



Ring in the
Good News
ST. PETER'S EPISCOPAL CHURCH

December 2014

Purcellville, Virginia

Advent Season

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I wait for the LORD,

My soul does wait,

And in His word do I hope.

Psalm 130:5





Advent Joy: Future Now

By Father Tom Simmons

Photo:

*Father Tom
thinking BIG
at Temple
Hall Farm
in October
with the
Youth Group*

Construction companies will often erect a model home before they build the neighborhood. The model showcases what-is-to-come. That one house gives a foretaste of the coming neighborhood.

The church is like that. The Church is the working model of life in the world God is making.

When Jesus walked out of the grave he began building the “new creation.” The people Jesus is gathering around himself are the “new humanity.” Paul said we are “citizens of heaven” (Phil 3:20) living like a colonial outpost of Jesus’ kingdom in this world, spreading his embrace to the surrounding society, bringing God’s kingdom to those parts of the world where we have influence.

Our job every day is learning to live like it:

- in deepening intimacy with God,
- in more consistent loving care for the people around us,
- in joyful labor promoting his purposes in all our endeavors,
- in sharing news of Jesus’ tender lordship with our relations, friends and neighbors.

Living like this day-to-day goes against the grain of “Life In the 21st Century” ... as it did in the 1st century.

In his letter to the Philippians, Paul contrasted “Christian citizenship” with 1st century Roman citizenship, which was very familiar to the Romans living in Philippi, a colonial outpost on the edge of the empire. To be a Roman citizen meant giving allegiance to the faraway city of Rome, spreading its ideals. It meant loving and serving the Emperor, who was worshipped as a living god on earth.

Christians went against the grain of this ideology by proclaiming Jesus of Nazareth as the world’s true Lord

and Savior. They lived a different sort of lifestyle marked by a distinctive sort of love, joy and peace. We can too.

I’d like to look briefly at each of these three attributes. Last month we looked at love. In December let’s explore joy. We’ll save peace for January.

Paul said in Philippians 4:4-5 “Rejoice in the Lord always. Again I will say, Rejoice! Let your forbearance be known to all for the Lord is near!”

There are few verses in Paul’s writings more famous. This scripture appears on every form of Christian kitsch from greeting cards to bumper stickers. But Paul’s words aren’t just a prescription for personal happiness, self-help advice from a first century motivational speaker. It’s a description of the culture of God’s kingdom colonies in this world.

Joy like this shows the world that Jesus reigns.

There’s no end to things to get down and sour about. The ancient pagan world Paul was reaching out to lived under the shadow of gloom cast by a pantheon of capricious gods and dark, mysterious forces. Humanity was stuck in a dreary cycle-of-life: “Round and round and round we go. Where it stops everybody knows,” death. Nothing every changed.

To relieve the gloom of heir fatalistic faiths the pagans in the ancient world organized great festivals, orgies, games, combats, parades and dramatic performances to blow off steam and to celebrate their gods and their cities and their emperor.

The modern paganism of our society is different...but also the same. Our society lives under a gloom of knowing too much. We are burdened with an “information-to-action” ratio that is radically askew. We are overwhelmed with information about all the trouble in the world, but we feel helpless to do anything about it. Ever see the bumper sticker prodding us to ever greater lengths of exhaustion: “If you aren’t outraged you aren’t paying attention!”?

To relieve the weariness Americans try to unwind with endless vicarious experiences through various forms of entertainment. For many it is fanatical devotion to sporting contests, politics, reality TV, video games, or their favorite HBO series. For disturbingly large percentages of our people it’s pornography. These promise escape, excitement, transcendence. In many homes the last light off is the TV or computer screen.

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But Paul is saying Christians have something genuine to rejoice about in a down and sour world. The gloom of Good Friday has been transformed by Easter "halleluiahs" and hosannas at the Ascension and the multi-lingual praise on the day of Pentecost.

Paul's point: Christian community with God and his people has – or SHOULD have! – an air of rejoicing.

The fact that the King has come to transform the world means we should sound like we BELIEVE it! We sound-off with our "Amens" and "Halleluias." We heartily commend each other with "The Lord be with you!" and we shout out our, "And also with you!" In the liturgy we make some serious joyful NOISE singing our praise to God and giving thanks for all we have at his hand.

Joy like this shows the world that Jesus reigns.

As our winter days get darker sooner and as our rulers in Washington face-off in all-out political pugilism, the message of Advent is REJOICE IN HOPE.

At St. Peter's we do it in practical ways. After all, we aspire to be "a city on a hill that CANNOT BE HID" full of fellowship and food, warmth and celebration. Welcome to the party!

- We'll take it to the streets in the **Purcellville Christmas Parade, noon December 13**. Rumor has it, blessed Saint Nicholas, 4th Century Bishop of Myra, will put in an appearance.
- We will gather the community for our annual **Blue Christmas service on December 20** followed by dinner and Billy Graham's recent video production on the Cross of Christ.

The multitudes will press in upon us for the **Christmas Eve celebrations** of Christ's birth. And one of the best kept secrets at St. Peter's...our **Christmas day luncheon** the ULTIMATE coffee hour **following the 11 am Christmas Day service**.

Joy like this shows the world Jesus reigns.

While we are talking about the Future...

2015 will be a year of rich strategic significance for our congregation. In the year ahead we will revise our five-year Strategic Plan (2011-2015) and finalize our facilities expansion plan, which will envision our buildings and grounds for the next generation. It's a big job!

God is at work in our congregation, equipping and growing us to be increasingly useful in the decades ahead, advancing his purposes in the Loudoun Valley. God seeks to collaborate with us in discerning and doing that work. He's looking for people to join together, praying and working so that his kingdom

comes and his will is done right here in Purcellville "as it is in heaven."

So we ask: Father who are you calling us to serve? How shall we do it? What do we need to prepare for and do differently? We will find answers to these questions through prayer and study and discussion. The result will be a vision of the road ahead of us, and a realistic plan to "get there."

The vestry will be gathering groups within the congregation to make that plan over the next year. Everyone's input will be needed.

Here's the basic shape of the process we've developed so far.

In the first phase we will discern our "hedgehog concept." Simply put, that is THE BIG MINISTRY St. Peter's will develop to serve our local community for the long-term (for example, Tree of Life is the hedgehog of Purcellville Baptist). We will discover it at the intersection of the community's biggest unmet need, our shared passion as a congregation, and our greatest capacity to make a difference in the future. Once we have gained clarity on that, our direction for strategic plan revision and facilities expansion will be much clearer. Figuring those out in detail will constitute phase two.

We plan to meet on the first Tuesday of the month from 7 to 9 pm, December-March. We'll kick the first session off with dinner at 6 pm on December 2. If you'd like to be part of the conversation let me know ASAP.

What's a "Hedgehog Concept?"

The Hedgehog Concept is based on Isaiah Berlin's famous essay "The Hedgehog and the Fox" in which he divides the world into either hedgehogs or foxes, based on an ancient Greek parable by Archilochus: "The fox knows many things, but the hedgehog knows one big thing."

