

# SS Peter & Paul Orthodox Church Newsletter

Volume 20 Issue 5

November 2020

## October Council Highlights

- ✘ September Operating Income was \$17,644.33 and Operating Expenses were \$16,705.80 resulting in a positive income of \$938.53 for the month.
- ✘ Parish to review its by-laws based on input from Diocese.
- ✘ The Volunteer Committee is looking for a new Chairman.
- ✘ We are looking for a new tenant for the house on the Church property.



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

[www.sspeterpaulaz.org](http://www.sspeterpaulaz.org)  
[www.oca.org](http://www.oca.org)

[www.orthodoxfellowship.org](http://www.orthodoxfellowship.org)

**The Right Reverend DANIEL**  
 Bishop of Santa Rosa  
 Rector

480.287.0240 Mobile  
[frdaniel@sspeterpaulaz.org](mailto:frdaniel@sspeterpaulaz.org)

**Archpriest David Balmer, Attached Retired**

**Deacon John Weiss**

**Andrew Evans**  
 Council President  
 480.948.7929

**Barbara Harp**  
 Choir Director  
[bharp@vosymca.org](mailto:bharp@vosymca.org)

**Stephanie A. Homyak**  
 Church School Director  
 Newsletter Editor  
 602.432.7473

[Stephanie\\_Homyak@yahoo.com](mailto:Stephanie_Homyak@yahoo.com)

**Mike Wagner**  
 Web Master

[Mike@sspeterpaulaz.org](mailto:Mike@sspeterpaulaz.org)

**Heather Pfeiffer**  
 Myrrhbearers Altar Society  
[flagstaffred@gmail.com](mailto:flagstaffred@gmail.com)

## 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 enters 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, fa-

ther 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].

(Continued on page 2)

# Preparing for Christ's Nativity

(Continued from page 1)

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.

*"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 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 excellence, who heard the word of God and kept it.

The consequences of denying the Theotokos her rightful place in the life of Chris-

tians 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.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/misc-authors/preparing-for-christs-nativity-the-virgin-mary-in-prophecy-and-christian-tr> ✦

# Praying with our Children: a Prayer Corner for Home

How might we, as parents (godparents and grandparents), help our children enter into prayer? When we think of family prayer, what comes to mind are the common places of prayer in the home: table and bed. The times when we share a meal or prepare for sleep are moments of relaxation and recollection. How natural it can become to express our thanks to God for food prepared and offered and for the completion of another day! The ritual of prayer at these moments is welcomed by even the smallest children and ensures that God's presence is not forgotten. Simply lighting a candle at mealtime and singing or saying our thanks to God attracts and delights even the youngest child. The baptismal sign of belonging to Christ — a small cross traced with your thumb on the child's forehead — can become a nightly blessing. Of course, mealtime and bedtime are not the only times of prayer. Little children love to "be with God" frequently. We can offer them a special prayer corner by preparing a low table or shelf, or even a deep windowsill, with a cloth perhaps the color of the liturgical season, a cross, icons of feast days and our patron saint, and a vigil light or a small vase with a flower from the garden. Simplicity is the best guideline for fostering prayer. What are the items you would need to set up a prayer area in your home? Most of the items can be found around your home!

Children in our Level 1 CGS class (ages 3-6 yrs) start and end each class at the prayer table in class. Since we are not able to meet together with the children in the atrium this year, we have put together prayer table "kits" for you to set up prayer tables in your own homes with your children. The items in each kit are modeled after the items we use in the atrium each week during lessons and group prayers. We suggest using a small table that is low

enough for the child to sit and/or stand in front of—or even a large cardboard box turned upside down over which the prayer cloth of the appropriate liturgical color can be draped and the other items placed. Each kit includes:

- ✘ table cloth (For now we have given you gold and will give the other colors as the year progresses)
- ✘ battery-operated votive candle and candle holder (In the atrium we use real candles and candle snuffers. You are welcome to supervise your children as they use real candles at home instead of having them use the electric candles we have provided. We highly recommend only permitting much older children to light candles using matches.)
- ✘ small vase for flowers
- ✘ icon of Jesus, The Good Shepherd
- ✘ prayer cards with "Alleluia" and "Amen" printed on them (these aid the children in prayer and in building vocabulary for prayer)
- ✘ blank prayer cards on which to print other phrases and verses as the year progresses (see attached article for more information)
- ✘ wooden easels/stands for the icon and prayer card (one prayer card placed on the table at a time)
- ✘ icons for the major feasts will be provided as we move through the liturgical year

Other items you may wish to place on or near the table (not supplied by us) could include:

- ✘ a small vial of holy water
- ✘ an icon of your child's patron saint
- ✘ a cross

With the Feast of the Entrance of the Theotokos approaching on November 21st, and St Nicholas on December 6th,

we will be providing laminated icons of the feasts for your child to add to their prayer table. In addition, they will be receiving a red altar table cloth to mark the start of the Nativity Fast.

