

# SS Peter & Paul Orthodox Church Newsletter

Volume 16 Issue 11

November 2016

## October Council Highlights

- ✘ September Operating Income was \$13,568.73 and Operating Expenses were \$11,920.81 resulting in a positive income of \$1,647.92 for the month
- ✘ The Volunteer Committee has started planning for the neighborhood Nativity outreach.
- ✘ The TYAL's brunch raised \$1,900 toward Project Mexico mission trip for the summer of 2017.
- ✘ FOCA Pork Dinner will be held on Sunday, October 6. Proceeds to purchase Priest Starter Kits for St. Herman's Seminarians.



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## The Smartest Person in the Room

On Tuesday November 24th we remember the Great Martyr Catherine, who lived in the fourth century. As residents of Alexandria, Egypt, her wealthy pagan parents had access to all the city's great institutions of learning. They gave their daughter the kind of education such a place could provide, and Catherine was well-versed in public speaking, sciences, languages, and philosophy. She was a brilliant student, extremely attractive, and very well-mannered.

With all these desirable attributes, the young Catherine still had a big problem. There was no shortage of men who wanted to marry her, but there was a definite lack of men who could measure up to her. She told her mother, with a strong note of complaint, that all the men she knew were boring and shallow, and that she feared she might never find one who could be her equal. Catherine knew the loneliness often felt by the child who is perceived by others to be the brightest in the class, with nobody to challenge her in argument or conversation. She also must have felt the boredom of inevitably being the smartest person in the room—any room.

And if some envied her wealth and beauty, that envy could isolate her even more.



Catherine's mother was worried. As a secretly-practicing Christian, she decided the best person to help and advise her daughter was a holy elder. This man instructed Catherine in the faith, guiding her prodigious intelligence toward a relationship with Christ. After much prayer and fasting, Catherine had a vision of Christ and His mother. She saw the Lord's beauty and brilliance, so much greater than her own. She wanted to dedicate herself to Him, happily giving up the idea of finding a human partner.

But it was not to be that easy. In another vision, Christ would not even look at her, declaring

her unworthy or unready. It was quite a new experience for the sought-after, bored beauty. Yet there was already a new element of humility developing in Catherine, for on the advice of the elder she continued to study, pray and fast, and finally received baptism. She had a third vision of Christ and His mother receiving her joyfully and placing a ring on her finger. When she awoke the ring was still there.

Catherine would later confront the pagan Emperor Maximian, publicly challenging his gory sacrifice to the gods by saying that the true God loves life and true wisdom, not senseless bloody slaughter. Seeking to put the outspoken female in her place, he called fifty prominent philosophers to persuade her that her beliefs were mistaken. But instead she convinced many of them to become believers.

Once again, Catherine was the smartest person in the room. But this time, her intelligence didn't bring her boredom and loneliness. It brought her the chance to witness with power and readied her, the "God-summoned bride", to die for the Bridegroom she had learned to love so much.

## Message from Our Rector

Dear Sisters and Brothers in Christ,

November 1<sup>st</sup> already! Last night's observance of Halloween probably brought "Trick or Treaters" to your front door, asking for treats so that you would avoid any "tricks." But today we return to more serious business as we begin the eleventh month of the civil calendar- this year a month that is highlighted by next week's national elections. The beginning of November is additionally a reminder that the holidays are already around the corner and that, in a few short weeks, we will be gathering with family and friends to observe Thanksgiving Day- the most religious of all the purely civil holidays- a day for sharing an abundance of food, for sharing memories of the past, celebrating the present, and for sharing the company of those we love (maybe with *some* focus of the day being on the television and football).

But the fourth Thursday in November is not only about turkey and stuffing and gathering together to share memories of the past or watch football games. Indeed, as the name implies, Thanksgiving Day is primarily, first and foremost, about pausing—as a nation and as a people—to give thanks for God for His many blessings. As children, we all learned the history of this holiday's origins and we know its origins as a time for thanksgiving to God for a good harvest and, indeed, for all His gifts. Of course, this is a concept with which we're well familiar as something not only histori-

cal, but as something in our own present-day lives. For giving thanks is something that we as Orthodox Christians do each and every day in our daily prayers and lives and which we do in a very special way when we gather for the celebration of the Divine Liturgy, the most sublime expression of our thankfulness to God.