According to Berlin, foxes pursue many ends at the same time and see the world in all its complexity. They are 'scattered or diffused, moving on many levels' never integrating their thinking into one overall concept or unifying vision. Hedgehogs, on the other hand, simplify a complex world into a single organizing idea, a basic principle or concept that unifies and guides everything. Hedgehogs see what is essential and ignore the rest.



Let's Get Into Mark

By Father Tom Simmons

It's one of the most striking moments in the liturgy. The procession bears the ornate Gospel book into the midst of the congregation to be read for all to hear. It is "the holy Gospel of our Lord Jesus Christ." For the last year we've read "the Gospel according to St. Matthew". On the first Sunday in Advent we take up Mark's Gospel for 2015.

Everything we know about the life of Jesus comes to us through the witness of Matthew, Mark, Luke and John, the authors of the four Gospels. Jesus is knowable to us only through their portrayal of him. Christian faith has trusted these texts. In them, Christians have always believed, we encounter the real Jesus.

And yet we've been given reason to doubt them. A radically distrusting attitude toward the gospels holds sway in much of media and academia, and within "progressive" portions of the Church. Many suspect that these texts layer myth and superstition onto "the historical Jesus," effectively hiding the "real" Jesus from us. The task of Biblical scholarship has become freeing the historical figure of Jesus from the accumulated mythology. This quest was popularized in recent years by the Jesus Seminar, and authors like Reza Aslan, Bart Ehrman, Elaine Pagels, Marcus Borg and Dominic Crossan and is a perennial staple on the covers of major news weeklies at Christmas and Easter.

One basic (and often unexamined) assumption behind this methodological skepticism is the idea that the stories about Jesus passed through an extended process of anonymous oral transmission in the early Christian communities before they were finally written down in the Gospels. Many scholars assume this was a creative process during which communities freely refashioned the traditions about Jesus to their needs and purposes, and augmented the traditions they received with freshly invented ones. As in the game "telephone" the message changes when oft repeated.

But what's missing from this picture? Living eyewitnesses. Jesus' words and actions were public. There were hundreds of people who had direct, repeated and even sustained contact with Jesus. These eyewitnesses had names and addresses and lived for decades after Jesus in communities all around Palestine, where they were the authoritative sources of what Jesus said and did. They owned the tradition about Jesus, told the stories repeatedly, and naturally guarded them from "creative inventions" by people who weren't there. Their recollections were at the disposal of those who sought information about Jesus. Luke describes in his prologue how he carefully sought out this information (Luke 1:1-4).

So in the Gospels we aren't reading oral tradition collectively passed-down and creatively altered by generations of anonymous minds and mouths before taking written form. Instead, we are reading eyewitness testimony, shared with the Gospel writers by first-hand participants who were there when Jesus spoke and taught. Their oral accounts lay at no great distance from the Gospel texts we read. In fact, if you read someone's name in the Gospel accounts you are likely reading their own personal recollection of the event. Their name in the text acts like a footnote. If you'd like to read more see Richard Bauckham, [Jesus and the Eyewitnesses, the Gospels as Eyewitness Testimony](#).

Let's look at Mark's Gospel in particular. It is the first Gospel written, and the shortest. Mark wrote well within the living memory of the events he recounts. He was privileged to write St. Peter's personal recollection of Jesus' life. Widespread evidence from the early church fathers affirms this. The most important witness comes from Papias, Bishop of Hieropolis until 130 AD, who was a disciple of John the Apostle. From him we learn Mark was Peter's attendant and writer, probably in Rome in the mid- to late-50s A.D., and "wrote accurately all that Peter remembered."

Evidence within Mark's gospel supports Papias' testimony that Peter stands behind Mark's Gospel. Mark's account is especially vivid when recounting incidents involving Peter. It vividly portrays the weaknesses of Peter, and the other disciples. How else would we learn of Peter's denial of Jesus? And who would have dared to speak with such candor about the revered leader of the Church, unless it came from Peter's own mouth? Mark's account also omits several praiseworthy references to Peter that were later reported by Matthew and Luke. The Gospel of Mark also has an obvious structural affinity with Peter's Caesarea speech (Acts 10:34-43).

Theme

Mark's big purpose is to present Jesus' universal call to discipleship. Mark returns often to this theme as the narrative unfolds. Discipleship for Mark is a relationship with Jesus. It's a matter of fellowship with him, not merely following a code of conduct. It means trusting Jesus, being shaped by his teaching, confessing him publicly, and being prepared to face the kind of rejection Jesus faced.

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Key Themes in Mark

1. Jesus corrects messianic expectations and misunderstandings. (1:25, 34,44; 3:12; 4:10-12; 5:18-19, 43; 8:30; 9:9)
2. Jesus is man. (3:5; 4:38; 6:6; 7:34; 8:12, 33; 10:14; 11:12; 14:33-42)
3. Jesus is the Son of God. (1:11; 3:11; 5:7; 8:38; 9:7; 12:6-8; 13:32; 14:36, 61; 15:39)
4. Jesus is Daniel's "Son of Man" (see Daniel 7). 91:16-34; 2:3-12, 23-28; 3:11; 4:35-41; 6:45-52; 7:1-23; 10:1-12)
5. Jesus as the Son of Man must suffer. (8:31; 10:45; 14:21, 36)
6. Jesus is Lord. (2:28; 12:35-37; 14:62)
7. Jesus calls his followers to imitate his humble service, self-denial, and suffering. (8:34-38; 9:35-37; 10:35-45)
8. Jesus teaches on the coming of God's kingdom. (ch. 4; cf. 1:15; 9:1; 14:25; 15:43)

Purpose and Background

Though Mark likely wrote from Rome, the Gospel of Mark was composed for the wider church, presenting the apostolic testimony of Peter. Even during the early Patristic period, Gentile Christians were frequently mentioned as the recipients of this Gospel. Mark addresses an audience that is largely unfamiliar with Jewish customs. He intends to familiarize them with those customs, so they can better understand the coming of Jesus as the culmination of God's work with Israel.

Literary Features

Of the four Gospels, Mark is most overtly a "docudrama," consisting of noteworthy "clips" from Jesus' life, snippets of speeches or dialogues, and commentary by the narrator. Mark's approach to Jesus' biographical data is that of a careful recorder. Mark's Gospel, however, is not a biography in the modern sense, as there is no attempt to describe Jesus physically, treat his family origins, or portray Jesus' inner life. Rather, like other ancient biographies, Mark's purpose is to speak about the actions and teachings of Jesus that typify his ministry and mission, and hints at the redemptive meaning of the events recorded.

Even though Mark's Gospel is narrative, it does not have a continuous story line (like Luke's Gospel) but is a collection of discrete episodes. There are crowd scenes, small-group scenes, public scenes, and private scenes. These scenes are assembled into something like a mosaic of Jesus, or a documentary of his life. So as you read Mark, see yourself as his traveling companion as he makes a documentary on the life of Christ. The main unifying element of it is the protagonist, the Messiah himself.

