

THE ST PETER'S POST

November, 2022

St Peter's Episcopal Church, Port Royal, VA

The Rev. Catherine D. Hicks, Rector

Happening in Nov.

- Every Sunday 11AM Worship in person at St Peter's and online through YouTube stream. Link changes each week. Nov. 6 link is <https://www.youtube.com/watch?v=9AzpLgElkto>
- Every Monday, 6:30AM, Monday Morning Meditation continues on Zoom
<https://us02web.zoom.us/j/87980716417?pwd=UHLxNE1jYlQ1TGh6N25oYTBxRURwQT09> Meeting ID: 879 8071 6417 Passcode: 790929
- Sun, Nov. 6, All Saints Day Holy Eucharist 11AM, Coffee Hour following. If you'd like, bring something to share.
- UTO Thank Offering, Nov 6- Nov 27
- Wed, Nov. 9, Village Dinner, 4:30-6 PM. Eat in or take out. Turkey, Dressing, Mashed Potatoes, Green Beans, Cranberry Salad, Pumpkin Pie. Call Susan Linne von Berg to make your reservation. 804-742-5233
- ECM Thanksgiving outreach for social service due Nov 13
- Want to go to the Bethlehem Walk? Let Catherine know by Nov 13.
- Wed, Nov 16 Village Harvest, 8th anniversary. 3-4:30PM Call Andrea if you'd like to help.
- Thursday, Nov. 17, Vestry, 2PM
- Diocese of Va. Annual Convention - Nov. 17-19 in Arlington, VA. Cookie and Catherine will be attending.

- Sun, November 20, Youth Group, 5PM
- Sun, Nov. 27, Advent 1
- Tues, Nov. 29 - Giving Tuesday. Support St. Peter's Village Harvest!

Server Schedule, Nov. 2022

Sunday, November 6, 2022 All Saints' Sunday, Holy Eucharist, 11AM

Lector Andrea Pogue

Chalice Bearer Helmut Linne von Berg

Altar Clean Up BJ Anderson

Sunday, November 13, 2022 The Twenty Second Sunday after Pentecost, Holy Eucharist, 11AM

Lector Cookie Davis

Chalice Bearer Andrea Pogue

Altar Clean Up Linda Kramer

Sunday, November 20, 2022 Christ the King Sunday, Holy Eucharist, 11AM

Lector Johnny Davis

Chalice Bearer Johnny Davis

Altar Clean Up Andrea Pogue

Sunday, November 27, 2022 The First Sunday of Advent Holy Eucharist, 11AM

Lector Elizabeth Heimbach

Chalice Bearer Helmut Linne von Berg

Altar Clean Up Jan Saylor

Return of the Common Cup as an option in worship



One bread, one body,
one Lord of all,
one cup of blessing which we bless.
And we, though many,
throughout the earth,
we are one body in this one Lord.

The Common Cup is one of the great symbols in our liturgy. As Christians we are part of One Body in Christ. Sharing one bread and one cup is a visual sign of this truth. We have missed seeing or sharing the cup over the past years of the pandemic.

Now that Covid rates are lower, we will once again include our silver chalice in worship. You will see it at the center of the altar, along with the gluten free loaf of bread that BJ makes for us each week.

Due to ongoing health concerns for many, the individual cups will continue to be available. If you would like to continue using an individual cup, just continue the practice we've been following at St Peter's. Take a cup on the way to the altar, receive and consume the wine, and when you leave the altar, place your cup on the tray which is provided.

If you desire to consume wine from the common cup, you must drink from the

cup rather than to dip your bread into it. Many studies over the years have shown that drinking from the cup spreads less germs than dipping your bread in the wine in the cup. Our hands carry many germs, and those germs from our hands get into the chalice when we dip the bread into the chalice. When you drink from the cup, the chalice bearer wipes the rim of the cup and then rotates the cup for the next person. The silver and gold metals from which the chalice is made do not harbor microbes.

Receiving "in one kind," that is, only bread, or only wine, is considered by the church to be a complete communion, since in receiving either bread, or wine, or both, we take in our Savior, complete and undivided.

Ultimately, receiving the sacraments each Sunday draws us into closer relationships with God and with one another. Base your practice on what binds you most closely to God and to your neighbors.

