

SS Peter & Paul Orthodox Church Newsletter

Volume 20, Issue 4

October 2020

September Council Highlights

- ✘ August's Operating Income was \$20,388.33 while Operating Expenses were \$19,187.56 resulting in a net operating income of \$1,200.77. YTD is positive.
- ✘ MBAS has cancelled its Roll Bake.
- ✘ Council approved replacement of controller on the Church Hall's fire detection system.
- ✘ Tiles on hall roof are starting to curl; exploring options..



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“Pskov-Protection” Icon of the Mother of God

The Feast of the Pskov-Protection Icon of the Most Holy Theotokos (October 1) was established in memory of the miraculous deliverance of Pskov from the invading troops of the Polish king Stephen Bathory in 1581. During the siege, they carried forth the wonderworking Dormition Icon of the Mother of God in procession from the monastery.



On the eve of the decisive fighting, the pious blind Elder Dorotheus the Smith had a vision of the Most Holy Theotokos at the spot where the enemy had prepared to attack, at a corner of the fortress of the monastery in honor of the Protection of the Most Holy Theotokos.

The Most Holy Virgin appeared to the Elder Dorotheus with various Russian Saints: the holy Great Prince Vladimir and the Pskov Princ-

es Vsevolod-Gabriel and Dovmont-Timothy, Saint Anthony of Kiev Caves, Cornelius of Pskov, Euphrosynus of Spaso-Elazar and Sava of Krypetsk, Blessed Nicholas of Pskov and Saint Niphon, Archbishop of Novgorod, the organizer of the Pskov Spaso-Mirozh monastery.

Proceeding from the Pechor side from the Spaso-Mirozhsk monastery across the River Velika, the Mother of God with the Saints entered the church of the Protection monastery. The Saints besought the All-Pure Virgin to have pity on the sinful citizens of Pskov and save the city “from the imposition of woes.” The Most Holy Theotokos, having promised the city Her mercy, gave orders to set up the Pechersk icon at the place of Her appearance.

During the battle the Polish tried to breach the fortress

wall, but through the intercession of the Mother of God and the Saints, they were not able to break through into the city. After their deliverance from the enemy, the grateful people of Pskov built a church in honor of the Nativity of the Most Holy Theotokos.

For the temple of the Protection Most Holy Theotokos, the Pskov-Pechersk icon of the Mother of God was painted, which has also been given the name, “Appearance of the Mother of God to the Elder Dorotheus.” The appearance of the Most Holy Theotokos occurred on September 7, and celebration of the Pskov-Pechersk Icon was established on October 1. A special service was compiled for the Feast of the Most Holy Theotokos.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/saints/lives/2019/10/01/102834-pskov-protection-icon-of-the-mother-of-god>✘

Healing the Brokenhearted

Fr. Vladimir Berzonsky /

“The Lord...heals the brokenhearted, and binds up their wounds.” (Psalm 147:3)

How does the Lord heal the brokenhearted and bind up our wounds? He uses the healing myrrh with which the Holy Spirit sealed us at the sacrament of Anointment following baptism. Christ Himself wipes away our tears. Then He mystically snips pieces from our pure and precious baptismal garments, fashioning tourniquets in order to



staunch the bleeding. He ties invisible strips of bandages and wraps them around our sores. We too are the agents of the Lord. He expects the same spiritual treatment from us. Our task is to assuage the pains of those in misery, to put together the cracks in broken hearts, and to comfort the weeping and grieving brought about by a world that inflicts suffering upon the children of God.

We celebrate the advances in medical science and praise the Lord Almighty for the bounties that technology has made possible. We live longer, healthier and more productive lives, especially when we obey our physicians and take advantage of the breakthroughs in conquering diseases that have afflicted past generations and shortened life spans of those who went before us. It is the emotional traumas, the mental afflictions, and the ignorance of a civilization that for the most part has rejected faith in God. Now it finds itself lost on the way to His Kingdom. The advances in spiritual progress won by those blessed pioneers of union with the Holy Trinity are rejected, ignored or ridiculed in the present post-Christian era. There are no

spiritual breakthroughs that conquer rampant acts of aggression such as spousal abuse, random shooting sprees, and even serial killings. Sexual liberation bringing about such aberrant behavior as rape, pedophilia and other forms of physical gratification through exploitation of the innocent and weak has no permanent cures.