Mark's Gospel is a fast-paced narrative full of vivid descriptive details, and Greek verbs that portray an action-in-progress. He often records people's responses to what Jesus did and said.

The Setting of Mark

The events in the book of Mark take place almost entirely within the vicinity of Palestine, an area extending roughly from Caesarea Philippi in the north to Beersheba in the south. The area was a province of the Roman Empire administered by the Roman governor, but ruled locally by various members of the family of Herod (see map).



A Letter to the Dean of National Cathedral

Dear Dean Hall

I write to question the wisdom of your decision to host a CAIR-sponsored Muslim prayer service in our Cathedral. As a priest and life-long resident of the Diocese of Virginia, just across the river, I feel I must protest this step you have taken.

It's not your good intentions that I question. For what it's worth, I believe your best motives in hoping to facilitate understanding and acceptance between Christians and Muslims, for a better world.

What I wish to challenge is the apparent unwillingness to acknowledge the intentions of the parties you treat with in this endeavor. A partner in this event, Council on American Islamic Relations (CAIR), has been documented to be a front group of the Muslim Brotherhood and labeled a terrorist organization by the United Arab Emirates. The Brothers have been admirably candid in stating their strategic intent to subvert and destroy western civilization, and the Christian church with it.

The choice of date for this observance was significant in this regard. November 14, 2014 is the 100th anniversary of the last jihad declared by a sitting Caliph, Mehmet VI, which resulted in the virtual annihilation of Christians in Armenia and Turkey. St. Peter's in Purcellville has been personally touched by that far-away horror. All four grandparents of the Psaltos family in my congregation fled from Smyrna, Thessaloniki and Constantinople during that jihad, as did Tewfik Hariri, who served as rector of St. Peter's in the 1920s.

Since the 1940s the Muslim Brothers have provided the ideological inspiration and many senior leaders to groups like Al Qaeda, Hamas and ISIL seeking to revive that caliphate, and pick up where that earlier jihad left off. They aim for the extermination of Christians in the rest of the Islamic world. That vision animates Hamas' genocide of Christians in Gaza, Boko Haram's brutality in Nigeria, and ISIS' atrocities in Syria and Iraq. With CAIR you are sharing prayers with people connected to this Islamic imperialism.

Would you consider establishing terms for future collaboration with these Muslim groups?

Would your partners in prayer be willing to go on record publicly denouncing those movements using violence to advance Islam? Would they be willing to explicitly abandon jihad, much as some of the Cathedral clergy have explicitly abandoned Christian evangelism?



If they are unwilling to do so in similarly specific terms, then maybe your well-intentioned partnership with Islamic supremacists confers on them faux "peace-making" credentials that helps veil their subversive intentions from an unwary public. My concern is you have been duped and your partners in prayer at the National Cathedral are envisioning our magnificent structure someday meeting the same end as Hagia Sophia, in Istanbul.

Sincerely in Christ,

The Rev. Thomas William Simmons IV
Rector, St. Peter's Episcopal Church, Purcellville Va.

We Three Kings of Orient Aren't

By Barbara Bulger Verdile

I thought you would enjoy this from writer and historian Nick Page, who offers a humorous look at some of our classic carols.

Christmas. It's one of the best-known stories in the world. The innkeeper and the stable, the three kings and the shepherds are hard-wired into our collective consciousness. And nothing reinforces our image of Christmas so much as our favorite carols. We ding-dong merrily on high with gusto. We fa-la-la-la like mad. We rarely stop to consider that, when we look at the Bible accounts and consider the history, a load of our favorite carol lyrics are, well, just plain wrong.

I saw three ships come sailing in

No you didn't. Firstly Bethlehem has no major rivers, lakes, canals or other waterways. Secondly it's 35 miles inland. So if anyone really did see three ships sailing into Bethlehem, either the ships had built up a remarkable head of speed when they hit the Judean coast, or – and I think this is more likely – the witness had been drinking. (Apparently, the words of the carol actually come from a legend about three ships taking the supposed relics of the magi to Cologne in the 12th century. So I'm not quite sure why the song keeps going on about "Bethlehem in the morning".)

In the bleak midwinter

Er, probably not. The Bible doesn't tell us the time of year. The date of 25 December for Jesus' birthday was not agreed until the fourth century AD. Earlier traditions plump for November. In 194 AD, Clement of Alexandria said it was 18 November. The average temperature for Bethlehem region in November is 54 degrees Fahrenheit. Not warm, exactly, but not much chance of "snow on snow, snow on snow". (And while we're at it, it would have been November in the year 5 BC, assuming that Herod the Great died, as is generally agreed, in 4 BC.

Once in Royal David's city, stood a lowly cattle shed

No it didn't. The Bible never mentions a stable. Nor does it mention an inn. The Greek word Luke uses for "inn" is *kataluma* – a guest room. And anyway, this was Joseph's family home; they wouldn't need an inn, there would be relatives with whom to stay. What the story tells us is that the relatives were poor and their home was crowded with no more room for guests.

And as for the stable, the Bible says Jesus was laid in a manger, but this would have been inside the house in peasant homes of the time. They were on two levels and at night peasant families brought their animals into the lower level (their body heat acted as a kind of primitive central heating). There would have been mangers set into the slope to the upper level, and it was there that Jesus was laid.

So, no inn or stable. In Luke's account, Jesus is put downstairs with the animals, because the rest of the house is full.

While shepherds watched

Well there were shepherds, or course. But they were not the most reputable of characters. Jewish rabbinic literature says of herdsmen that "their trade is the trade of thieves." Another rabbinical list includes them alongside other low-lives such as dice players, usurers and tax collectors. "For herdsmen, tax collectors and publicans, is repentance hard", it was said. As to washing their socks, the early sources remain silent.

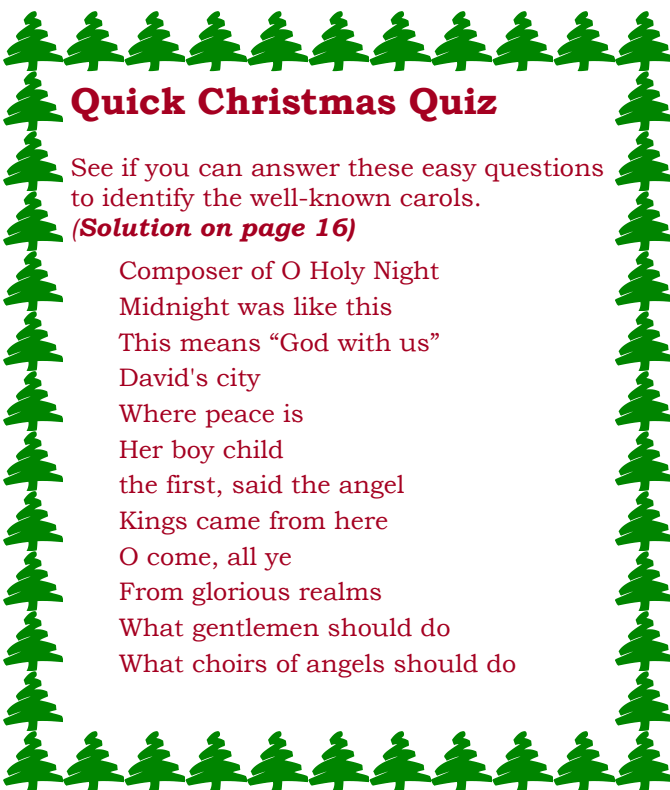
We three kings of Orient are

No you aren't. The Bible doesn't mention kings, It talks of "magi", a term associated with astrologers from Chaldea (the ancient name for the marshy lands in the far south of Mesopotamia, in modern-day Iraq). We get three from the number of gifts they brought, but no number of people is mentioned.