Native American History in our Area

As Christians, we are to love our neighbors as ourselves. Part of our work in becoming good neighbors is to be more aware of our shared history of the people in our area that we have neglected in the past. Our church sits on land which was cared for by Native Americans for centuries before the Europeans arrived. Descendants of that group are members of today's Rappahannock tribe.

November, with its celebration of Thanksgiving, is a good time to learn more about this group, and to seek out ways in which we can connect and work with The Rappahannock Tribe.

The Rappahannock Tribe is the Native American group whose members include descendants of the Native Americans who lived along the Rappahannock River. The

following information is taken from the small book, [The Virginia Indian Heritage Trail](#), a project of The Virginia Council on Indians and The Virginia Foundation for the Humanities, published in 2007.

“The Rappahannock probably first encountered the English in 1603. It was likely Captain Samuel Mace who sailed up the Rappahannock River and was befriended by the Rappahannock chief. The record tells us that the ship's captain killed the chief and took a group of Rappahannock men back to England. In December 1603, those men were documented giving dugout demonstrations on the Thames River. In December 1607, the Rappahannock people first met Captain John Smith at their capital town “Topahanocke,” on the banks of the river bearing their name. At the time, Smith was a prisoner of Powhatan's war chief, Opechancanough. He took Smith to the Rappahannock town for the people to determine whether Smith was the Englishman who, four years earlier, had murdered their chief and kidnapped some of their people. Smith was found innocent of these crimes, at least, and he returned to the Rappahannock homeland in the summer of 1608, when he mapped fourteen Rappahannock towns on the north side of the river. The territory on the south side of the river was the primary Rappahannock hunting ground.

English settlement in the Rappahannock River valley began illegally in the 1640's. After Bacon's Rebellion, the Rappahannock consolidated into one village, and in November 1682 the Virginia Council laid out 3474 acres for the Rappahannock in Indian Neck, where their descendants live today. One year later, the Virginia colony forcibly removed the tribal members from their homes and relocated them, to be used as a human shield to protect white Virginians from the Iroquois of New York, who continued to attack the Virginia frontier

and to threaten the expansion of English settlement.

In an effort to solidify their tribal government in order to fight for their state recognition, the Rappahannock incorporated in 1921. The tribe was officially recognized as one of the historic tribes of the Commonwealth of Virginia by an act of the General Assembly on March 25, 1983. In 1996 the Rappahannock reactivated work on federal acknowledgement which had begun in 1921, when Chief George Nelson petitioned the US Congress to recognize Rappahannock civil and sovereign rights. In 1995 they began construction of their cultural center project and completed two phases by 1997. In 1998 the Rappahannock tribe elected the first woman chief, G. Anne Richardson, to lead a tribe in Virginia since the 1700's. As a fourth-generation chief in her family, she brings to the position a long legacy of traditional leadership and service among her people. Also in 1998, the tribe purchased 119 acres and established a land trust on which to build their housing development. They built their first home and sold it in 2001.

Learn more about the Rappahannock Tribe by going to their website at <https://www.rappahannocktribe.org/>

This video, made 13 years ago, describes some work Fort A. P. Hill has done to recognize the Native American presence and importance to this area.

<https://m.youtube.com/watch?v=lgUhMcjBoJc>

A bit of St Peter's history from The Rev. Karen Woodruff

The Rev. Karen Woodruff recently sent St Peter's a letter which she received from The Rev. Ralph Fall in 1995. The letter contains some interesting bits of St Peter's history. Plans are to send the

original of the letter to the Library of Virginia, which houses documents about the history of St Peter's, including the diary of Rev. Ware.

592 Bethany Rd.
McDonough, GA 30523
February 6, 1995

Dear Karen,

As a former Rector of the Cure of St Peter's, Vauters, and St Asaph's...I am writing to commend you for the work you are doing as the present Rector. Laura Hayes sends me copies of "The Parish Post," and I enjoy reading the news of the Cure, including your messages to the churches. At Christmas time, we receive many greetings from members of the two churches, some even from St Asaph's...and it is good always to read the high praise that members heap upon you to us! You are the first Woman Rector of these churches, and I am glad that you are being received so heartily. When those first 11 women were ordained to the Priesthood, many years ago, I was in agreement with the action, and later became closely acquainted with many Women Priests who served in the Diocese of Virginia. One of the women preached for me one Sunday, and she was a big hit. My biggest problem (and head-ache!) was the changing over from the 1928 Prayer Book to the 1979 Prayer Book in all 3 churches! We made up some ridiculous schedule to make use of both books for quite a time.