Although the Thanksgiving Day holiday is still a few weeks away, I invite you even now to begin making a list of the things for which you are grateful to God: people, health, life experiences, creation itself, hopes and dreams, and even the challenges and the crosses we must bear. Make a list of things for which you want to give thanks and keep it in your prayer books. Place it with the lists of people for whom you pray. And remember to give thanks not just on Thanksgiving Day, but each and every day.

This past month we sadly experienced the repose of our dearly-loved Protodeacon Alexis. I heard from many people throughout the last few months of his life about just how much he had touched their lives. And I'm speaking here not only of people in our parish community who had known and loved him for various lengths of time. I'm also speaking of those who knew him when he served as a deacon in the Diocese of the Midwest at Holy Trinity Cathedral in Chicago. And also of people from throughout the country who had met him at some church event, celebration, or conference,

or even just in passing. Those with whom I had contact consistently mentioned his dedication to the Church and his love for the Divine Services. And each person from whom I heard or with whom I spoke mentioned that they were thankful for having known him- be it for years or months or just in passing, for just a few moments. As we continue to remember him in prayer, as we commemorate him on the 40<sup>th</sup> day of his repose (November 13), and as we gratefully remember the blessings God has bestowed upon us on Thanksgiving Day, let's give thanks for his presence among us and his service to our parish community throughout the past decade. May he be granted rest with the saints and may his memory be eternal! Let us also remember to be grateful to God for all those people- living and reposed- who have touched our lives and whose example of Christian faith has brought us closer to the Lord and closer to life in the Kingdom.

Please also mark your calendars and remember that the Nativity Fast begins on Tuesday, November 15<sup>th</sup>. Let us pray for one another as we enter this time of special preparation for our annual celebration of the Nativity of Christ. May these days of preparation for the Feast of the Incarnation be for us all a recognition of what we believe-- that because of Christ's birth- "God is TRULY with us."

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 13, 2016 *Return completed form to Stephanie Homyak.*



# ST. PAISIUS ORTHODOX MONASTERY

On Saturday, 22 October, 11 parishioners gathered at SS Peter and Paul to travel to Safford, Arizona to visit St. Paisius Orthodox Monastery. The monastery is situated on a tranquil piece of property approximately 10 miles south of Safford.

Turning off the highway, the view of the church, its steeple, was visible for miles. It felt as if you were turning down a road to go to a high-end vineyard in Napa. Once we entered the grounds, we were greeted by a sister who advised us that a service was about to start in the catholicon. The catholicon is the church that is the center of the monastery.

It is visually stunning on the outside and more beautiful on the inside. From the travertine tile to the chandelier, your eyes are just racing to keep up with all the beauty inside. The beauty is not only visual. The singing and chanting during the service is very uplifting.

After the service, the sisters gathered for a meal and invited us to join them in the trapeza. We dined in silence while listening to a sister read for our spiritual nourishment. Upon completion of the meal, the sisters treated us to a tour of the grounds. They have gardens where they grow many vegetables and herbs, as well as a small or-

chard for fruits and olives. Trained dogs provide protection...please no pets! Pens hold ducks and goats. (FYI: the homemade goat cheese was delicious!!)

The tour included a visit to the original chapel that was built on the grounds. It might only hold 35-40 people, elbow-to-elbow, but it was



truly warm and inviting. An interesting fact about the chapel is that the whole exterior has recently been restored. This happened when a Boy Scout's father called and asked if there was any work his son could do, at the monastery, to help him get his



Eagle Scouts badge. God Bless! At the end of the tour, the group met at

the bookstore where everyone seemed to find something that was inspirational and useful in moving ahead spiritually.

Vespers commenced as the sun was starting to set behind the mountains. As it began to get dark in the church, the sisters began lighting the candles of the chandelier. The church was bathed in the beautiful notes being sung by the choir and the soft candle light, very peaceful. Then reality came crashing down on us. We had a bit of a drive back to Phoenix...in the dark. It was a long day and a blessed day.