So, all in all, the carols have a shaky grasp on history. But let's not be too "Bah! Humbug!". They do remind us of the joy of the event. Forget the innkeeper and the stable, and the kings and the miraculous ships: for the Gospel writers and their first audiences, the story of Christmas was that the Son of God came into the world of ordinary, simple peasants. That is something worth singing about.

Oh and by the way, Good King Wenceslas? He was only a Duke.

Have a merry and blessed Christmas everyone!



Quick Christmas Quiz

See if you can answer these easy questions to identify the well-known carols.
(Solution on page 16)

- Composer of O Holy Night
- Midnight was like this
- This means "God with us"
- David's city
- Where peace is
- Her boy child
- the first, said the angel
- Kings came from here
- O come, all ye
- From glorious realms
- What gentlemen should do
- What choirs of angels should do

Christmas Facts

By Kathleen Voss

In 1836, Alabama became the first state in the USA to declare Christmas a legal holiday. In 1907, Oklahoma became the last USA state to declare Christmas a legal holiday.

A wreath with holly, red berries and other decorations began from at least the 17th century. Holly, with its sharply pointed leaves, symbolized the thorns in Christ's crown-of-thorns. Red berries symbolized the drops of Christ's blood. A wreath at Christmas signified a home that celebrated the birth of Christ.

Candy canes began as straight white sticks of sugar candy used to decorate the Christmas trees. A choirmaster at Cologne Cathedral decided to have the ends bent to depict a shepherd's crook and he would pass them out to the children to keep them quiet during the services. It wasn't until about the 20th century that candy canes acquired their red stripes.

If you counted all the gifts that were given in the song "Twelve Days of Christmas" you would realize that the number of gifts being presented were 364 in total, thus a gift was given for each day of the year.

Oliver Cromwell, in England banned Christmas Carols between 1649 and 1660. Cromwell thought that Christmas should be a very solemn day so he banned carols and parties. The only celebration was by a sermon and a prayer service.

On Christmas morning since medieval times, church bells have been rung to announce to the world the coming of the savior. It was customary from the 18th century to wear clothes and carry a small bell to signify the birth of Christ. The ringing of the bells was to signify the importance of the His Birth.

The actual gift givers are different in various countries:

England: Father Christmas

France: Pere Noel (Father Christmas)

Germany: Christkind (angelic messenger from Jesus), she is a beautiful fair-haired girl with a shining crown of candles.

Holland: St Nicholas.

Russia: In some parts - Babouschka (a grandmotherly figure), other parts it is Grandfather Frost.

Scandinavia: A variety of Christmas gnomes. One is called Julenisse.

Spain and South America: The Three Kings

Italy: La Befana (a kindly old witch)

OPERATION CHRISTMAS STOCKING FOR THE SALVATION ARMY

Pick up your stocking in McCray Hall. Please choose the age range for the recipient of the stocking (Newborn - 2, Boys 3—5, Girls 3- 5, older Boys, older Girls) Indicate the age range on the Stocking Tag and staple closed.

Please NO CANDY OR FOOD!!!

RETURN THE STOCKINGS TO THE LABELED BOX IN MCCRAY HALL BY DECEMBER 7th.

Contact: Kathleen Voss if you have any questions!

Operation Christmas Stocking



Sunday School Christmas Party

will be held on **December 14** at **10:00am** in the **Sunday School classrooms**. Parents plan on attending the Sunday School lesson that day, you can see what we have been working on AND share some holiday cheer with your child!

The Saint Peter's Annual Christmas Pageant

will be held at the **5:00 PM Christmas Eve Service** on December 24th. We still have room for more angels and shepherds.

Rehearsals take place on **Saturday mornings from 9-10 AM** until December 20th. This is a wonderful "family" service and, if tradition holds, we may have a visit from a surprise guest!

Join us!

Youth Group White Elephant Christmas Party

The Hunts have graciously offered to host the Christmas Party at their home on **December 19 from 6 – 9pm. Please RSVP to the Hunts by December 14th.**

This is a great time of fun, fellowship, food (dinner) and gift exchanging--even if the gifts are a tad...odd. Find that wacky, weird, and useless piece of debris lying around your room, wrap it up, and come join the fun! Bring a friend, but be sure to tell them to bring their white elephant gift, as well.

In addition, please plan to bring a dish to share! Guests are asked to coordinate what they plan to bring with the Hunt's when they RSVP... which should be done by December 14th!



White Elephant Christmas Party



Youth Pizza and Movie Nights

Starting in January, we will have a Youth Pizza and Movie night on the **2nd Sunday of each month from 6-9ish.** Join us for friends, food and flicks!



Temple Hall Farm Corn Maize

The St Peter's Youth Group lost themselves (literally) at the Temple Hall Farm Corn Maize this past October! Luckily, Father Tom brought his handy new smart phone and mapped our way out using his GPS app! We would probably still be there!

Lots of fun had by all who attended.



Friends Being Friends

By Mark and Nancy Baker

"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you?"

When did we see you sick or in prison and go to visit you?"

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'"

Matthew 25: 37-40

Children are some of the most effective messengers of God. They see reality so clearly at times and get their parents involved in God's work even when their parents are too distracted to realize it. For example, our son Ben volunteered in 2006 to serve dinner at a Christmas party for the Friends Being Friends group that former parishioner Charlie Little founded to provide social activities for adults with mental health and developmental disabilities living in the county's group homes. Ben had such a nice time that he decided to join the Friends Being Friends bowling group that met monthly at Village Lanes. Because he was too young to drive, Nancy ended up taking him and enjoyed herself so much that she and our younger son Hayes started volunteering with the group when their schedules would allow.

Over the years, a stalwart group comprised of the Littles, the Halls, Pat Pearson, Buddy and Alex Andrews, Laurraine Landolt and Paul Miller, Doug Gill, and several representatives from Friends of Loudoun Mental Health have faithfully fulfilled the group's mission of friends being friends. They've bowled, flipped burgers, and have developed lasting relationships with some extraordinary individuals and their caretakers at the group homes.