I lived in 3 houses in Port Royal during my tenure of 20 years from 1962-1982...first in the "Waterman House" on the River along King Street...then in "Riverside" on Lot 2&3...and finally during the last 18 years, in the Rectory before it was "restored" for Don Place. I loved living in the Village, and wrote 5 books while there, of which 4 were published...maybe you've seen some of them.

We always tried to have St Asaph's be separated from the Cure, but never were

enough funds raised to accomplish it. When it was done, it seemed it would be a "crimp" to St Peter's and to Vauter's, but they managed to overcome the discrepancy.

Karen, if I can ever be of help to you, please let me know. I'm no longer taking services at my age of almost 78, but if there is any other way I can help, I'd be glad to do what I can. We will drop in one of the churches about once a year, but not this year.

We send you our love and best wishes for your life and ministry,

Ralph and Virginia Fall

All Saints, Nov. 1 (Celebrated Nov. 6)



"The Forerunners of Christ with Saints and Martyrs" (selection) by Fra Angelico

This year, we'll celebrate All Saints' Day on Sunday, November 6th, the first Sunday after All Saints' Day on November 1.

On All Saints' Day, we have the poignant joy of remembering all who have gone before us—those we have loved but see no longer. But they are still present with us. Whenever we come to the table each Sunday, we get a glimpse of that heavenly banquet table around which they are gathered. It is the Communion of Saints.

For this fullness of past, present and all that is to come, for saints seen and unseen, all enveloped in the love of God, for each one of us and for our church, we give thanks.

A Short History of All Saints' Day

The term "saint" was used by the Apostle Paul to designate all baptized Christians (Romans 1:7; 2 Corinthians 1:1; Ephesians 1:1), even the unruly ones (1 Corinthians 1:2).

The early Church honored martyrs, those who had died for their faith. By the fourth century many parts of the Church had set a day of observance for their martyrs, their confessors (those who had been punished for their faith but did not die), and the virgins, all of those known by name and unknown.

In the seventh century, Pope Boniface IV officially established All Saints' Day to honor all the saints at one time. Our yearly observance of All Saints' Day continues this ancient tradition in the church's history.

**United Thank Offering, Fall
Ingathering. Nov 6-27**



The United Thank Offering (UTO) is a ministry of The Episcopal Church for the mission of the whole church. Through

UTO, individuals are invited to embrace and deepen a personal daily spiritual discipline of gratitude. UTO encourages people to notice the good things that happen each day, give thanks to God for those blessings and make an offering for each blessing using a UTO Blue Box. UTO is entrusted to receive the offerings, and to distribute the 100% of what is collected to support innovative mission and ministry throughout The Episcopal Church and Provinces of the Anglican Communion.

Over the next 3 years, The United Thank Offering, in the spirit of Matthew 25:36, will focus on areas of ministry that serve

those who society has left out and left behind. Therefore, the UTO grant focus for 2023 will be on innovative mission and ministry projects addressing all aspects of the worldwide incarceration crisis, specifically:

- preventative programs and intervention;
- prisoner support outreach;
- prison reform work;
- or post-prison re-entry.

Jerusalem Greer, Staff Officer for Evangelism, points out that "Jesus says we are to love God, and to love our neighbor as ourselves. What if we could see all of creation as our neighbor? How would that change our prayers and our actions? Anytime we use the toil of our hands to bring newness and restoration to the world, cultivating gratitude and love alongside clean water and healthy soil, we become part of God's healing process in creation. How better to love all our neighbors?"

Make a donation by writing a check to St Peter's and putting UTO in the memo line. **The ingathering will begin on Sunday, November 6th and the ingathering will take place on the first Sunday of Advent, Sunday, November 27th.** This offering is a great way to express gratitude for the blessings of this life.

**ECM Thanksgiving and
Christmas Outreach, Due Nov
13**

From Ken Pogue, ECM Chair.

"Each year the Episcopal Church Men help St Peter's provide support to those in need during the holidays. The men coordinate with the Caroline County Department of Social Services to provide families in the area with Thanksgiving dinners and Christmas gifts.

