whether one calls one’s leader either “Father Tom” or “Pastor Tom”. The issue was the relationship between the leader and the led. One can be led by Father Tom and address him as “Father Tom”. But Father Tom can never command ultimate personal loyalty—nor, as a true disciple of Christ, would he wish to.

The temptation to accrue personal disciples is a perennial one, and not confined to the Pharisees, scribes, and Rabbis of the first century. We can see such a cult of personality and the demand for personal allegiance in some televangelists. It is not necessary to name names; the names are already well-known. Though not using the ancient Middle Eastern honourific “father”, such men function as fathers to their supporters, authoritative gurus, demanding like the Rabbis of old personal loyalty (and financial support).

It is usually otherwise among the Orthodox and those groups that use the title “Father” as an honourific for their clergy. Orthodox clergy all dress alike—the same black cassock, the same pectoral cross. Their teaching is the same, so that it scarcely matters whether one goes to Father Lawrence’s parish or Father Justin’s. The use of common title and of common clerical garb are intended to obscure and impede such personal style as would promote a cult of personality. Different clergy have different gifts, of course, and different parishes have different strengths and weaknesses. But the same Orthodox Faith is proclaimed by all the Orthodox clergy in the same way. There is not a Laurentian Orthodoxy here and a Justinian Orthodoxy there. Ecclesiastically speaking, there is but One who is the Teacher, and all clergy are brothers (Matthew 23:8). Christ is our earthly Leader, and He has taught us that God in heaven is our Father. We therefore call no man on earth our true and life-giving father apart from Him.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/fr.-lawrence-farley/call-no-man-father>

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

Deadline: December 11, 2022

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

Return completed form to Stephanie Homyak or the Church Office.



Bits . . .

SUNDAY SCHOOL STUDENTS will be collecting donations for Hygiene Kits for homeless veterans.

Each Hygiene Kit will consist of:

- ✘ Deodorant
- ✘ Full size bar of soap
- ✘ Toothpaste
- ✘ Toothbrush
- ✘ Socks
- ✘ Washcloth
- ✘ Razor
- ✘ Comb
- ✘ Bandages/Band-Aids
- ✘ Gallon size Ziploc baggie

Students will be setting out labeled collection boxes in the hall later this month. Once the kits have been assembled, the Hygiene Kits will be delivered to Community Resource Referral Center for Veteran Affairs located near Thomas and 16th Street. Homeless veterans are allowed one Hygiene Kit per month.



NUT ROLL PICK-UP DATES The Nut Rolls will be available for pick-up on Sundays during coffee hour starting November 20 through December 18. If you need to pick-up your nut roll at a different time, please coordinate with Mat. Elizabeth (Heather)

THANK YOU NUT ROLL VOLUNTEERS The MBAS would like to thank all of the women and men who helped make this year's nut roll bake a success. We baked more than 360 rolls this year, which would not be possible without the help of so many people. We are also grateful to all those who purchased nut rolls and hope you enjoy them.



BISHOP DANIEL served his last Liturgy at SS Peter and Paul on October 23rd. Nick Bock presented him with a very practical



gift that will certainly come in handy in Chicago — a snow shovel! Best wishes!



Around SS Peter & Paul

NOVEMBER BIRTHDAYS/ANNIVERSARIES

November 1	John & Judy Bushko
3	Steve Doerksen
5	Peggy Hecht
6	Theresa Hecht
11	Fr. David Balmer Gerrit Schutter Georgiy Dolenko Teresa & Nicholas Bock Andy & Mara Contes
12	Marie Lobb Teresa Bock
13	Marty and Joe Gala Andrew J Evans
14	Joffa Applegate Alexander Dolotov
17	Susan Bieber
19	Nancy Tarasevich
20	Nichole Finzer
22	Nicholas Finzer
23	Carlos & Karen Taliaferro
24	Christine Harp Melat Mebrahtu
27	Will Osolinsky

SAYING GOODBYE

It is always hard to say goodbye to members of our church family. Joe and Jane Matthews, you have touched our lives in so many ways. We pray that God will go before you and will richly bless you as you embark upon this new chapter in your lives.

"I will go before thee, and make the crooked places straight." | Isaiah 45:2



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:

Monya Bock

Pam Bolton

Elizabeth Michel

Walter Booriakin

Elena Kerr

Jamie Arango

Antonia Adams-Clement

Tammy Horton

The suffering people of Ukraine

If you know of anyone else in need of our prayers, please contact Fr. Mikel Bock.