After more than 10 years, Charlie was ready to pass the torch and stepped down as the group's coordinator last spring. We considered stepping up but were quickly side-tracked by the daily hubbub of our lives. With no one able to fill the gap, the group started to sputter a bit. Then Buddy Andrews kindly organized a fall cook-out at St. Peter's in September and rallied the troops to help. Hayes overheard some talk of the group possibly disbanding if someone didn't take over as a permanent coordinator. He approached Nancy the next day, and it was clear he had something important to say.

"Mom, we could do it," he said simply. Nancy knew what he was referring to, and immediately her excuses started to fly: "I'm too busy at work, your dad travels a lot, you're already involved in too many activities. Someone else will do it." Then he looked her square in the eyes and repeated, "Mom. We could do it." There was no denying it was God talking. So, we put it to prayer and offered our services as a family.

Now, we're inviting our fellow parishioners to join us! **Our 11th Annual Christmas Dinner and Party will be on Tuesday, December 9 from 6 – 8 p.m. at St. Peter's.** We're expecting our loyal band of volunteers, but we'll need help setting up tables and chairs, providing side dishes for the dinner, serving the dinner, and socializing with our guests. It's a great evening of feasting, singing, and laughter for all age groups. Our friends from the group homes look forward to it every year and so do we!

Looking ahead to 2015, we will continue to hold monthly activities for our friends – from bowling to bingo to a Valentine's Day party and other events. If you are interested in joining Friends Being Friends or would like to help with the Christmas party, we would love to hear from you! Just send an e-mail to Hayes at **FriendsBeingFriendsGroup@gmail.com** and let the blessings begin!



Missions 2015!

By Laurraine Landolt

St. Peter's will be sending a team to **Guatemala** again in 2015 from **June 20 through June 27** to support Todd and Maureen Erickson and their Redeemers House ministry in the small town of Santiago Zamora. As we have done in past years, we will be helping with their after-school program, general mercy needs in the village, and spending some time at Casa de la Esperanza, a home for severely disabled children.



The Redeemer's House vision is to join with God in breaking the chains of poverty and transforming lives through the love of Christ. Redeemer's House is committed to long-term investment in relationships and has a passion for bringing hope and healing to families. More details concerning the trip will be available at an **informational meeting scheduled for 5 PM, Sunday, January 11, in McCray Hall**. In the meantime, please contact Bob Loker at 338-2978 if you feel you may be led to be part of the team.

St. Peter's will not be sending a team to Liberia in the near future because of the Ebola crisis. However, to support our sister church, St. Peter's Episcopal, Caldwell, we have recently sent a collection of food and hygiene supplies that should be received by the first of the year. *(See article on page 12.)* A similar collection may occur in the spring based on the needs of our Liberian brothers and sisters.

St. Peter's will not be supporting a domestic team to Welch, West Virginia this year because the Mission Committee has not been pleased with the support and level of commitment of the Premiere Learning Center mission organization in Welch.

Members of the Mission Committee are interested in considering a domestic mission trip that has the potential to result in a long-term missional relationship. Please chat with one of the members of the committee if you are interested. **Committee members: Laurraine Landolt, Bob Loker, Paul Miller, Erin Schellhase, Judy Hall, and Tim Hall.**

Marriage Mentor Ministry

By Dell & Sophiann

A lively and enthusiastic group of 7 couples graduated the end of November from the seven session, (14 hours) Marriage ALPHA Course which started on October 3. That first evening we gathered in 8 couples, and then graduated 7 couples, as God again blessed the course in its new setting at the Carver Center. With these 7 couples added to the 21 couples graduated earlier this year, we have touched 28 couples or 56 individuals in 2014 who have taken the time to learn anew what it means to establish patterns of relating that helps them become closer and keep their marriages growing over a lifetime of commitment.

Debby and John Caulfield, along with Kristin English, supported the sessions with their timely set up and service, and so deserve our special thanks, they were tireless and enthusiastic supporters of this iteration and we enjoyed their company immensely. With their help we provided the intimacy and the refreshments that couples could expect over a two-hour date, night-out-on-the-town experience.

In the language of a logger/carpenter, if you want to keep sawing wood, you have to take time out and sharpen your saw and other tools. That is the situation we have with the marriage mentor group. Some of our original members have become inactive due to personal schedules and some have moved out of state and are no longer with us. We need to use the upcoming winter season to rebuild and retrain a renewed Marriage Mentor team. So if you are interested in being trained to be a Marriage Mentor, please contact us.

We thank everyone for the support and prayers for St. Pete's marriage ministry!

EBOLA Crisis in Liberia Unites Western Loudoun

By Paul Miller

At a meeting of the Loudoun Mission Foundation in late September several attendees gathered at the end of the meeting to discuss possible ways to help our friends in Liberia. Those present had all been on short term mission trips to Liberia and were feeling called to somehow assist our Liberian friends with whom we had become personally involved during the past several years.

It was decided that the group would meet the following Saturday at St. Peter's to explore ways to help our friends during the Ebola crisis. At our meeting, representatives from St. Peter's, Harmony United Methodist, and St. Andrew Presbyterian agreed to launch a campaign to collect food, rice, personal hygiene items, canned foods and medical supplies to send to Liberia. John Broglio from Harmony Methodist had an established relationship with a pastor at the North Carolina United Methodist Church Conference who organizes the collection and sending of several containers a year to Liberia. John contacted Rev. Haddock and found that they would be sending a container to Liberia in November and our group was welcome to share in that shipment.

Further plans began to take shape. Members of each of the churches involved combined their time and talents to put together a structured plan to make this community effort a reality. Each of the three churches in western Loudoun has relational ties to three mission schools in Liberia; St. Peter's Episcopal School, Bopolu Mission School (Methodist), and Todee Mission School (Presbyterian).

The first event at which the Liberian Relief effort participated was the Purcellville Town-wide Tag Sale on October 11th. A booth space, donated by the organizers of the TAG SALE, was set up to accept monetary contributions and relief supplies. At this western Loudoun event, many folks learned about ways they could participate to help alleviate the suffering of the people of Liberia. Items which could be accepted for shipping were displayed long with approximate costs for such items. Monetary contributions were also accepted during this event.

Collection sites were established at each of the churches involved as well as at Cardinal Bank in Purcellville. Over the ensuing four weeks goods at each site were moved to a garage in the Purcellville area in preparation for packing and labeling before being moved to North Carolina.

In addition to collection sites, Purcellville Giant agreed to let volunteer's set-up a table at the entrance to the store on two successive days. Manned by volunteers, lists of articles were distributed to shoppers who responded not only with items they purchased and donated, but also with monetary contributions to the project. Also, press coverage from the Purcellville Gazette was invaluable in making western Loudouners aware of this community relief effort.