The first stage in the process of healing should be the simplest—where do we find them? The injured are everywhere. The maimed are endem-

ic. One need only to go out from oneself and listen, look and sense with a heart that pumps with love for a sign of people in anguish. Those most likely to do so are the ones who themselves have been wounded. The fortunate few who aren't sure just what they should be seeking are those who have somehow escaped suffering. How can I help, they say. What can they contribute to the one who is in anguish, other than a platitude: “It will be alright, just have faith”? The response from the afflicted: “Easy for you to speak of faith. Have you ever been tested yourself? Have you ever found yourself abandoned, without hope, wallowing in darkness alone and lost? If not, better be silent—you don't know what you are talking about. Do you know the feeling of life without meaning? Can you understand what Jesus was feeling when He said, ‘My God, why have You forsaken Me’?”

Despite all the wonders of medical science conquering the many diseases, they cannot “heal the brokenhearted.” That phrase describes the anguish, grief, self-pity and suffering that is both spiritual and psychological. What medication can be prescribed for a torment-

ed soul? What is the pill that offers bliss to the miserable? Who but God alone can bring joy to a wounded heart, and how does He do that other than to convey it through us? And when you find such a heart overwhelmed with joy, laughing when there's nothing funny, just from sheer delight, sensing love and returning that love, when such a heart is filled with serenity, the peace of God that passes beyond all understanding, at one with God and all others, such is one who had been healed with the balsam of the Spirit and bound with the spotless baptismal garment's strips. The broken heart has been repaired—in a better state than it had been before the trauma that required healing. It confirms the faith that believes all is well, all will be well with the one who goes on affirming the presence of the Lord. The one healed from a spiritual illness has the trust in God strengthened. Her faith had been tested, and with the trial ended, she is set free to continue the journey through this world and time, and onward to the Kingdom of God.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/berzonsky/healing-the-brokenhearted>✠

“Do not fall into despair because of your stumblings. I do not mean that you should not feel pain because of them, but that you should not consider them incurable. For it is better to be wounded than to be dead. There is indeed a healer: he who on the cross asked for mercy on those who were crucifying him, who pardoned murderers as he hung on the cross. Christ came on behalf of sinners, to heal the broken-hearted and to bind up their wounds.”

-St. Isaac the Syrian

The Holy Church, Holy Communion, and an Orthodox Ethos

Bishop Alexis

When believers enter an Orthodox Church, they are passing from this world of sickness, strife, and death into a realm of spiritual health, peace, and life. In a consecrated Orthodox Church, the Kingdom of God is at hand and the King of all is in their midst. Believers can feel the presence of the God-man through the life-giving, uncreated divine energies that are especially concentrated in a Holy Orthodox temple. These energies purify, illumine, and even deify the believer according to the receptivity of each. The sacred icons are not only windows to heaven, but a meeting place between the believer and the saint, a place of comfort, a place of healing, and a place of life. When believers venerate an icon with faith, they not only touch the Saint depicted, the depicted Saint also touches them. And when they partake of Holy Communion, receiving the most precious, most pure, most holy, Body and Blood of our Lord, God, and Savior Jesus Christ, they receive the Good Physician into their heart, cleansing it of all impurity. These are basic truths that Orthodox Christians espouse and that many are trying to defend in these uncomfortable days.

Unfortunately, some are using these same truths to criticize and even condemn the shepherds of Christ's holy flock for decisions that are in line with civil directives about social distancing, wearing of masks, and the means for distributing Holy Communion. They may argue quite convincingly that these temporary directives harm Orthodox liturgical worship, depriving it of its ability to be an icon of the Kingdom or for the faithful to feel as though they are one Body. They forget that we are living in dangerous times with far too many Orthodox Metropolitans, Bishops, Priests, and Deacons now taken from us into the mansions of the righteous through the corona virus. Unfortunately, these critics go further, construing concerns for safety as faithlessness, love for the flock as disdain for the fathers, and economy as apostasy.

In so doing, they are rending the garment of Christ, becoming "false witnesses who speak lies and sow discord among the brethren."¹ They have zeal, but "not according to knowledge,"² for if it were according to knowledge, their words would be kind, longsuffering, thinking no evil, not easily provoked, bearing all things, believing all things, hoping all things and enduring all things.³

The Church has overcome such controversies in the past and She will overcome them today. The Church historian Socrates Scholasticus writes about a similar situation at the time of the Origen heresy:

*By clever arguments, he [Dioscorus] took advantage of the simplicity of these monks and thus a fierce controversy was stirred up among them... The less informed, who greatly exceeded the others in number, were inflamed by an ardent zeal, but not according to knowledge. They immediately raised their voices against their brethren. Thus, they were divided with both parties branding each other as impious.*⁴

Today, by clever or not so clever arguments, some are taking advantage of the simple faith of believers in order to stir up controversy at the very time when Christians should be united in love and care for one another. Behind these arguments, however, is a deep misunderstanding about the nature of grace and even the incarnation itself.