... and Pieces

BIBLE STUDY CLASSES will be held every Wednesday at 6:00pm. The first class is this Wednesday. The class will begin with a study of the Creed, to help us truly understand it, as well as answering any questions that anyone has concerning the faith.

FEAST OF THE ENTRANCE OF THE THEOTOKOS November 21st is the Great Feast of the Entrance of the Theotokos in the Temple. Vespers will be held on Sunday, November 20th at 12:00 p.m. (noon). The Divine Liturgy of the Feast will be celebrated on Monday, November 21st at 9:00 a.m. Let us come together to honor the Mother of God in the mystery of her entrance into the Temple.

ANNUAL VISIT FROM SAINT NICHOLAS

will take place during coffee hour on Sunday, December 11th. 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.



CHRISTMAS COMMUNITY OUTREACH Our annual outreach project is well underway, but we still need more donations and adoptions. This year we have the names and Christmas "wish lists" of 50 of the most needy students at Whittier Elementary school. Last year we took care of 46 students, so we need you to be even more generous, if possible. Please see David Bieber or Bill Weiss to sign up or donate.

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.

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.

NATIVITY FAST The annual Nativity Fast begins on Tuesday, 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!

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!



BOOKSTORE The Nativity Fast is upon us! Put away worldly written works and things that distract us from a fuller life in Christ. The bookstore has many edifying titles to support you during this time of fasting and reflection. (Check out our parish library as well!)

PARISH CHRISTMAS CARD The idea of sending a parish Nativity Card is to extend the greetings and prayerful best wishes of The Nativity of Our Lord to our families, friends, and neighbors. To have your name included in the Parish Christmas Card, please fill out the form on page 5. The deadline is Sunday, December 11th.

Thank you for your continued generosity and support. I look forward to seeing our Parish Nativity Card bring the joy, love, and peace of The Nativity of Our Lord to everyone! May God continue to bless and guide all of you and your families.

FROM THE TREASURER The last two months of the year are now upon us. Now is your chance to make sure your 2022 church pledges, donations, and 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.

FOCA Thank you to everyone who attended the tailgate party. It seemed everyone had a nice time. We want to wish everyone born in November many years! The FOCA will be selling rum balls again this year for \$12/dozen. Order forms are available in the hall.

CONGRATULATIONS AND MANY BLESSINGS to the newly-illuminated Michael and his family.



November 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Cosmas and Damian	2	3	4	5
 <p>We welcome all of our guests and visitors. Please join us in the Cultural Center for coffee and fellowship.</p>						5:00pm Great Vespers
6 St. Paul the Confessor, Archbishop of Constantinople 9:00am Divine Liturgy CHURCH SCHOOL FOCA Meeting	7 6:00pm Great Vespers	8 Synaxis of Archangel Michael and the Other Bodiless Powers 9:00am Divine Liturgy 6:00pm Council Meeting	9 Icon "She Who is Quick to Hear"	 <p>Mark Your Calendars . . . Annual Visit from St. Nicholas Sunday, December 11th</p>		12 5:00pm Great Vespers
13 St. John Chrysostom, Abp of Constantinople 9:00am Divine Liturgy CHURCH SCHOOL POTLUCK LUNCHEON MBAS MEETING	14 Holy Apostle Philip	15 BEGINNING OF NATIVITY FAST 6:00pm Great Vespers	16 Holy Apostle & Evangelist Matthew 9:00am Divine Liturgy 6:00pm Bible Study	17 READER'S CLASS Saturday, November 19, 2022 3:30PM	18	19 3:30pm Reader's Class 5:00pm Great Vespers
20 Forefeast of the Entrance Ven. Gregory of Decapolis 9:00am Divine Liturgy CHURCH SCHOOL 12:00pm Great Vespers	21 Entrance of the MOST HOLY THEOTOKOS 9:00am Divine Liturgy	22 FOCA RUM BALL SALE \$12/dozen <i>Order forms are in the Church Hall</i>	23 St. Alexander Nevsky 6:00pm Bible Study	24 THANKSGIVING 	25 Leavetaking of Entrance	26 5:00pm Great Vespers
27 Greatmartyr Jacob (James) the Persian 9:00am Divine Liturgy NO CHURCH SCHOOL	28	29 6:00pm Great Vespers	30 Holy Apostle Andrew the First-Called 9:00am Divine Liturgy 6:00pm Bible Study	Parish Nativity Card To have your name included in the Parish Nativity Card, please complete the form on page 5. Extra forms will be available in the narthex. Deadline is December 11, 2022.		3 5:00pm Great Vespers