This year the Department of Social Services will be providing families with secure store specific grocery limited gift cards due to the ongoing pandemic.

Ken Pogue says on behalf of the ECM, "Your donations are greatly appreciated by the ECM and the recipients of the gifts, especially the children. Thank you so very much in advance from a grateful community for your love and your participation" in this worthy holiday project.

If you'd like to donate, please make a check to St Peter's with ECM in the memo line. **For a Thanksgiving donation, please make your donation by November 13th. Donations after the 13th will be used to assist families at Christmas.**

In 2021, \$2,300 was donated to Caroline County Social Services in November for Thanksgiving and Christmas, a figure compares with \$1,200 in 2020.

Village Harvest. concluding our 8th year, Nov. 16~



Psalm 107:37 "And sow fields and plant vineyards, And gather a fruitful harvest."

The Village Harvest ends its 8th year in November. The October, 2014 newsletter read as follows " In an effort to make fresh food more available to those in our area in need of food, the ECW is going to head up a new project. Credit goes to Eunice for conceiving the name "Village Harvest."

St Peter's provides an opportunity for people in the area to come get fresh produce, meat, and assorted non-perishable items on the third Wednesday of each month. The offerings change

from month to month, depending on what's available at the food bank. Thanks to the generosity of St Peter's, not only are we able to provide food, but Catherine has also been able to use her discretionary fund to help these people in other ways.

During the first 10 months of 2022, we have fed 880 people compared to 801 in the previous year during the same period. The amount of food provided is about the same - 12,158 pounds for 2022 and 12,352 for 2021. Pounds per person, however, were higher in 2021 at 15.42 compared with 13.82 in the current year

Over the past 8 years we have distributed 106,135 pounds of food for 9,888 people or 10.7 pounds per person.

228th Annual Convention, Diocese of Virginia, Nov. 17

The 228th Annual Convention of the Episcopal Diocese of Virginia will be held on November 17-19, 2022 at the Crystal Gateway Marriott Hotel, 1700 S. Eads Street, Arlington, VA 22202.

Catherine Hicks will be attending as St Peter's clerical representative, and Cookie Davis as lay representative

There is the annual business of the Convention—electing people to seats on the Standing Committee, approving resolutions and passing a budget. Worship together as a Diocese, always a highlight of Convention. This year, the Convention will include the celebration of the ministry of The Rt Rev Susan Goff, who is retiring this year.

The Gospel in Nov.

Nov 6 — All Saints - Luke 6:20-31

In the presence of many people from Israel and beyond, Jesus speaks to his followers. Luke tells us of four beatitudes (vv. 20-22) and corresponding woes or

warnings of deprivation in the age to come. Some are "blessed" (happy) by being included in the Kingdom Jesus brings. The warnings are prophecies, cautions. The pairs are:

the "poor" (v. 20) and the "rich" (v. 24);
the "hungry" (v. 21a) and the "full" (v. 25a);
the sorrowful (v. 21b) and the joyous (v. 25b); and
the persecuted (v. 2) and the popular (v. 26).

The passage ends with guides on how to get along in our world. "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. Love involves not judging people, not condemning people, but rather being forgiving and generous.

Nov. 13 – Proper 28, 23rd Sunday after Pentecost, Luke 21:5-19

This reading, one of the apocalyptic readings, is from the last story about Jesus teaching in the Temple. Hearing a comment about the magnificence of the Temple, Jesus declares that the day is coming when "not one stone will be left upon another." The disciples ask what sign will herald this event. Messianic signs are the stuff of millennial speculation, and signs there will be, but for Jesus' disciples, let there be discernment and patience. Luke, writing in the 80's, knew about the destruction of the temple in 70AD.

In Jesus' time, people were concerned about when the world would end, and what signs would indicate "this is about to take place" (v. 7). Jesus reveals to his disciples that he will be taken from them, but he will return. During the interim, believers must not to be taken in by false messiahs who announce particular dates for the end of the age, or who claim special powers. Nor should they get overly concerned by political strife or natural disasters. People are always using these events as predictive signs, but they

are nothing more than the death-pangs of a dying world.

These signs of the age serve as a time for testimony. During this time the church is to witness to Christ in gospel proclamation. The message we proclaim is both powerful and self-authenticating – Spirit empowered. The Lord has given us the content of the message and the wherewithal to achieve its end.