On Friday, October 31st and Saturday November 1st volunteers from all three churches gathered at the home of John and Laurie Broglio to sort, pack, and label the items that had been collected over the month of November. On November 2nd members of Harmony UMC and St. Peter's Episcopal Church drove a 30 foot trailer containing over 4300 pounds of supplies to Goldsboro, NC for delivery to specific individuals in Liberia. The container is expected to be shipped on November 13 with arrival in Liberia in approximately six weeks.



The Rev. Michael T. Sie Inducted as Rector

Our friend, Rev. Michael T. Sie, was inducted as the first Rector of The St. Augustine Episcopal Parish in Bardnesville, Liberia, on Sunday, November 16, 2014, officiated by the Bishop of the Episcopal Church of Liberia and Archbishop of the Internal Province of West Africa, Jonathan B.B. Hart. The local Episcopal Parish was established in February 1966 by the late Rev. Jonah NabgeTogba as an outreach ministry until three years ago when it was given Parish status.

Rev. Fr. Sie was named Rector of the local Episcopal Church nearly two months ago by the Vestry (Church administrators) following a rigorous vetting process among three Priest of the Diocese of Liberia.

The youthful Episcopal Priest received his sacramental rites of Holy Confirmation in January 1989 by the Late Archbishop, Most Rev. George Daniel Browne, Sr. He graduated from the Seth C. Edwards Memorial Theological Institute in 2005 with Diploma in Theology. He earns a Master Degree in Christian Formation from the University of Virginia, United States of America.

Please keep Fr. Michael and his parish in your prayers.



Christmas occurred when God invaded Earth in a strange and marvelous way. A special child was born to improbable parents in an unlikely place at an inconvenient time and in an unwelcoming world. Yet heaven's light pierced the darkness and shone through the life of that unique baby. That light was and is an eternal light. God's light in Christ is a saving light that can keep the world from total destruction, from the ultimate darkness. The message is always true: "The light shines in the darkness, and the darkness did not overcome it" And it never will.



—Charles Ferrell



For many people, the Christmas season does not bring with it the joy and happiness that is advertised. For those suffering from the recent or impending death of a loved one, or for those whose families are facing some other crisis, it may not feel much like “A Wonderful Life” at the moment.

St. Peter's Episcopal Church is offering a **Blue Christmas Service**, also called a *Service of Solace* or *Longest Night Liturgy*, (since it is traditionally held on or near the winter solstice). On **Saturday, December 20, 2014**, at **5:00pm**, people who are not experiencing a very merry Christmas, and friends who support them, are invited to come and join with one another in a liturgy that proclaims the love of God for those suffering and the comfort and hope He offers during dark times.

Please join us for a **soup & salad dinner** afterwards in McCray Hall and Billy Graham's recent video production.

CHRISTMAS FLOWERS

Parishioners are invited to make a special offering toward flowers that will decorate the church during the Christmas season.

Memorials are usually in the amount of \$25.00, but any amount is acceptable. Checks should be made out to: **St. Peter's** and indicate **"Christmas Flowers"** on the memo line. Contributions may be: (1) put into the offering plate, (2) put into Wanda's mail drawer (*located in upstairs hallway*), (3) dropped off or mailed to the church office.

The last Sunday to make donations is December 21st.

Please print your memorial below *exactly* the way you wish it to read. Print legibly, so names will be listed correctly in the bulletin.

Please check one of the dedications below:

- ☐ *In thanksgiving for ...*
- ☐ *In memory of...*
- ☐ *In honor of...*

(Name or occasion) _____

Given by: _____

Daytime Phone: _____

Mail to: St. Peter's, PO Box 546, Purcellville, VA 20134-0546



Special Delivery

Mark Lowry, who wrote the lyrics to the Christmas song "Mary, Did You Know?" says he's always been amazed by Mary's silence at the cross, as her son was being crucified. Maybe she was remembering back to that first Christmas, he wonders, when she counted Jesus' fingers and toes.

"I wonder if she realized then that those were the same fingers that had scooped out the oceans and formed the seas. I wonder if she realized those were the same feet that had walked on streets of gold and been worshiped by angels. Those little lips were the same lips that had spoken the world into existence. When Mary kissed her little baby, she wasn't just kissing another baby; she was kissing the face of God."

Mary silently watched her son die 33 years later, Lowry notes — not just for the world but also for his own mother. "The baby boy she had delivered on that first Christmas was now on a cross delivering her."

CHRISTMAS LOVE

Even amid increased secularization, God makes the core Christmas message known. Take, for example, the story of a "winter pageant" a mother attended at her son's grade school. Songs of reindeer, snow and Santa included one titled "Christmas Love," in which the youngest performers held up letters as the song progressed: "C," "H," etc.

When a little girl unknowingly held her "M" upside down, the older kids snickered and the adult audience smiled acceptingly. But as the song drew to a close and all the letters were revealed, surprised recognition struck the Christians in the room.

"CHRISTWAS LOVE," read the string of student-borne letters. God's truth had penetrated the human clutter and confusion around Christmas — as it has power to do throughout our lives: "Christ was love." And of course, he still is.

"Away in a Manger" **PLATE**



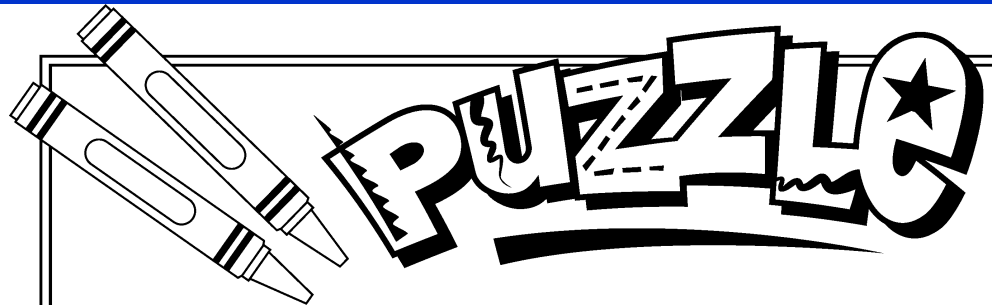
Make this special plate as a gift to give this Christmas.

What you need:

- Clear glass plate
- Acrylic craft paint
- Paintbrush and water
- Black permanent marker

What you do:

1. Turn plate upside-down on table. Paint one of your palms brown, and press it on the center of the plate.
2. Rotate the plate so fingers point down. Using yellow paint, make a straw bed in the palm.
3. Mix white and brown paint for Jesus' face. Use white paint for a swaddled body.
4. Paint a yellow star above Jesus and a yellow border around the plate rim.
5. When paint is dry, turn plate over. With the marker, draw dots for Jesus' eyes and write the words of Luke 2:12 around the plate rim.



Born king of the Jews

Matthew 2:1-2 says that after Jesus was born, wise men came to Jerusalem and asked, "Where is the one who has been born king of the Jews?"

Complete the puzzle to discover what they found in Bethlehem.

Directions: In the grid below, draw lines by starting at the first number in each list and stopping at the last.



