

## Metropolitan Tikhon hosts Bishop Matthew of Sourozh at Chancery

His Beatitude, Metropolitan Tikhon, hosted His Grace, Bishop Matthew of Sourozh, the recently appointed [Interim Administrator of the Patriarchal Parishes in the United States](#), at the Chancery of the Orthodox Church in America on Monday, November 19, 2018.

Bishop Matthew, on his first visit to the US since beginning his new assignment on October 15, 2018, also serves as [Interim Administrator of the Patriarchal Parishes in Canada](#), a position to which he assumed on July 14, 2018.

Metropolitan Tikhon received Bishop Matthew in the Chancery's Saint Sergius of Radonezh Chapel, together with Archpriest Igor Tarasov, Chancellor of the Patriarchal Parishes in the USA and Rector of Saint George Church, Bayside, NY.

Bishop Matthew expressed his gratitude for the opportunity to receive His Beatitude's blessing as he begins his ministry in North America. In turn, Metropolitan Tikhon stated that he anticipates a fruitful relationship with His Grace, recalling the close relationship the OCA has always enjoyed with former Patriarchal Administrators over the years, and most recently with His Grace, Bishop John of Naro-Fominsk.

During lunch, Metropolitan Tikhon and Bishop Matthew discussed a wide range of topics, including the status of the Patriarchal Parishes in the US, the life of the Orthodox Church in Great Britain, and missionary prospects in North America and Western Europe. Metropolitan Tikhon shared the OCA's plans to celebrate the 225th Anniversary in 2019 of the arrival of the first Russian Orthodox missionaries in Kodiak, AK and the 50th Anniversaries in 2020 marking the Granting of Autocephaly and the Canonization of Saint Herman of Alaska.

Bishop Matthew further extended the invitation to Metropolitan Tikhon to preside at the Patronal Feastday celebrations at New York City's Saint Nicholas Patriarchal Cathedral on December 19, 2018.

As a remembrance of their meeting, Metropolitan Tikhon presented a panagia to Bishop Matthew, who in turn presented a commemorative plate marking the 300th Anniversary of Orthodox Christianity in the British Isles.

Born in 1971 in Tambov, Russia, where he was baptized in infancy, Bishop Matthew completed his studies at the Tambov Diocesan School in 1991. In 1993, he graduated from the Faculty of the Tambov

State Pedagogical Institute, after which he taught English and French at the high school level. He passed an internship at the University of Northumbria, Newcastle, Great Britain and completed distance learning studies at the University of Manchester. From 2000 until 2005, he pursued correspondence studies through the Moscow Theological Seminary. During much of the 1990s he also served as a subdeacon at Tambov's Intercession of the Virgin Cathedral.

In 1998, he was ordained to the diaconate and priesthood, after which he served as Rector of Saint Nicholas Church in the village of Bokino, Tambov District until 2005; as a cleric of the Kazan Monastery in Tambov through 2008; and as a cleric of Tambov's Intercession Cathedral. From 1998 through 2009, he headed the Tambov Diocese's Department of Religious Education, Catechesis and Mission Work. He also served as Assistant Pro-Rector, and later Pro-Rector, of the Tambov Theological Seminary from 2005 to 2009. In May 2008, he was elevated to the dignity of Archpriest.

In 2009, he was assigned to pastoral ministry in the Diocese of Sourozh, where he served as Rector of Saint Kentigern of Glasgow parish and Dean of the Diocesan Districts of Scotland and Northern England. In 2010, he was reassigned to the Church of the Intercession of the Blessed Virgin in Manchester and Dean of the Diocesan Districts of Northern England and Wales. Between 2008 and 2011, he continued his studies through the Moscow Theological Academy and the All-Church Postgraduate and Doctorate Institute of Saints Cyril and Methodius.

By the decision of the Holy Synod of the Russian Orthodox Church, dated October 22, 2015, he was elected Bishop of Skopin and Shatsk and received monastic tonsure at Moscow's Donskoy Monastery. He was consecrated to the episcopacy on November 15 of the same year and appointed Administrator of the Patriarchal Parishes in Italy and Rector of Saint Catherine Church, Rome. On December 28, 2017, he was appointed Ruling Bishop of the Diocese of Sourozh.