With respect to the incarnation, our Lord is perfect God and perfect man. Saint John of Damascus thus teaches that in our Lord "the created remains created, and the uncreated, uncreated. The mortal remains mortal; the immortal, immortal. The circumscribed remains circumscribed; the uncircumscribed, uncircumscribed. The visible remains visible; the invisible, invisible. 'The one part is all glorious with miracles: while the other is the victim of insults.'"⁵ The same is also true for the

Church, the Theanthropic Body of Christ. It is a divine place where miracles take place, where the blind see the true Light and the deaf hear the Gospel of grace. It is also a human place where we give the last kiss to the dead. Corruption and incorruption are both present in Church as they are both present in our lives as Christians. Those who claim that it is impossible to catch a cold in Church are also teaching that it is not possible to be fully human in Church with all the fragility that surrounds our human condition, because that fragility is somehow swallowed up by the surrounding divinity. On December 28th of each year, we celebrate the memory of the two thousand Christians who died, being burned alive in Church. The Church did not magically keep them healthy or immune from the laws of nature as in the case of the three children in the fiery furnace, but it was the place from which they were transferred from this world into paradise. The Church saves the soul, but it does not, nor has it ever promised a state of incorruption prior to the general resurrection. The temple is a physical place in this world with the grace of the world to come. It is both physical and spiritual. In its materiality, the wood, the marble, the air of the temple do not differ from the same substances in the outside world. In her spiritual radiance, however, the temple provides the receptive believer with everything necessary in order to act, think, perceive, and desire in perfect harmony with the Gospel of Christ.

As Orthodox Christians, we universally believe that it is not possible to become physically sick from receiving the life-giving Body and Blood of our Savior, but we also give Holy Communion to the dying to accompany them into eternity. None are surprised that the dying die after receiving Holy Communion; we sometimes even read prayers afterwards that they may give up their souls into the hands of God. Communion itself is not

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SS Peter and Paul's COVID 19 Guidelines

We are already several months into celebrating the Divine Liturgy with parishioners in attendance, though still facing the challenges presented by COVID-19. As you are aware, when we returned to having services with the faithful in attendance, we did so with the understanding that we would adhere to the protocols and guidelines blessed by Archbishop Benjamin. Without agreeing to observe these we would simply not be blessed to gather for worship. As the weeks now turn into months, I would like to remind you of these protocols and to make some additional observations as to how we are doing in implementing them. We have generally been doing a wonderful job in following these—and your cooperation is definitely appreciated. This is written just as a reminder...

1) If you are sick, in a high risk group, have underlying conditions which put you at greater risk, or are uncomfortable about coming to church at this point, please shown concern for yourself and for others and remain at home. "If you are at higher risk for severe illness, you should avoid places of worship. People at higher risk for severe illness include adults 65 or older and people of any age who have serious underlying medical conditions." We have designated the front pews on the right side for those 65+.

2) Everyone is asked to take their temperature before coming to church. If your temperature is above 100.4, please remain at home. Please do not put yourself or others at greater risk out of your desire to be in church.

3) Everyone, except clergy and servers (when serving in the Altar) and members choir (when singing in the choir

loft) is asked to wear a protective mask upon entering the church and throughout the Divine Liturgy, except while receiving Holy Communion. (Priests wear masks when they distribute Communion; choir members wear masks when entering or leaving the church and when in line for Communion.) Children two (2) and younger are exempted from this requirement. NB: Please refrain from wearing face masks that support any sports team or political party or which could be interpreted as an endorsement or promotion of any product, cause, or political candidate. The Divine Liturgy is not the place for this type of advocacy. Indeed, during the Cherubic Hymn of the Liturgy, we pray for the grace to "lay aside all earthly cares."

4) Everyone must observe social distancing and stay six feet apart at all times, including while in line to receive Holy Communion and while visiting outdoors in the church parking lot. Children are always to be under parental control and not allowed to run freely. *The pews that are to remain unoccupied are marked off by a ribbon.*

5) Naturally, Sunday remains the day that most people want to attend the Divine Liturgy. Generally speaking, we have seen that not everyone who has attended the Sunday Liturgy has always signed up, bringing us beyond the social distancing limit. As has been requested before, kindly think of occasionally attending on Saturday instead of Sunday in order to open up space for others.