★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

16-17	28-17-6	61-50-39	8-7-18	106-96-85-97-107-106	42-41-52-63-64-53
3-14-25	36-47-58	104-105-106	38-49-60	89-100-111-123	107-108-109-120-130
2-3-4	5-16-27	19-18-29-30	69-79-89	80-92-103-104	125-135-134-124-123-133-134
40-51-62-39	37-47-59	105-95-84-96		124-125-126-127-128	69-80-91-102-103
				129-130-142-141-129	141-140-128-129

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1	2	3	4	5	6	7	8	9	10	11
•	•	•	•	•	•	•	•	•	•	•
12	13	14	15	16	17	18	19	20	21	22
•	•	•	•	•	•	•	•	•	•	•
23	24	25	26	27	28	29	30	31	32	33
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34	35	36	37	38	39	40	41	42	43	44
•	•	•	•	•	•	•	•	•	•	•
45	46	47	48	49	50	51	52	53	54	55
•	•	•	•	•	•	•	•	•	•	•
56	57	58	59	60	61	62	63	64	65	66
•	•	•	•	•	•	•	•	•	•	•
67	68	69	70	71	72	73	74	75	76	77
•	•	•	•	•	•	•	•	•	•	•
78	79	80	81	82	83	84	85	86	87	88
•	•	•	•	•	•	•	•	•	•	•
89	90	91	92	93	94	95	96	97	98	99
•	•	•	•	•	•	•	•	•	•	•
100	101	102	103	104	105	106	107	108	109	110
•	•	•	•	•	•	•	•	•	•	•
111	112	113	114	115	116	117	118	119	120	121
•	•	•	•	•	•	•	•	•	•	•
122	123	124	125	126	127	128	129	130	131	132
•	•	•	•	•	•	•	•	•	•	•
133	134	135	136	137	138	139	140	141	142	143

Solutions to the Christmas Quiz on page 7:

- | | |
|-----------------|-------------------|
| 1. Adolphe Adam | 7. Noel |
| 2. clear | 8. Orient |
| 3. Emmanuel | 9. faithful |
| 4. Royal | 10. angels |
| 5. Earth | 11. rest ye merry |
| 6. Mary | 12. sing! |





St. Peter's DECEMBER ROSTER 2014

		Dec. 7	Dec. 14	Dec. 21	Dec. 28
		Advent 2	Advent 3	Advent 4	Christmas 1
LECTORS	Early	Mark Baker	Erin Schellhase	Dell Nunaley	Jesse Brown
	Late	Jon Corbett	Eamon Coy	Patti Flowers	Dan LaPre
EUCCHARISTIC MINISTERS	Early	Terry Duhring, Tim Hall	Buddy Andrews, Tanya Matthews	Judy Hall, Tim Hall	Peter Schellhase, Terry Duhring
	Late	Linda Stoutenburgh, Randy Stoutenburgh	Dave Hunt, Shane Ayers	Randy Stoutenburgh, Dave Grommons	Dave Grommons, Shane Ayers
SUB DEACON	Early	Mark Riley	John Burden	Buddy Andrews	John Burden
	Late	Mark Riley	Linda Stoutenburgh	Linda Stoutenburgh	Dave Hunt
PRAYERS OF THE PEOPLE	Early	Dell Nunaley	Peter Schellhase	Terry Duhring	Kelly Cockrill
	Late	Bill Geiger	Marty Thompson	Traci Eddinger	Bill Geiger
ACOLYTES	Early	Adam Gibson, Mark Matthews, Hayes Baker	Aubrey & Addie Winger, John Matthews	Michael, Katherine, & Bridget Wagstaff	Joshua & Megan Smith, Eric Gibson
	Late	Katya Clavelli, Jonathan LaPre, Henry Psaltos	Chris Hunt, George & Henry Simmons	Dan LaPre, Shane Ayers, Lauren Hunt, Peter Forbes	Katya Clavelli, Jonathan LaPre, Henry Psaltos
COFFEE HOUR	Early	Todd & Pam Johnston, Drew Lavan & Nancy Wise	Dick & Bobbie Wilhelm, Doug & Elizabeth Wagstaff	Bill & Beth Gibson, Colleen Duffy, Chris Lafferty	Paul Miller & Lauraine Landolt, Tim & Judy Hall
	Late	Marty & Erica Thompson, Rick & Tamara Tyler	Dan & Una LaPre, Keith & Regina Brzozowsky	Charlie & Christy O'Hara, Jim & Maggie Heim	Charlotte Ceier, Nick & Leigh Psaltos
USHERS	Early	Doug & Elizabeth Wagstaff, Mark & Nancy Baker	Rick & Kelly Cockrill, Paul Miller & Lauraine Landolt	John Sleeter, Dick Wilhelm, Mark & Jack Novak	Todd & Pam Johnston, Bill & Beth Gibson
	Late	Steve & Anne Schultz, Bill & Renee Geiger	David Weiss, Tred Parry, Jimmy Eddinger, Billy Dillon	Susan Collins, Sandy Wehr, Marty & Erica Thompson	Ben & Anna Curtis, Eamon & Jenn Coy
GREETERS	Early	Peter & Erin Schellhase	Dell Nunaley	Mark Baker	Jesse Brown
	Late	Dan LaPre	Dave Tocki	Steve Schultz	Nissa Clavelli
TELLERS		Pat Long & Sven Johnson	Howard & Linda Evans	Joe Clavelli, Rick Tyler	Pat Long & Sven Johnson
ALTAR GUILD		Nancy Dillon, Judy Hall, Sandy Wehr, Una LaPre	Nancy Dillon, Judy Hall, Sandy Wehr, Una LaPre	Nancy Dillon, Judy Hall, Sandy Wehr, Una LaPre	Bobbie Wilhelm, Jean Kuhns, Chris Lafferty, Ruth Ensor, Anna Curtis

If you are unable to fulfill your ministry on a day you are assigned, please (1) find your replacement and (2) notify the church office of the change in schedule. Thank you for serving!



ANNIVERSARIES:

12-1 Dick & Bobbie Wilhelm
 12-7 Richard & Sharon Purnell
 12-23 Todd Johnston & Pam Pierce-Johnston
 12-26 Brad & Chris Lafferty
 12-29 Zan & Vijay Shah
 12-31 David & Carla Ramsey

BIRTHDAYS:

12-5 Trae Ballinger
 Bill Geiger
 12-6 Keith Brzozowsky
 Traci Eddinger
 12-7 Marty Thompson
 12-9 Mary Coate
 Howard Evans
 Hank Hegener
 12-10 Cohen Ballinger
 Wanda Juraschek
 Jim Schatz
 Jim Wehr
 12-12 Ruth Ensor
 12-15 Maggie Heim

12-16 Sally Andrews
 Noelle Ayers
 12-17 Samantha Purnell
 12-18 David Tocki
 12-20 Bill Gibson
 Thea Verdile
 12-22 Bill Ensor
 12-25 Paul Benner
 12-26 Alexis Eddinger
 Dave Hunt
 12-27 Mack Ensor
 Lauren Hunt
 12-28 Sophiann Nunaley
 12-30 Pat Long
 12-31 Madi Voss

Christmas Worship Services

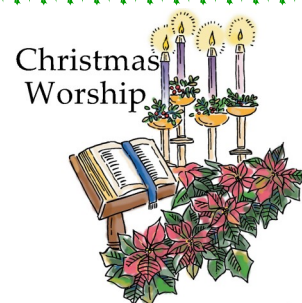
Blue Christmas Service – Dec. 20, 5:00 pm

Holy Eucharist & Christmas Pageant – Dec. 24, 5:00 pm

Candlelight Holy Eucharist – Dec. 24, 11:00 pm

Christmas Day Holy Eucharist – Dec. 25, 11:00 am

Christmas Lessons & Carols – Dec. 28, 8:00 am & 10:30 am



Mark Your Calendar!