Kits are provided to each family with a child in the CGS or elementary classes. A special thank you to Subdeacon Rodion for helping us find the necessary fabrics, and Judy Bushko for hemming and embroidering a cross on the clothes. If your child has not received their kit yet, please see Lesley Zaremba or Stephanie Homyak.



Pallas loved her Prayer Table Kit and had her prayer table set up quickly after getting her kit.



Sophia and her brother Victor start and end their day at their prayer table.

# Sanctifying Time through the Feasts of the Church

Fr. Steven Kostoff

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

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

I believe that there are a few things that we could do on a practical level that will bring the life of the Church, and its particular rhythms, into our domestic lives. As we

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

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

*The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O Fulfillment of the Creator's dispensation!*

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

can also be very effective. A short Church School session need not be the only time that our children are introduced to the life of the Church. The home, as we recall, has been called a “little Church” by none other than Saint John Chrysostom. Orthodox Christianity is meant to be a way of life, as expressed by Father Pavel Florensky in *The Pillar and Ground of the Truth*: “The Orthodox taste, the Orthodox temper, is felt but is not subject to arithmetical calculation. Orthodoxy is shown, not proved. That is why there is only one way to understand Orthodoxy: through direct experience... to become Orthodox, it is necessary to immerse oneself all at once into the very element of Orthodoxy, to begin living in an Orthodox way. There is no other way.”

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

## NEIGHBORHOOD SCHOOL OUTREACH

The SS Peter & Paul Back-to-School community outreach was a success! We provided 25 students from the neighborhood apartments with backpacks filled with school supplies. The specific supplies provided were based upon grade level. The committee that executed the program included David & Sue Bieber, Stephanie Homyak, Bill Weiss and Judy Bushko. Fifteen parishioner families donated \$1,330 which covered these supplies and the afternoon snacks program executed in September. Thanks to all those who helped and donated to this important outreach.



# Celebrating Eve of Nativity Holy Supper at Home

When I was a child, I loved gathering together with extended family for the holidays —Thanksgiving, Christmas, Easter, and maybe the occasional birthday or state holiday. After becoming Orthodox, I learned about the fullness of Church feasts, fasts, celebrations, and traditions, many of which were not a part of my life. These additional traditions not only help keep me focused on my faith throughout the year, but also draw me into a deeper understanding of faith, the church, and its history.

One such tradition is the Eve of Nativity Holy Supper, a time for us individually or as a family to pause and reflect on the true beauty and meaning of Christ's birth—instead of frantically doing last-minute shopping, wrapping gifts, or preparing the next day's meal. This Holy Supper is primarily a European tradition, though most Orthodox traditions have some form of the celebration, and the foods served vary by geographical location, from village to village, or even family to family.

Supper usually begins when the first star is seen in the sky. The household animals are fed first in remembrance of the animals that were present in the stable. Hay is placed on the table to represent the manger along with a white table cloth to represent the swaddling clothes.

A rope or chain is tied around the table legs to ask for the blessing of protection and unity of family love. Depending on the tradition, one candle may be lit to represent the Star of Bethlehem, while other traditions light four candles to symbolize the three wise men and the Christ child. There are prayers and readings during the supper. Traditionally 12 Lenten foods/dishes are served to represent the 12 apostles. After the meal, the narrative of the Nativity may be read and/or Christmas carols may be sung. In some traditions, a similar meal is also held on the Eve of Theophany.

For many years, the Saints Peter and Paul parish has been blessed to gather together to share this tradition as a church family. However, this year it would not be prudent to hold such a gathering. As such, the Myrrh Bearers Altar Society would like to

encourage everyone to keep this beautiful tradition alive in their own homes. To help keep the tradition alive, the ladies will be selling a Holy Supper starter kit for \$20. A booklet with the prayers, readings, Christmas Carols, and traditions will help get you started. The kit will also contain a bag of hay, a beeswax candle from Sts. Mary and Martha Monastery, rope, cloves of garlic, a small jar of honey, bread, a jar of pea and lentil soup mix with instructions, recipes and ideas for other food options, and maybe a few extra Christmas treats.