Nov. 20 – Last Sunday after Pentecost, Luke 23:33-43

Christ the King Sunday signals the end of Ordinary Time and the end of our use of the Year C readings.

Jesus is God's way of ruling in this world and in the world to come. His ruling was born out of struggle. We are there with him with criminals on either side of him.

Jesus exercises his dominion in the midst of mockery, coercion, and arrogance. His two "words" from the cross in Luke's account enact his authority. The first (Luke 23:34) fits powerfully - "Father, forgive them; for they do not know what they are doing!"

Luke 23:43 anticipates Jesus' authority as the Son of Man, conferring mercy on sinners in God's ultimate judgment: "Truly I tell you, today you will be with me in Paradise," the words of Jesus to the repentant thief.

Joining Jesus in paradise had everything to do with seeing beyond the appearances to the truth, that God is victorious in the cross. It has everything to do with the thief's realization that his own condemnation on the cross bore no relationship to his standing before God.

The thief asks neither to be rescued from this plight nor revenged for his suffering. Rather, he wants only to be remembered. Jesus declares that today, even now, the thief would enter with Jesus into paradise. In that moment, the thief became free.

The Gospel is the story of how Jesus the Messiah of God brought God's reign of justice and mercy to earth, and Luke's account presents the crucified Messiah enacting God's reign, surrounded by mocking, brutal violence.

Nov. 27. Advent 1, Matthew 24:36-44

The season of Advent begins with a look to the future coming (Parousia) of the Son of Man. While we typically live with a fairly linear view of time -- one event coming after another -- the church's liturgical and lectionary calendar is cyclical -- patterns of events repeating themselves.

For this reason, the church year that begins in Advent puts in front of us passages about the end of history before moving in later weeks to prepare us for the coming of the Christ child and the dawn of a new age.

There were two factors that enormously influenced the lives of early Christians:

1 The destruction and leveling of Jerusalem by the Roman army in 70 CE and the pervasive thought that this event felt like the End of the World.

2 The delay of the Second Coming. The Second Coming did not occur in the earliest disciples' lifetime as they had erroneously thought it would. These earliest Christians had to deal with their misinterpretation of the timing of The End.

The principal theme in this text for the First Sunday in Advent is: "The Son of Man is Coming." Four times this claim is made. Three times it is made explicitly about the "Son of Man" and once about "the Lord." The context of this claim is an eschatological sermon: Matthew 24 and 25. At its beginning Jesus' disciples ask him: "What will be the sign of your coming and of the end of the age?" In response they are told of the birth pangs of the new age (24:8). This new age had been proclaimed at the outset of Jesus' ministry (4:17). Its coming was the good

news that was to be spread throughout the world (24:14). But it would be characterized in part by a time of suffering and judgment (24:21, 30).

In the suffering and trials which will precede the End, society will break down, "many will fall away" (v. 10, from the faith) but "one who endures to the end will be saved" (v. 13). After these events, the "Son of Man" (vv. 27, 30, Jesus) will come "with power and great glory". This will mark the beginning of a new era, a new way of being. Followers should discern signs of the second coming of Christ (vv. 32-35).

Prayer Corner

Thank you for the many prayers for John Whitfield and Roger Key, who have both now passed into eternal life.

Please continue to pray for their families as they mourn, especially for **Laura Carey, John's mother, and John's family, and Eunice Key, Roger's wife, and the rest of Roger's family.**

Sandra Smith needs prayers as she fights several life threatening conditions. **Toni Faibisy** continues to recover at home and appreciates your prayers. And **Lydia O'Neil** has moved from Bowling Green Health and Rehabilitation Center to Greenfield Senior Living of Spotsylvania, an assisted living facility, as she continues to work on gaining the needed strength to return home. **Paris Swisher**, friend of Tom and Alice Hughes, has a terminal illness and needs our ongoing prayers for this part of her journey.

Field Trip to the National Museum of African American History and Culture



Seven people from St Peter's went on an adventure to Washington DC to visit the National Museum of African American History and Culture. The museum covers the history of African American people in the United States, beginning in the 1400's. Everyone learned more about African American history and left feeling hopeful about our future as a nation. We could not possibly cover the whole museum in one day, and we hope to visit again.