6) The parish hall continues to remain closed. Restrooms on the west side of the church are open during the services and are regularly serviced and cleaned.

7) Please use hand sanitizer upon entering and leaving the church. Dispensers are available in the vestibule.

8) Collection boxes are available as you enter the nave of the church and are monitored by a member of the Parish Council for security purposes. As always, you may continue your stewardship by mailing your checks to the church or by donating online on our parish website. Thank you for your ongoing commitment to responsible stewardship!

9) If you attend Liturgy and subsequently test positive for COVID-19 or have any personal contact with someone who has, please inform Bishop Daniel. It will be necessary to inform those who were with you at Liturgy on a day on which you could have been positive, even if asymptotically so. If anyone attends Liturgy who tests positive for COVID-19, we will necessarily need to suspend services for the usual period of quarantine.

Again, thank you for being attentive to these procedures and protocols. While they may seem to some to be an inconvenience, they remain the means which allow us the ability to gather for worship in a way that is responsible, considerate, and a means of service to our parish and our community.



*Be joyful in hope, patient in affliction,
faithful in prayer.*

Romans 12:12

Bits . . .

CONGRATULATIONS AND MANY YEARS!

Congratulations and Many Years to Thomas and Elizabeth Sims on the birth of their first child, a son, to whom they have given the name PAUL in honor of the Holy Apostle. Paul was born July 14, 2020. May the Lord grant them His continued blessings and many happy and healthy years! Paul was Baptized, Chrismated, and welcomed to the Holy Mysteries on August 29th.



Congratulations and Many Blessings to Anne and Elijah Ferbrache on the birth of their daughter, Junia, on March 17th.

Junia was Baptized, Chrismated, and welcomed to the Holy Mysteries on June 13th. May the Lord bless her abundantly! Congratulations to her parents, Eli and Anne, to her sponsor, Antonia, and to her big brother Elisha.



Congratulations, Blessings, and Many Years to Karen and Gregory (Carlos) Taliaferro on the birth of their second son, Elias, who was joyfully welcomed by his parents August 20th. Elias, who will be Baptized and Chrismated on October 3rd, is also welcomed by his big brother and big sister, Isaac and Vera. Glory to God for the gift of new life!

Congratulations, Blessings, and Many Years to Mara and Andy Contes on the birth of their daughter, Marina Chloe, who was welcomed into this world on September 11th. Mother and child are both healthy and doing well. Marina is also welcomed by her brothers, Basil and Cassian, and sisters, Eleni and Marian. Glory to God for the gift of new life.



CHURCH SCHOOL UPDATE

It looks unlikely that we will be able to return to in-person church school instruction this year, we are developing materials for at home instruction, as well as gathering online resources parents can use at home with their children.

For our CGS (ages 3-6) and elementary (grades 1-5) students, we are in the process of assembling prayer table kits for each family. These kits will resemble the prayer table used in the atrium, and allow you, as parents, to help your child(ren) enter into prayer. Each kit will include:

- ✘ Icon of the Good Shepherd with stand/easel
- ✘ Prayer table clothes (liturgical colors)
- ✘ Candle holder with LED votive candle
- ✘ Small bud vase
- ✘ Lace doilies
- ✘ Prayer card stand/easel
- ✘ Prayer cards

In addition, Parent Pages will be provided to enable parents to assist their child(ren) in setting up their Prayer Table.

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. Middle School teacher, Ms. Catherine Golitzn, will lead the Middle School class, and Father Alexander Koranda of Holy Trinity Cathedral in Chicago, IL, along with Father Jonathan Lincoln of Saint Joseph Church in Wheaton, IL will team-teach the High School class.

For students to participate, no registration is required. To join the class, visit oca.org/ocs and click on the appropriate link no earlier than 15 minutes before class.

ONLINE EDUCATIONAL RESOURCE

<https://orthodoxpebbles.com/>

Their material is geared toward younger children, ranging in age from Preschool to lower Elementary. Their content includes background information, Bible references, icon explanation, storytelling resources, worksheets, crafts, games and other fun activity ideas. Their resources can be used both in the Sunday School classroom and in the home, and are meant to complement, not replace, the official Orthodox Church curricula.

MEMORY ETERNAL

ANN MICHKOFISKY, long time parishioner, fell asleep in the Lord early August 9th. She was predeceased by her husband Nicholas in 2007. We extend our sympathy to her daughter and sons, Patty, Ronald, and Jerry. May the Lord give them His comfort. May the Lord grant rest with the Saints to His newly departed servant Ann. May her memory be eternal!