### November

	Cleaners	Readers	Social
4	Ron & Bobbie	Wayne	Open
11	David & Roddie	Ron	Laura
18	Stephanie K	Tim	Open
25	Fred & Terri	Natalie	Open

### CONFESSIONS

Confessions will be heard a half hour before & after Vespers.

## 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 entered 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 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

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## *Preparing for Christ Nativity Con't*

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 personality 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.

*Archbishop Dmitri [Royster] served as ruling bishop of the Orthodox Church in America's Diocese of the South from 1978 until his retirement in 2009. He [fell asleep in the Lord](#) on August 28, 2011.*

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### **OCMC News - Orthodox Youth Mission Team (OYMT): Building a Heart for Missions in Teens and Parishes** by Susan Sulich (Posted 11/12/2018)

If you are a high school or college student looking to participate in a mission service trip in the Orthodox Church, the Orthodox Youth Mission Team (OYMT) welcomes you! Nine years ago, a small group of parents, recognizing that no such opportunity existed for their teens, enlisted the help of Fr. Luke Mihaly,

pastor of Holy Trinity parish in Danbury, CT, and long-time OCMC board member, to help form OYMT. OYMT is open to faithful youth and adults across all jurisdictions. Its goal is to give young people the opportunity to put their Faith to work. OYMT brings youth and adults together to encounter Christ and deepen their personal relationship with Him through mission and service. During a week-long summer mission trip, team members serve in a cross-cultural setting working, worshipping, and living in community with fellow Orthodox Christians.

OYMT has participated in several trips through the Appalachian Service Project (ASP). ASP's goal is to help impoverished people in Appalachia make their homes "warmer, safer, and drier." Crews, consisting of 2 adults and 5 teens, are paired with a family for a week of relational ministry and home repair. ASP vets the work projects and provides supplies, living quarters, and construction guidance. Adhering to the tenet of "meeting people where they are," ASP's philosophy is in harmony with the beautiful model of Orthodox mission as witnessed by missionaries like St. Innocent of Alaska and St. Nicholas of Japan.

Two years ago, OYMT approached OCMC about the possibility of the youth mission team being sent out on a short-term OCMC trip. The work with ASP laid a good foundation, and OYMT had a fruitful experience in Napaskiak, AK, where they had the joy of serving and making friends in the community under Fr. Vasily Fisher. The team assisted with the running of youth and teen camps and also helped the village across the river, Oscarville, begin building a new church.

OYMT provides an excellent training ground for people, especially youth, to experience and learn about relational mission ministry. It's also a chance to introduce them to the work and vision that is OCMC. To date, several OYMT team members have expressed interest in exploring the possibility of short and long-term mission work through OCMC.

OYMT also ignites a fire for missions in our Orthodox parishes. Because it involves high school youth, it also necessarily involves their parents, extended families, and parishes. OYMT has become a vehicle for sharing the work and enthusiasm for missions and the necessity of relational interaction to many Orthodox parish communities.

Plans are underway for 2019 to again have an all-Orthodox center with ASP. The trip will take place from July 6-14, and OYMT is currently recruiting individuals and parishes who would like to be a part of this mission/service project. On Nov. 15 and 16, a training session is taking place at OCMC in St. Augustine for adults who wish to learn how to lead a team from their parish. **Con't Pg 10**

If you'd like more information about OYMT or want to join the 2019 youth mission trip, contact Fr. Luke Mihaly at [padreluke@aol.com](mailto:padreluke@aol.com) or e-mail the OYMT team at [oymt.info@gmail.com](mailto:oymt.info@gmail.com). You can see photos from previous trips on the Facebook page: <https://www.facebook.com/oymt1/>

## **Hieromartyr Clement the Pope of Rome Commemorated on November 25**

The Hieromartyr Clement, Pope of Rome, was born at Rome into a rich and illustrious family. Separated from his parents from childhood by force of circumstances, Clement was raised by strangers. Living in Rome, the youth received a fine education, he was surrounded by luxury, and had access to the imperial court. But these comforts brought him no joy, and pagan wisdom failed to attract him. He began to ponder the meaning of life.