Advent begins on the last Sunday in November

The Lectionary, made up of the appointed readings for each Sunday, covers a three-year cycle, beginning each year on the first Sunday of Advent. Year A uses readings from the Gospel according to Matthew, Year B from the Gospel according to Mark, and Year C from the Gospel according to Luke. Readings from the Gospel according to John are woven throughout all three years.

The yearly lectionary readings begin the new cycle of readings on the first Sunday of Advent (Nov. 27) and we will turn to The Gospel according to Matthew.

Matthew was written 40 years after Jesus for a Christian community in Antioch in present day Turkey. The author was writing as a Jew to his followers to prove that Jesus Christ is Israel's long-awaited,

promised Messiah, the true King of the Jews.

Matthew also appears to be concerned with teaching Christians who are new to the faith. The Gospel organizes the teachings of Jesus into five major discourses: the Sermon on the Mount (chapters 5-7), the Commissioning of the 12 Apostles (chapter 10), the Parables of the Kingdom (chapter 13), the Discourse on the Church (chapter 18), and the Olivet Discourse (chapters 23-25).

Giving Tuesday , Nov. 29

Support St. Peter's Village Harvest!



#GIVINGTUESDAY™

#GivingTuesday is a global giving movement that has been built by individuals, families, organizations, businesses, and communities in all 50 states and in countries around the world to encourage people to do good and to promote generosity.

The date of Giving Tuesday this year is **Tuesday, Nov. 29**. For the past few years, St Peter's has collected money for the Village Harvest. The cost of the Village Harvest each year is around \$2,000, Your donation for Giving Tuesday helps offset the cost of this ministry. This year's goal is \$500 to fund 25% of next year's Village Harvest.

Two ways to donate:

1 On or before Nov. 29 make out a check to St. Peter's with "Giving Tuesday" in the memo line.

2 Go online on and use St. Peter's PayPal account, donate via credit card.
<https://news.churchsp.org/?p=4402/>

More about Giving Tuesday –
givingtuesday.org or
facebook.com/GivingTuesday

Bethlehem Walk, Dec 4, 2022



Let us go to Bethlehem! The Bethlehem Walk is a village sized reenactment of Bethlehem at the time of the birth of Christ. The Bethlehem Walk takes place at Salem Baptist Church, 465 Broad Street Road, Manakin-Sabot, Virginia, a little over an hour from St. Peter's.

Each year, Salem Baptist partners with various churches to reach thousands of people with this interactive Gospel drama. There is a production team that works year-round, planning and preparing. By opening night, over 200 hundred members, cast, crew, and support will participate in this year's event.

Bethlehem Walk returns each year on the first Wednesday evening following the Thanksgiving Holiday. The hours are usually as follows.

Nov. 30 - 6pm-9pm
 Dec. 1- 6pm-9pm
 Dec 2 - 6pm-9pm
 Dec 3 -6 pm-10pm
 Dec 4 - 3-8pm

The tour is outside and takes approximately 45 minutes.. This amazing experience, in its 20th year, is an opportunity to visit a recreation of the village of Bethlehem as it would have been in the time of Jesus. The tour takes visitors through scenes ranging from the

entrance of the Savior into the world to an empty Jewish tomb.



We will leave after church Dec; 4. We need to make reservations when registration opens on Nov. 15. Please let Catherine know

if you are interested in going by Nov. 13.

Youth meet on Sun Oct. 23



The young people at St Peter's love to make music, and the youth group is working on seasonal music which they'll present in church on Advent II, Sunday, December 4th. Music goes back to the beginnings of worship in the temple. In fact, trumpets and other instruments were used around the altar in the temple in Jerusalem long ago. After a snack supper of pizza, a short conversation about Jesus, and some practice for December 4th, the group's time closed by praying Compline together.