The kits will be available for pick-up from the Church hall on December 19<sup>th</sup> and 20<sup>th</sup> after the Diving Liturgies, so everyone has time to plan and prepare for the Eve of Nativity. Because we want everyone to be able to participate in this beautiful tradition, if you would like a kit, but cannot afford it or do not feel comfortable coming to the church to pick it up, please contact Heather Pfeiffer at 602-616-1340 or [flagstaffred@gmail.com](mailto:flagstaffred@gmail.com).

An order form for the kits is available in the newsletter or by contacting Heather Pfeiffer. All order forms need to be returned by November 29<sup>th</sup>. A box to return the forms will be located on the small table where the collection boxes are located.



## SS Peter & Paul Parish Nativity Card

I would like to be included in the SS Peter and Paul Parish Nativity card.

Name(s) to appear on card: \_\_\_\_\_

Mailing Address: \_\_\_\_\_  
 \_\_\_\_\_

Suggested Minimum Donation: \$10.00

Deadline: December 13, 2020

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

Return completed form to Stephanie Homyak or the Church Office.

**PROCEEDS WILL BE USED TO HELP PEOPLE AFFECTED BY THE WESTERN WILDFIRES.**



## Bits . . .

**MEMORY ETERNAL!** MATUSHKA ELIZABETH KACHUR reposed in the Lord on October 28, 2020 with her daughter Daria at her side. Though they had already retired and lived in Tucson, Matushka and Father Stephen served our parish during a time that we were without a full-time priest, traveling here every weekend and whenever needed to minister to the faithful. Their dedication to Christ and the Holy Orthodox Church enabled the members of our parish to continue their spiritual lives uninterrupted, especially through participation in the Divine Liturgy and the Holy Mysteries. After Father Stephen's passing, Matushka continued to be a presence in our parish and in the lives of all who knew and loved her. We extend our sympathy to her family. And we offer our prayers for her, resting assured that she has been called into the Heavenly Kingdom and heard the voice of the Lord speaking to her, "Well done, good and faithful servant... Enter now into the joy of your Lord" (Matthew 25:23).

**TEEN SUNDAY SCHOOL** Starting Saturday, November 14, 2020, from 7:30-8:30pm. Eli and Anne Ferbrache will be hosting a virtual study of the Gospel of Luke. We will go chapter by chapter all the way through Lent. Teenagers ages 13 to 19 are warmly welcomed to join us each week, for good questions and conversations. As soon as we can do this in person we will make adjustments. An email will be sent out with the zoom link. Please contact us at [eaferbrache@gmail.com](mailto:eaferbrache@gmail.com) if you are new to the high school group. We would love you to join.

### ONLINE CHURCH SCHOOL CLASSES

Online Church School classes for Middle School and High School students are being offered weekly on Tuesdays at 7:00 pm EST/4:00 pm PST. The interactive sessions will explore various topics of interest to Orthodox Christian students via video conference and will last approximately one hour.

For students to participate, no registration is required. To join the class, visit [oca.org/](http://oca.org/)

[ocs](#) and click on the appropriate link no earlier than 15 minutes before class.

### FOCA'S BEST SELLING RUM BALLS ARE BACK!

The Phoenician "O" Club/Fellowship of Orthodox Christians in America (FOCA) will once again be selling homemade rum balls for the holidays. The rum balls will be available with and without nuts. Preorder your rum balls for \$10/dozen. To place your order, see Judy Bushko or call her at (614) 204-0412 and leave a message. The last date to order will be Sunday, November 29, 2020. Orders will be available for pickup December 13th or December 20th. We are also taking orders for personalized beverage coasters. Keep us in mind when doing your holiday shopping!

### 2021 DECLARED YEAR OF THE YOUTH

Finally, recognizing the youth as the future of the Church, the Assembly of Bishops declared 2021 the Year of the Youth. A number of initiatives are expected to be launched that will bring together Orthodox Youth from across the nation.

## Around SS Peter & Paul

### NOVEMBER BIRTHDAYS/ANNIVERSARIES

- November 1 John & Judy Bushko  
 11 Fr. David Balmer  
 Gerrit Schutter  
 Teresa & Nicholas Bock  
 Andy & Mara Contes  
 12 Marie Lobb  
 Teresa Bock  
 13 Marty and Joe Gala  
 Andrew J Evans  
 16 Bishop Daniel  
 17 Susan Bieber  
 Paul Hudson  
 22 Frank & Pam Bolton  
 23 Carlos & Karen Taliaferro  
 24 Nick Kossob  
 27 Will Osolinsky

**Many Years! Mnogaya Leta!**

### CONGRATULATIONS AND MANY BLESSINGS

To the newly illumined Child of God, Elias Taliaferro, who was Baptized, Chrismated, and welcomed to the Holy Mysteries on October 3<sup>rd</sup>. May the Lord bless him abundantly! Congratulations to his parents, Carlos and Karen, to his godparents, John and Judy Bushko, and to his older brother and sister, Isaac and Vera.