I would like to thank Antonia for setting this up and becoming our leader. I would also like to commend her for her donation of food/food supplies that she made on our behalf. She and I discussed how we would/could do another visit to the monastery. These ideas will be discussed further. I believe that Nadia, Paulina, Yana, Dusanika, Linda, Julio, Shea, John and Carol all benefited from this visit. I left there wanting to stay longer. Maybe spending a weekend there and finding the peacefulness that is St Paisius.

Yours in Christ,

*Nicholas Bock*

# DISCOURSE ON THE FEAST OF THE ENTRY OF OUR MOST PURE LADY THEOTOKOS INTO THE HOLY OF HOLIES

St. Gregory Palamas  
Archbishop of Thessalonica

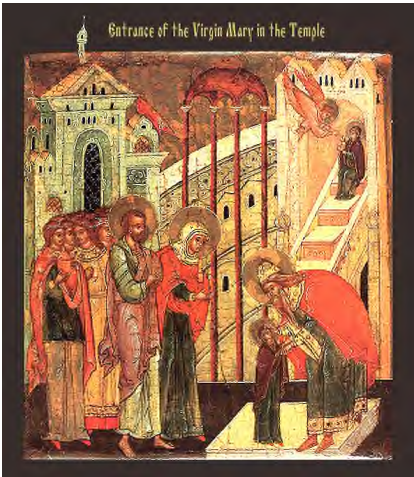
If a tree is known by its fruit, and a good tree bears good fruit (Mt. 7:17; Luke 6:44), then is not the Mother of Goodness

Itself, She who bore the Eternal Beauty, incomparably more excellent than every good, whether in this world or the world above? Therefore, the coeternal and identical Image of goodness, Preeternal, transcending all being, He Who is the preexisting and good Word of the Father, moved by His unutterable love for mankind and compassion

for us, put on our image, that He might reclaim for Himself our nature which had been dragged down to uttermost Hades, so as to renew this corrupted nature and raise it to the heights of Heaven. For this purpose, He had to assume a flesh that was both new and ours, that He might refashion us from out of ourselves. Now He finds a Handmaiden perfectly suited to these needs, the supplier of Her own unsullied nature, the Ever-Virgin now hymned by us, and Whose miraculous Entrance into the Temple, into the Holy of Holies, we now celebrate. God predestined Her before the ages for the salvation and reclaiming of our kind. She was chosen, not just from the crowd, but from the ranks of the chosen of all ages, renowned for piety and understanding, and for their God-pleasing words and deeds.

In the beginning, there was one who rose up against us: the author of evil, the serpent, who dragged us into the abyss. Many reasons impelled him to rise up against us, and there are many ways by

which he enslaved our nature: envy, rivalry, hatred, injustice, treachery, slyness, etc. In addition to all this, he also has within him the power of bringing death, which he himself engendered, being the first to fall away from true life.



The author of evil was jealous of Adam, when he saw him being led from earth to Heaven, from which he was justly cast down. Filled with envy, he pounced upon Adam with a terrible ferocity, and even wished to clothe him with the garb of death. Envy is not only the begetter of hatred, but also of murder, which

this truly man-hating serpent brought about in us. For he wanted to be master over the earth-born for the ruin of that which was created in the image and likeness of God. Since he was not bold enough to make a face to face attack, he resorted to cunning and deceit. This truly terrible and malicious plotter pretended to be a friend and useful adviser by assuming the physical form of a serpent, and stealthily took their position. By his God-opposing advice, he instills in man his own death-bearing power, like a venomous poison.

If Adam had been sufficiently strong to keep the divine commandment, then he would have shown himself the vanquisher of his enemy, and withstood his deathly attack. But since he voluntarily gave in to sin, he was defeated and was made a sinner. Since he is the root of our race, he has produced us as death-bearing shoots. So, it was necessary for us, if he were to fight back against his defeat and to claim victory, to rid himself of the death-bearing venomous poison in his soul and body, and to

absorb life, eternal and indestructible life.