When the news of Christ and His teaching began to reach the capital, Saint Clement left his home and estate and went to the lands where the Apostles were preaching. At Alexandria Saint Clement met the holy Apostle Barnabas, listening to his words with deep attention, and perceiving the power and truth of the Word of God.

Arriving in Palestine, Saint Clement was baptized by the holy Apostle Peter and became his zealous disciple and constant companion, sharing his toil and sufferings with him. Shortly before his own sufferings and death, Saint Peter consecrated Saint Clement as Bishop of Rome. After the death of the Apostle Peter, Saint Linus (67-79) was the next Bishop of Rome, succeeded by Saint Anacletus (79-91), and then Saint Clement (92-101).

The virtuous life, charitable works and prayerful activity of Saint Clement converted many to Christ. He once baptized 424 people on the day of Pascha. Among the baptized were people of all social classes: slaves, officials, and even members of the imperial family.

The pagans, seeing the success of his apostolic preaching, denounced Saint Clement to the emperor Trajan (98-117), accusing the saint of insulting the pagan gods. The emperor banished Saint Clement from the capital, sending him to the Crimea, to work at a stone quarry near the city of Cherson. Many of the saint's disciples followed after him voluntarily, preferring to go into exile rather than live without their spiritual Father.

When he arrived at the place of exile, Saint Clement found many Christian believers there, sentenced to labor under harsh conditions amidst a scarcity of water. He prayed together with the condemned, and the Lord appeared to him in the form of a lamb and revealed the location of a spring, from which gushed forth a veritable

river of water. This miracle attracted a multitude of people to Saint Clement. Hearing the zealous preacher, hundreds of pagans were converted to Christ. Each day 500 or more men were baptized. And there in the stone quarry, a church was built, in which he served as priest.

The apostolic activity of the saint aroused the wrath of the emperor Trajan, and he ordered that Saint Clement be drowned. They threw the martyr into the sea with an anchor tied to his neck. This occurred in the year 101.

The saint's faithful disciples Cornelius and Fibus asked the people to pray that the Lord would permit them to see the martyr's body. The sea drew back a distance of three miles from the shore and the people walked out on the seabed until they found a marble cave shaped like a church. There they found the incorrupt body of their archpastor in this "Angelic Church" formed by God. After this, each year on the anniversary of Saint Clement's martyric death the sea receded, and for seven days Christians were able to venerate his holy relics.

During the reign of the Byzantine Emperor Nicephorus (802-811), by divine providence, the sea failed to withdraw, and the relics of Saint Clement became inaccessible for fifty years. In the time of the emperor Michael and his mother Theodora (855-867), Saints Cyril and Methodius visited Cherson. When they learned of the concealed relics of Saint Clement, they asked Bishop George of Cherson to pray that the Lord would show them the relics of the hieromartyr.

Saints Cyril and Methodius walked along the shore in procession with the clergy who came with them from Constantinople. Through the fervent prayers of everyone gathered there, the holy relics of Saint Clement miraculously appeared on the surface of the sea at midnight. They solemnly took them to the Church of the Holy Apostles at Constantinople. A portion of the relics were then brought to Rome by Saints Cyril and Methodius, but a large portion of the relics was later brought to Kiev by the holy Prince Vladimir (July 15) and placed in the Desyatin-Tithe church, together with the relics of Saint Fibus, where a chapel dedicated to Saint Clement had been built. The hieromartyr Clement is widely venerated in Russia. From ancient times, many churches have been dedicated to him.

Saint Clement, who belongs to the Apostolic Fathers, has left to us a spiritual legacy (two Epistles to the Corinthians) the first written examples of Christian teaching after the writings of the holy Apostles.

## **Apostle Andrew, the Holy and All-Praised First-Called**

Commemorated on [November 30](#)

The Holy Apostle Andrew the First-Called was the first of the Apostles to follow Christ, and he later brought his own brother, the holy Apostle Peter, to Christ (John 1:35-42). The future apostle was from Bethsaida, and from his youth he turned with all his soul to God. He did not enter into marriage, and he worked with his brother as a fisherman. When the holy Prophet, Forerunner and Baptist John began to preach, Saint Andrew became his closest disciple. Saint John the Baptist himself sent to Christ his own two disciples, the future Apostles Andrew and John the Theologian, declaring Christ to be the Lamb of God.