### PRAYER LIST

*May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants.*

We offer prayers to all of our parishioners who are ill or unable to attend services:

- Archbishop DAVID  
 Stephen Bock  
 Nicholas Schtur  
 Marilyn Bezkorovainy  
 Jamie Arango  
 Rose Kurowski  
 Marilyn Bezkorovainy  
 Antonia Adams-Clement

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

# ... and Pieces

## FEAST OF THE ENTRANCE OF THE THEOTOKOS

November 21 is the Great Feast of the Theotokos in the Temple. The Divine Liturgy of the Feast will be celebrated on Saturday, November 21, at 9:00 a.m.

**HAPPY THANKSGIVING DAY!** "Give thanks to the LORD, for He is good; His love endures forever" (Psalm 118:1). As we celebrate Thanksgiving Day and look ahead to the Feast of the Lord's Nativity, let's make sure we express our grateful thanksgiving prayers to the Lord- the loving and generous source of all we have and all we are. May the Lord grant each and every one of us a blessed holiday, safe travels to those who are traveling, and joy in welcoming friends and family to our tables!

**NATIVITY FAST** The annual Nativity Fast begins on Sunday, November 15<sup>th</sup>. This annual period of fasting, prayer, and repentance offers us the graced opportunity to enter more deeply in our relationship with Jesus Christ, the Word Made Flesh. We ask the Most Holy Theotokos, Mother of the Incarnate God, to intercede for us in this season which is filled with all too many worldly distractions. May She watch over our families and loved ones and accompany us as we prepare to welcome the Lord Who comes to save us!

**ANNUAL VISIT FROM SAINT NICHOLAS** will take place after Divine Liturgy on Saturday, December 5<sup>th</sup> AND Sunday, December 6<sup>th</sup>. Saint Nicholas will join us in preparing for our celebration of Christ's Birth and, as he always does, distribute pre-Christmas "treats" to the young and to the young at heart.

After Liturgy, please return to your car. (Greet each other by waving, giving air hugs & kisses, or the thumbs up sign), **but** remain with your vehicles. Once everyone has venerated the icons, St. Nicholas will visit everyone in the parking lot. We ask that you wait patiently by your vehicle until he has had a chance to visit everyone and someone gives the "all clear" sign. You are free to leave once the signal has been given. Please be cautious as you leave to avoid a congested parking lot.

**FRY'S COMMUNITY REWARDS** Did you know you can support SS Peter & Paul E Orthodox Church just by shopping at Fry's? It's easy when you enroll in Fry's Community Rewards!



You may already be a Fry's "loyalty" customer with an online account, and you probably use your card, key tag, telephone number, or Fry's app every time you shop. Great! Now go to [www.frysfood.com](http://www.frysfood.com) ... and don't worry, if you don't have a Fry's online account, you can create one in no time.

Here's what to do:

1. Go to [www.frysfood.com](http://www.frysfood.com).
2. Click on SIGN IN.
3. Enter your email and password, click on SIGN IN.
4. Click on your name (top right hand corner), then under ACCOUNT DASHBOARD, scroll down to COMMUNITY REWARDS.
5. Click on CHANGE ORGANIZATION or ENROLL under COMMUNITY REWARDS.
6. Under FIND YOUR ORGANIZATION enter our NPO number MS646 OR SS PETER & PAUL E ORTHODOX CHURCH and then select SEARCH.
7. Under SELECT YOUR ORGANIZATION click on the circle next to your organization.
8. Click on ENROLL.

Now SS PETER & PAUL E ORTHODOX CHURCH is attached to your account as your Community Rewards charity of choice! Every time you shop you'll be earning rebates for our church!

**PARISH CHRISTMAS CARD** To have your name included in the Parish Christmas Card, please fill out the form on page 5 or available in the vestibule of the church. The deadline is Sunday, December 13<sup>th</sup>. Proceeds will be used to help people affected by the western wildfires.