New Sound System for St Peter's

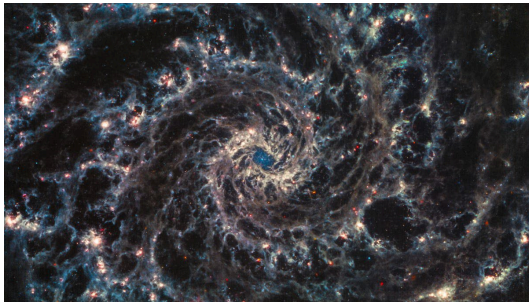
Our new sound system has been set up by Fredericksburg Technology. We are working to move our online worship services from Zoom to You Tube. The link, specific to each week, will be included in an email to everyone on Saturday. Each

week's link can also be found on the website – <https://news.churchsp.org>

New equipment includes a camera that allows online watchers to see the entire front of the church instead of a view from the side. The sound has been improved both for online viewers and for people in the church by connecting our current speaker to three microphones, two of which are upstairs and one for the speakers downstairs.

Online Compline takes a break

Currently, only two people are participating in on-line Compline each week. The group has decided to take a break from these Sunday night gatherings online for now. Meanwhile, Compline is a meaningful way to end each day, and all are encouraged to try out this service, either for yourself or with your family or friends. Anyone can pray An Order for Compline, which is found in The Book of Common Prayer on page 127. This service brings the day to an end in thanksgiving and asks for God's peace and protection through the night.



Saint of the Month

<https://www.churchsp.org/standrew/>

St. Andrew, also known as Andrew the Apostle, was the older brother to St. Peter. He is the patron of Fishermen, singers, Scotland, Romania, Russia, Ukraine and Patras. His day is Nov. 30.

According to the New Testament, Andrew was born in the village of Bethsaida on the Sea of Galilee during the early first century. Much like his younger brother, Simon Peter, Andrew was also a fisherman. Andrew's very name means strong and he was known for having good social skills.

In the Gospel of Matthew, it is said Jesus was walking along the shore of the Sea of Galilee and saw Andrew and Simon Peter fishing. It is then he asked the two to become disciples and "fishers of men."

The Gospel of John tells a separate story, stating Andrew was a disciple of John the Baptist. When Jesus walked by one day, John the Baptist stated, "Behold, the Lamb of God!" It is then that Andrew and another made the decision to follow Jesus.

He was baptized by John the Baptist and was the first disciple of Jesus.

Little else is said about Andrew in the Gospels, but it is believed Andrew was one of the closer disciples to Jesus. It was he who told Jesus about the boy with the loaves and fishes, according to John 6:8. When Philip wanted to speak to Jesus about Greeks seeking him, he spoke to Andrew first. Andrew was also present at the last supper.

Per Christian tradition, Andrew went on to preach the Good News around the shores of the Black Sea and throughout what is now Greece and Turkey. Andrew was martyred by crucifixion in Patras. He was bound, rather than nailed, to a cross, as is described in the Acts of Andrew. He was crucified on a cross form known as "crux decussata," which is an X-shaped cross or a "saltire." Today this is commonly referred to as "St. Andrew's Cross." It is believed Andrew requested to be crucified this way, because he deemed himself "unworthy to be crucified on the same type of cross as Jesus."

November, 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2 Bible Study in person 10am-12pm, Parish House	3	4	5 HBD Andrea Pogue
6 All Saints! 11am Holy Eucharist UTO Offering begins Coffee Hour 12pm Compline 6pm	7 Monday Morning Meditation 6:30am HBD Johnathan Davis Clarence & Betty Kunstmann Anniv.	8	9 Bible Study in person 10am-12pm, Parish House Village Dinner 4:30-6pm	10 HBD Kimberly Fisher	11 HBD Jackie Collins, Jim Heimbach	12
13 11AM Holy Eucharist Donations to the ECW Thanksgiving due Reservations for Bethlehem Walk due	14 Monday Morning Meditation 6:30am HBD Susan Linne von Berg	15 HBD Dominic Paterino	16 HBD Owen P. Long Bible Study in person 10am- 12pm, Parish House. Village Harvest 8 th anniversary 3pm-5pm	17 Vestry, 2 PM Diocesan Convention until Nov. 19	18	19
20 HBD, Alex Long IV, Alex Long 11:00AM, Holy Eucharist - Last Pentecost	21 Monday Morning Meditation 6:30am	22	23 Bible Study 10am Parish	24 Thanksgiving Day	25	26
27 HBD Toni Faibisy 11:00AM, Holy Eucharist - 1 st advent UTO Offering ends	28 Monday Morning Meditation (6:30am)	29 Giving Tuesday - donated by mail or online	30 St. Andrew Bible Study in person 10am- 12pm, Parish House			