After the Descent of the Holy Spirit upon the Apostles, Saint Andrew went to the Eastern lands preaching the Word of God. He went through Asia Minor, Thrace, Macedonia, he reached the River Danube, went along the coast of the Black Sea, through Crimea, the Black Sea region and along the River Dniepr he climbed to the place where the city of Kiev now stands.

He stopped overnight on the hills of Kiev. Rising in the morning, he said to those disciples that were with him: "See these hills? Upon these hills shall shine forth the beneficence of God, and there will be a great city here, and God shall raise up many churches." The apostle went up around the hills, blessed them and set up a cross. Having prayed, he went up even further along the Dniepr and reached a settlement of the Slavs, where Novgorod was built. From here the apostle went through the land of the Varangians towards Rome for preaching, and again he returned to Thrace, where in the small village of Byzantium, the future Constantinople, he founded the Church of Christ. The name of the holy Apostle Andrew links the mother, the Church of Constantinople, with her daughter, the Russian Church.

On his journeys the First-Called Apostle endured many sufferings and torments from pagans: they cast him out of their cities and they beat him. In Sinope they pelted him with stones, but remaining unharmed, the persistent disciple of Christ continued to preach to people about the Savior. Through the prayers of the Apostle, the Lord worked miracles. By the labors of the holy Apostle Andrew, Christian Churches were established, for which he provided bishops and clergy. The final city to which the Apostle came was the city of Patra, where he was destined to suffer martyrdom.

The Lord worked many miracles through His disciple in Patra. The infirm were made whole, and the blind received their sight. Through the prayers of the Apostle, the illustrious citizen Sosios recovered from serious

illness; he healed Maximilla, wife of the governor of Patra, and his brother Stratokles. The miracles accomplished by the Apostle and his fiery speech enlightened almost all the citizens of the city of Patra with the true Faith.

Few pagans remained at Patra, but among them was the prefect of the city, Aegeatos. The Apostle Andrew repeatedly turned to him with the words of the Gospel. But even the miracles of the Apostle did not convince Aegeatos. The holy Apostle with love and humility appealed to his soul, striving to reveal to him the Christian mystery of life eternal, through the wonderworking power of the Holy Cross of the Lord. The angry Aegeatos gave orders to crucify the apostle. The pagan thought he might undo Saint Andrew's preaching if he were to put him to death on the cross.

Saint Andrew the First-Called accepted the decision of the prefect with joy and with prayer to the Lord, and went willingly to the place of execution. In order to prolong the suffering of the saint, Aegeatos gave orders not to nail the saint's hands and feet, but to tie them to the cross. For two days the apostle taught the citizens who gathered about. The people, in listening to him, with all their souls pitied him and tried to take Saint Andrew down from the cross. Fearing a riot of the people, Aegeatos gave orders to stop the execution. But the holy apostle began to pray that the Lord would grant him death on the cross. Just as the soldiers tried to take hold of the Apostle Andrew, they lost control of their hands. The crucified apostle, having given glory to God, said: "Lord Jesus Christ, receive my spirit." Then a blazing ray of divine light illumined the cross and the martyr crucified upon it. When the light faded, the holy Apostle Andrew had already given up his holy soul to the Lord. Maximilla, the wife of the prefect, had the body of the saint taken down from the cross, and buried him with honor.

A few centuries later, under the emperor Constantine the Great, the relics of the holy Apostle Andrew were solemnly transferred to Constantinople and placed in the church of the Holy Apostles beside the relics of the holy Evangelist Luke and Saint Paul's disciple Saint Timothy.

### **PRAYER**

Let us praise the herald of faith and servant of the Word, Andrew the Apostle. Bearing in his hands the Cross instead of a rod, he drew many souls out of the deep and offered them as pleasing gifts to God. Let us praise him, together with the choir of the Apostles, that he may intercede with Christ to be merciful to us on His great day of Judgment and to save our souls. Amen.