## STEWARDS OF THE OCA SUNDAY, NOVEMBER 15

Support the work of the Orthodox Church in America by becoming a Steward of the OCA. Your support will enhance the work of the ministries and departments of the OCA that serve the entire church by providing important resources such as liturgical texts, liturgical music, religious educational material, and educational events. Other new and exciting projects are also under development. Go to [oca.org/stewards](http://oca.org/stewards) to learn more and to view the schedule of upcoming live online events that will highlight the work and plans of the departments."

**FROM THE CHURCH TREASURER** The last two months of the year are now upon us. Now is your chance to make sure your 2020 church pledges / donations / contributions are in and accounted for in this year. Please consider the church in your year-end financial planning, especially for tax purposes. Year-to-date donation statements will be available in early December.

## CONSIDER MAKING CHARITABLE GIFTS

The best value often comes from donating appreciated assets (such as stocks), because donors can get a **full** deduction, while skipping capital-gains tax, on the asset's growth. **SS Peter and Paul is eligible to receive these types of gifts or donations.**

Are you concerned that the charitable deduction could shrink next year? If so, make a large donation to a "donor-advised" fund and thus qualify for a full write-off within the current year. Assets can then grow tax-free in the "donor-advised" fund until the donors specify tax-free recipients, such as your church, in later years. There's no deduction at that point.

SS Peter and Paul aspires to acquire surrounding property as it becomes available on the market for further expansion (parking) and growth purposes. In order to be able to take advantage of these availabilities when the time comes, the church will need to have the financial reserves available so to be able to act when the time comes. Please consider your church in your financial and estate planning.

# November 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<b>1</b> <b>Cosmas and Damian</b> 8:30am Hours 9:00am Divine Liturgy	2	3	4	5	6	<b>7</b> 8:30am Hours 9:00am Divine Liturgy  5:00pm Great Vespers
<div style="border: 1px solid black; padding: 10px; background-color: #e0f2f1;"> <p><b>FOCA RUM BALL SALE</b>            \$10/dozen            Last day to place orders is Sunday, November 29, 2020.            See page 6 for details            Contact Judy Bushko to place your order.</p> </div>						
<b>8</b> Synaxis of Archangel Michael and the Other Bodiless Powers 8:30am Hours 9:00am Divine Liturgy  <b>MBAS Meeting</b>	<b>9</b> Icon "She Who is Quick to Hear"	<b>10</b>  <b>6:00pm Council Meeting</b>	<b>11</b>	<b>12</b>	<b>13</b> St. John Chrysostom, Abp of Constantinople	<b>14</b> <b>Holy Apostle Philip</b> 8:30am Hours 9:00am Divine Liturgy  5:00pm Great Vespers
<div style="border: 1px solid black; padding: 10px; background-color: #e0e0e0;"> <p><b>Annual Visit from St. Nicholas</b>            Saturday, December 5<sup>th</sup>            AND            Sunday, December 6<sup>th</sup>            See details on page 7.</p>  </div>						
<b>15</b> <b>BEGINNING OF NATIVITY FAST</b> 8:30am Hours 9:00am Divine Liturgy  <b>STEWARDS OF THE OCA</b>	<b>16</b> Holy Apostle & Evangelist Matthew	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b> Forefeast of the Entrance	<b>21</b> <b>Entrance of the Theotokos</b> 8:30am Hours 9:00am Divine Liturgy  5:00pm Great Vespers
<div style="border: 1px solid black; padding: 10px; background-color: #e0f2f1;"> <p><b>Parish Nativity Card</b>            To have your name included in the Parish Nativity Card, please complete the form on page 5.            Extra forms will be available in the narthex. Deadline is December 13, 2020.            Proceeds will be used to help people affected by the western wildfires.</p> </div>						
<b>22</b> 8:30am Hours 9:00am Divine Liturgy	<b>23</b> St. Alexander Nevsky	<b>24</b>	<b>25</b> Leavetaking of Entrance	<b>26</b> <b>THANKSGIVING</b>  	<b>27</b> Znamenije Icons: Kursk-Root & Others	<b>28</b> 8:30am Hours 9:00am Divine Liturgy  5:00pm Great Vespers
<b>29</b> 8:30am Hours 9:00am Divine Liturgy	<b>30</b> Holy Apostle Andrew the First-Called	<div style="border: 1px solid black; padding: 10px; background-color: #e0e0e0;"> <p><b>Eve of Nativity Holy Supper Kits</b>            Place your orders by Sunday, November 29<sup>th</sup>            See page 5 for further details.</p> </div>			<b>4</b> St. Alexander Hotovitsky	<b>5</b> Ven. Sabbas the Sanctified 8:30am Hours 9:00am Divine Liturgy Visit from Saint Nicholas 5:00pm Great Vespers