Dec 2 Hedgehog Mtg. 6pm
 Dec 3 Mission Team Mtg. 5:30pm
 Dec 6 Men's Breakfast 7am
 Christmas Pageant Rehearsal 9am
 Dec 7 Lay Committee Mtg. 12:30pm
 Acolyte Training 1:15pm
 Advent Lessons & Carols 5pm
 Dec 9 Friends Being Friends Xmas Party 6pm
 Vestry Exec Mtg. 7pm
 Dec 13 Christmas Pageant Rehearsal 9am
 Town Christmas Parade 12pm
 Dec 16 Pastoral Care Team 5pm
 Vestry Mtg. 7pm

Dec 19 Youth White Elephant Christmas Party 6pm
 Wed Bible Study Christmas Dinner 6:30pm
 Dec 20 Men's Leadership Mtg. 7am
 Christmas Pageant Rehearsal 9am
 Literary Guild 5pm
 Blue Christmas & Healing Liturgy 5pm
 Dinner & Billy Graham Film 6pm
 Dec 21 Altar Guild Christmas Set Up 11:45am
 Dec 24 Christmas Eve Holy Eucharist & Pageant 5pm
 Festive Choral Prelude 10:30pm
 Christmas Eve Candlelight Holy Eucharist 11pm
 Dec 25 Christmas Day Holy Eucharist 11am
 Dec 28 Newsletter Deadline

Revised Common Lectionary Readings for DECEMBER

Date	Sunday	First Lesson	Psalm	Second Lesson	Gospel
7	2 Advent	Isaiah 40:1-11	85:1-2, 8-13	2 Peter 3:8-15a	Mark 1:1-8
14	3 Advent	Isaiah 61:1-4, 8-11	126	1 Thessalonians 5:16-24	John 1:6-8, 19-28
21	4 Advent	2 Samuel 7:1-11, 16	89:1-4, 19-26	Romans 16:25-27	Luke 1:26-38
28	1 Christmas	Isaiah 61:10-62:3	147	Galatians 3:23-25; 4:4-7	John 1:1-18



December

Sun

Mon




Tue

Wed

Thu

Fri

Sat

November 30 1 Advent Congregational Mtg  Advent Wreath Making	1 Authentic Manhood	2 Hedgehog Mtg	3 HOLY EUCHARIST Mission Team Mtg Bible Study MSSG	4 Choir	5 Men's Holiday TGIF Bonfire	6 Men's Breakfast Pageant Rehearsal HOLY EUCHARIST
7 HOLY EUCHARIST Sunday School & SF Choristers/CS Lay Committee Mtg Acolyte Training Advent Lessons & Carols	8 Authentic Manhood	9 Friends Being Friends Christmas Party Vestry Exec Mtg	10 HOLY EUCHARIST MSSG	11 Choir	12	13 Pageant Rehearsal HOLY EUCHARIST
14 HOLY EUCHARIST Sunday School & SF Choristers/CS Bible Study	15 Authentic Manhood	16 PC Team Mtg. Vestry Mtg.	17 HOLY EUCHARIST MSSG	18 Choir	19 Youth White Elephant Christmas Party Wed Bible Study Christmas Dinner	20 Men's Leadership Mtg. Pageant Rehearsal Literary Guild Mtg BLUE CHRISTMAS Dinner & Film
21 HOLY EUCHARIST Altar Guild Set Up Choristers/CS Bible Study	22 Authentic Manhood	23	24 HOLY EUCHARIST HOLY EUCHARIST & Xmas Pageant Festive Choral Prelude HOLY EUCHARIST	25 HOLY EUCHARIST 	26	27 HOLY EUCHARIST
28 Newsletter Deadline CHRISTMAS LESSONS & CAROLS Bible Study	29	30	31 MORNING PRAYER			

KEY: CS=Choral Scholars; MSSG=Men's Spiritual Support Group; PC=Pastoral Care; SF=Spiritual Formation Classes; TOL=Tree of Life



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Purcellville, VA 20134-0546

Address Correction Requested



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www.stpetes.net

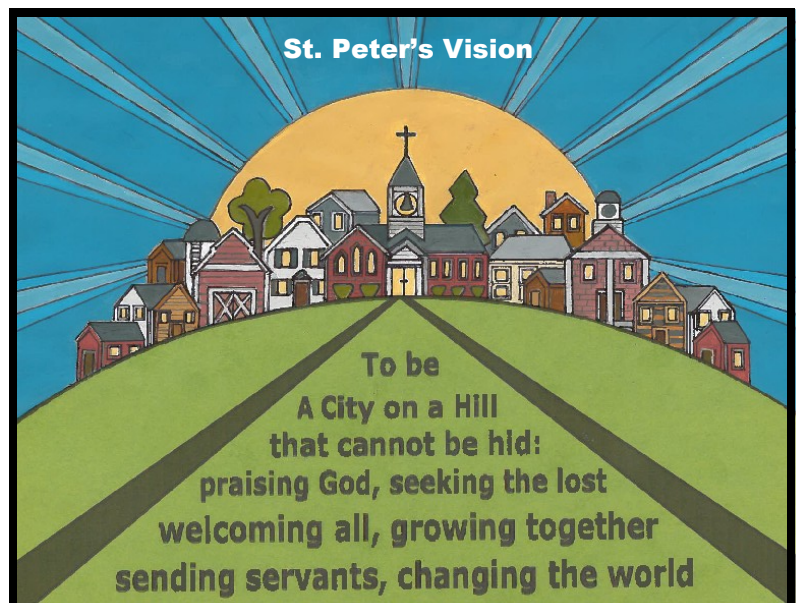
Rector: The Rev. Thomas W. Simmons IV
— frtom@stpetes.net

Director of Music & Organist:
Barbara Bulger Verdile — musicd@stpetes.net

Director of Youth & Children's Ministries:
Kathleen Voss — dcm@stpetes.net

Parish Administrator: Wanda Munsey Juraschek
— office@stpetes.net

Financial Administrator: Diane Adams
— bookkeeper@stpetes.net



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