Adapted Hymn of Praise (Feast of St. Andrew)

## CANDLES / BULLETIN SPONSORS OFFERED FOR NOVEMBER

**Chandelier:** Fr. Andrew: In memory of his Mother, Dorothy  
**Altar Candles:** Basil: In memory of Marion  
**Candles on the Tomb:** Sandy Martin: In memory of George Michael "Butch"  
**Eternal Light & Icon Screen:** Jean Hileman In memory of Mother, Helen Pipenur on the 9<sup>th</sup> anniversary of repose.  
**Bulletin:** Mike & Diane Tyron: Memory of Aunt Marian on her birthday & anniversary, Ann on her anniversary, & Norman on his birthday.

## CANDLES / BULLETIN SPONSORS OFFERED FOR DECEMBER

**Chandelier: Ron & Bobbie:** in memory of the Royhab & Libb Family members (*\$50 for month*)  
**Altar Candles: OPEN** (*\$50 for month*)  
**Candles on the Tomb: Mike & Diane Tyron** In loving memory of Parents (*\$25 for month*)  
**Eternal Light & Icon Screen:** (*\$25 for month*) **Jean Hileman** In memory of Father, William on the 15 anniversary of repose  
**Bulletin Sponsor: Joe & Valerie Schutt:** Christmas Greetings to Fr. Andrew & all the parishioners (*\$50 for month*)

## THE CRIPPLED WOMAN

The first Sunday of December is usually the Tenth Sunday of Luke. The designated Gospel Lesson is Lk. 13:10-17. However, whenever four December Sundays precede Christmas instead of the usual three, the first Sunday of December may be the fourteenth Sunday of Luke 18:35-43 which occurs this year.

How do you feel when you see a person with a conspicuous handicap, scar or deformity? How do you think that such a person himself or herself feels? Be honest with your feelings and talk about this issue as Christians, whether or not you have a physical disability.

Jesus often met with people who had various handicaps. There was the blind beggar on the road to Jericho (Lk 18:35-43); the paralyzed man who was carried by his four friends to Jesus (Mk 2:1-12); the man with the paralyzed hand (Mk 3:1-6); and others. In ancient times it was thought that some physical handicaps were the result of demonic possession. Jesus did not treat people with disabilities any differently from anyone else. He loved them as He did everyone else. He approached them not as Disabled persons but as persons with a disability. That makes a difference. "A year of the Lord Liturgical Bible Studies Vol. 2

## CHRISTMAS FLOWERS

(If anyone would like to help defray the cost of the Christmas flowers and having your loved ones be remembered during the Christmas Liturgy please let Father Andrew know. You can remember those "health" or those "reposed" The cost this year was only \$15 per flower.



### Fr. Andrew: (9 flowers)

- For the health of all my family & friends
- For the health of the Marblehead Police and Danbury Fire Departments, and all first responders in the nation
- For the health of all the parishioners and their families, and all those who help this parish in anyway.
- For the health of the Village Gov't, all residents of Marblehead and the surrounding areas
- For all the less fortunate of this community and the world, and those who need our unworthy prayers
- For the repose of His Eminence Metropolitan Nicholas, my ordaining Bishop
- For the repose of my parents, George and Dorothy, and all of my family and friends
- For all the founders and benefactors of this parish and all those listed and are remembered in the Dyptics of the Church
- For all those who have no one to remember them

### Mike & Diane Tyron: (2 Flowers)

- In Loving Memory of Aunt Marian
- In Loving Memory of Uncle Norm

## ST ANDREW THE APOSTLE

Another man you eagerly looked for and found eternal life by following Christ was St Andrew the Apostle who feastday is celebrated on November 30. The name Andrew is derived from the Greek word "andreaia" meaning "courage". St Andrew was the first called to follow Christ.

### Troparion — Tone 4

Andrew, first-called of the Apostles and brother of the foremost disciple, entreat the Master of all to grant peace to the world and to our souls great mercy.

### Kontakion — Tone 2

Let us praise Andrew, the herald of God, the namesake of courage, the first-called of the Savior's disciples and the brother of Peter. As he once called to his brother, he now cries out to us: "Come, for we have found the One whom the world desires!"