It was necessary for us to have a new root for our race, a new Adam, not just one Who would be sinless and invincible, but one Who also would be able to forgive sins and set free from punishment those subject to it. And not only would He have life in Himself, but also the capacity to restore to life, so that He could grant to those who cleave to Him and are related to Him by race both life and the forgiveness of their sins, restoring to life not only those who came after Him, but also those who already had died before Him. Therefore, St Paul, that great trumpet of the Holy Spirit, exclaims, "the first man Adam was made a living soul, the last Adam was made a quickening spirit" (1 Cor. 15:45).

Except for God, there is no one who is without sin, or life-creating, or able to remit sin. Therefore, the new Adam must be not only Man, but also God. He is at the same time life, wisdom, truth, love, and mercy, and every other good thing, so that He might renew the old Adam and restore him to life through mercy, wisdom and righteousness. These are the opposites of the things which the author of evil used to bring about our aging and death.

As the slayer of mankind raised himself against us with envy and hatred, so the Source of life was lifted up [on the Cross] because of His immeasurable goodness and love for mankind. He intensely desired the salvation of His creature, i.e., that His creature would be restored by Himself. In contrast to this, the author of evil wanted to bring God's creature to ruin, and thereby put mankind under his own power, and tyrannically to afflict us. And just as he achieved the conquest and the fall of mankind by means of injustice and cunning, by deceit and his trickery, so has the Liberator brought about the defeat of the author of evil, and the restora-

## DISCOURSE ON THE FEAST OF THE ENTRY *(cont'd)*

tion of His own creature with truth, justice and wisdom.

It was a deed of perfect justice that our nature, which was voluntarily enslaved and struck down, should again enter the struggle for victory and cast off its voluntary enslavement. Therefore, God deigned to receive our nature from us, hypostatistically uniting with it in a marvelous way. But it was impossible to unite that Most High Nature, Whose purity is incomprehensible for human reason, to a sinful nature before it had been purified. Therefore, for the conception and birth of the Bestower of purity, a perfectly spotless and Most Pure Virgin was required.

Today we celebrate the memory of those things that contributed, if only once, to the Incarnation. He Who is God by nature, the Co-unoriginate and Coeternal Word and Son of the Transcendent Father, becomes the Son of Man, the Son of the Ever-Virgin. "Jesus Christ the same yesterday and today, and forever" (Heb. 13:8), immutable in His divinity and blameless in His humanity, He alone, as the Prophet Isaiah prophesied, "practiced no iniquity, nor deceit with His lips" (Is. 53: 9). He alone was not brought forth in iniquity, nor was He conceived in sin, in contrast to what the Prophet David says concerning himself and every other man (Ps. 50/51: 5). Even in what He assumes, He is perfectly pure and has no need to be cleansed Himself. But for our sake, He accepted purification, suffering, death and resurrection, that He might transmit them to us.

God is born of the spotless and Holy Virgin, or better to say, of the Most Pure and All-Holy Virgin. She is above every fleshly defilement, and even above every impure thought. Her conceiving resulted not from fleshly lust, but by the overshadowing of the Most Holy Spirit. Such desire being utterly alien to Her, it is through prayer and spiritual readiness that She declared to the angel: "Behold the handmaiden of the

Lord; be it unto Me according to thy word" (Luke 1:38), and that She conceived and gave birth. So, in order to render the Virgin worthy of this sublime purpose, God marked this ever-virgin Daughter now praised by us, from before the ages, and from eternity, choosing Her from out of His elect.

Turn your attention then, to where this choice began. From the sons of Adam God chose the wondrous Seth, who showed himself a living heaven through his becoming behavior, and through the beauty of his virtues. That is why he was chosen, and from whom the Virgin would blossom as the divinely fitting chariot of God. She was needed to give birth and to summon the earth-born to heavenly sonship. For this reason also all the lineage of Seth were called "sons of God," because from this lineage a son of man would be born the Son of God. The name Seth signifies a rising or resurrection, or more specifically, it signifies the Lord, Who promises and gives immortal life to all who believe in Him.

And how precisely exact is this parallel! Seth was born of Eve, as she herself said, in place of Abel, whom Cain killed through jealousy (Gen. 4:25); and Christ, the Son of the Virgin, was born for us in place of Adam, whom the author of evil also killed through jealousy. But Seth did not resurrect Abel, since he was only a type of the resurrection. But our Lord Jesus Christ resurrected Adam, since He is the very Life and the Resurrection of the earth-born, for whose sake the descendents of Seth are granted divine adoption through hope, and are called the children of God. It was because of this hope that they were called sons of God, as is evident from the one who was first called so, the successor in the choice. This was Enos, the son of Seth, who as Moses wrote, first hoped to call on the Name of the Lord (Gen. 4:26).

In this manner, the choice of the future Mother of God, beginning with the very

sons of Adam and proceeding through all the generations of time, through the Providence of God, passes to the Prophet-king David and the successors of his kingdom and lineage. When the chosen time had come, then from the house and posterity of David, Joachim and Anna are chosen by God. Though they were childless, they were by their virtuous life and good disposition the finest of all those descended from the line of David. And when in prayer they besought God to deliver them from their childlessness, and promised to dedicate their child to God from its infancy. By God Himself, the Mother of God was proclaimed and given to them as a child, so that from such virtuous parents the all-virtuous child would be raised. So in this manner, chastity joined with prayer came to fruition by producing the Mother of virginity, giving birth in the flesh to Him Who was born of God the Father before the ages.

Now, when Righteous Joachim and Anna saw that they had been granted their wish, and that the divine promise to them was realized in fact, then they on their part, as true lovers of God, hastened to fulfill their vow given to God as soon as the child had been weaned from milk. They have now led this truly sanctified child of God, now the Mother of God, this Virgin into the Temple of God. And She, being filled with Divine gifts even at such a tender age, ... She, rather than others, determined what was being done over Her. In Her manner She showed that She was not so much presented into the Temple, but that She Herself entered into the service of God of her own accord, as if she had wings, striving towards this sacred and divine love. She considered it desirable and fitting that she should enter into the Temple and dwell in the Holy of Holies.

Therefore, the High Priest, seeing that this child, more than anyone else, had divine grace within Her, wished to set Her within the Holy of Holies. He convinced everyone

## DISCOURSE ON THE FEAST OF THE ENTRY *(cont'd)*

*(Continued from page 5)*

present to welcome this, since God had advanced it and approved it. Through His angel, God assisted the Virgin and sent Her mystical food, with which She was strengthened in nature, while in body She was brought to maturity and was made purer and more exalted than the angels, having the Heavenly spirits as servants. She was led into the Holy of Holies not just once, but was accepted by God to dwell there with Him during Her youth, so that through Her, the Heavenly Abodes might be opened and given for an eternal habitation to those who believe in Her miraculous birthgiving.

So it is, and this is why She, from the beginning of time, was chosen from among the chosen. She Who is manifest as the Holy of Holies, Who has a body even purer than the spirits purified by virtue, is capable of receiving . . . the Hypostatic Word of the Unoriginate Father. Today the Ever-Virgin Mary, like a Treasure of God, is stored in the Holy of Holies, so

that in due time, (as it later came to pass) She would serve for the enrichment of, and an ornament for, all the world. Therefore, Christ God also glorifies His Mother, both before, and also after His birth.

We who understand the salvation begun for our sake through the Most Holy Virgin, give Her thanks and praise according to our ability. And truly, if the grateful woman (of whom the Gospel tells us), after hearing the saving words of the Lord, blessed and thanked His Mother, raising her voice above the din of the crowd and saying to Christ, "Blessed is the womb that bore Thee, and the paps Thou hast sucked" (Luke 11:27), then we who have the words of eternal life written out for us, and not only the words, but also the miracles and the Passion, and the raising of our nature from death, and its ascent from earth to Heaven, and the promise of immortal life and unfailing salvation, then how shall we not unceasingly hymn and bless the Mother of the Author of our Salvation and the Giver of Life, celebrating Her conception and birth, and now Her

Entry into the Holy of Holies?

Now, brethren, let us remove ourselves from earthly to celestial things. Let us change our path from the flesh to the spirit. Let us change our desire from temporal things to those that endure. Let us scorn fleshly delights, which serve as allurements for the soul and soon pass away. Let us desire spiritual gifts, which remain undiminished. Let us turn our reason and our attention from earthly concerns and raise them to the inaccessible places of Heaven, to the Holy of Holies, where the Mother of God now resides.

Therefore, in such manner our songs and prayers to Her will gain entry, and thus through her mediation, we shall be heirs of the everlasting blessings to come, through the grace and love for mankind of Him Who was born of Her for our sake, our Lord Jesus Christ, to Whom be glory, honor and worship, together with His Unoriginate Father and His Coeternal and Life-Creating Spirit, now and ever and unto ages of ages.

## Around SS Peter & Paul

### NOVEMBER BIRTHDAYS/ANNIVERSARIES

November 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
19	Nancy Tarasevich
20	Sylvia & Alan Burns
22	Frank & Pam Bolton
24	Nick Kossob
27	Will Osolinsky

**Many Years! Mnogaya Leta!**

### Memory Eternal

Ted Demos, a member of our parish family, fell asleep in the Lord on October 17, 2016. Funeral services were held in Saints Peter and Paul Church on Monday, October 24th, with burial at Greenlawn Cemetery. A meal was held in the parish hall following the service at the cemetery.

May the Lord grant rest with the Saints to His newly-departed servant, Theodore, and may his memory be eternal!

*+Bishop Daniel*

### 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:

Luka Radjenovich

Sasha Golowatsch

Ann Garza

Rose Kurowski

Tillie (Tatiana) Kulek

Ann Carroll

Anna Michkofsky

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

# Bits and Pieces

## 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 10. All are welcome to attend. Please get your adoption and donation forms in quickly to help with our planning and shopping.

## 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. The Divine Liturgy of the Feast will be celebrated on Monday, November 21, at 9:00 a.m.

## 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 Tuesday, November 15th. The Myrrhbearers Altar Society will be meeting on November 6, 2016. We invite all women to join us.



## 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!

## 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 2016 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 2016 *prior* to December 26th. Money received after then will be attributed to 2017.

## 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.

# November 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p><b>FOCA Pork Dinner</b>            Sunday, October 6 following Liturgy            Proceeds for Priest Starter Kits for            St. Herman's Seminarians</p>		<p>1 <b>Cosmas and Damian</b></p>	<p>2            7:00 pm Adult Education</p>	<p>3</p>	<p>4</p>	<p>5            5:00pm Great Vespers</p>
<p>6            8:30am Hours            9:00am Divine Liturgy  <b>Church School</b>  <b>FOCA LUNCHEON</b>  <b>MBAS Meeting</b></p>	<p>7</p>	<p>8 Synaxis of Archangel Michael and the Others            6:00pm Council Meeting</p>	<p>9            7:00 pm Adult Education</p>	<p>10</p>	<p>11</p>	<p>12            5:00pm Great Vespers</p>
<p>13 St John Chrysostom, Archbishop of Constantinople            8:30am Hours            9:00am Divine Liturgy  <b>40th Day- Protodeacon Alexis Church School</b></p>	<p>14 Holy Apostle Philip</p>	<p>15 <b>BEGINNING OF NATIVITY FAST</b>  <b>NUT ROLL BAKE</b></p>	<p>16 Holy Apostle &amp; Evangelist Matthew            7:00 pm Adult Education</p>	<p>17            18  <b>We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</b></p>		<p>19            5:00pm Great Vespers</p>
<p>20 Forefeast of the Entry            8:30am Hours            9:00am Divine Liturgy  <b>Church School</b></p>	<p>21 Entrance of the Theotokos            9:00am Divine Liturgy</p>	<p>22</p>	<p>23</p>	<p>24  <b>THANKSGIVING</b>  </p>	<p>25 Leavetaking of Entry</p>	<p>26            5:00pm Great Vespers</p>
<p>27 Znameniye Icons: Kursk-Root &amp; Others            8:30am Hours            9:00am Divine Liturgy  <b>40th Day-Ted Demos</b></p>	<p>28  <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 13, 2016</p>		<p>29</p>	<p>30 St. Andrew</p>	<p>1            2</p>	<p>3            5:00pm Great Vespers</p>