DANIEL PERROTTO, longtime parishioner and "caretaker" of our church, reposed September 22nd. He had been facing health challenges for some time. May the Lord grant rest with the Saints to His newly-departed servant, Daniel. May his memory be eternal!

In your charity, please pray for Matushka Juliana's mother, **+MARY ROBERSON**, who reposed in the Lord October 1st in Anchorage, AK. May the newly-departed Servant of God Mary be granted rest with the Saints. May her memory be eternal!

We offer our sincerest sympathy and extend the support of our prayers to Matushka Juliana and Deacon John, to Olivia and Heidi, and to all their family. May our Lord Jesus Christ, the Resurrection and the Life, comfort and console them in this time of grief and loss.

The Holy Church, Holy Communion, and an Orthodox Ethos

(Continued from page 3)

received in order to preserve physical health in this world as though that were an ultimate good. Such a view in fact betrays a secular ethos that completely forgets the aim of the Christian life, becoming like Christ who pours out His life for the life of the world.

Holy Communion is received unto the remission of sins and life eternal. Through Holy Communion, we enter into the entire economy of salvation from the incarnation of God the Word to His session at the right hand of God the Father. The Blood of the Godman unites God to man and the members of the Church with each other into a single Body, a single life, a single soul. Through communion, we become one with Christ, one with our brother and our sister, one with the Saints, one with the entire Church, in which there is no separation between the living and the dead, for all are then one in Christ Jesus. Saint Justin Popovich writes “the divine blood of the Lord is a divinely human power that sanctifies, purifies, and trans-

figures, making the believer ecclesial, theanthropic, trinitarian, and saved.”⁶ It is not about the physically healthy remaining healthy, but about the struggling spiritually becoming holy.

Health and sickness, baptisms and funerals, are part of life. On the Holy Mountain of Athos, in the sacred cenobitic monasteries, most of the monks become sick during the flu season. No one is surprised; no one doubts their faith. And when they are sick, the monks take medication and rest up in their cells. Many of those same monks receive flu shots as a preventative measure, so that they will not become sick, so that they will be able to pray consistently before God. Parishes are now taking preventative measures, so that the faithful may be healthy enough to pray and offer up fruits of repentance. The additional measures are much like the flu shots received by Athonite monks. They are not about our faith in the mysteries, but about our love for our neighbor.

Saint Paul asks that we do all things

“decently and in order.” It is right that we follow the directives now in good order, for “nothing builds up as much as good order, peace and love, just as nothing is more destructive than their opposites.”⁷ For the sake of good order, for the sake of peace, for the sake of love, let’s seek what the Church is teaching us during these difficult times: to place our brother and sister first, to walk humbly before God, and to wait patiently for the day when our glorious Divine Liturgy will be celebrated exactly as it has been in ages past. That day will surely come. May it come quickly. Amen.

¹ Proverbs 6:14.

² Romans 10:2.

³ 1 Corinthians 13:4-6.

⁴ *Historia Ecclesiastica* 6.7 PG 67.688bc.

⁵ Saint John of Damascus *Expositio Fidei Orthodoxae* 3.3 PG 94.993c.

⁶ Justin Popovitch, *Philosophie Orthodoxe de la Vérité*, vol. 5 (Paris: L’Age d’Homme, 1997), 252.

⁷ Saint John Chrysostom, *Argumentum Epistolae Primae Corinthios*, 37.4 PG 61.318b.

Reprinted from the Orthodox Church in America web site, <https://www.oca.org/reflections/bishop-alexis/church-holy-communion-orthodox-ethos>*

Around SS Peter & Paul

OCTOBER BIRTHDAYS

- October 2 Walter & Vera Moschowsky
 3 Dusanka Marcetic
 4 Christi Sourk
 6 Elise & Thomas Slms
 11 Susan Weiss
 13 Alexander Gala
 15 Eugenia (Gina) Mudrenko
 Cassian Contes
 17 Rosemarie Osolinsky
 21 Svetlana & Arthur Fleenor
 25 Olivia Weiss
 30 Anthony Chilbert

**Many Years!
 Mnogaya Leta!**



“We give thanks and rejoice as the Lord “adds to the number of those who are being saved.”
 -Acts 2:47



PRAYER LIST

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

Metropolitan Theodosius
 Matushka Elizabeth Kachur
 Stephen Bock
 Nicholas Schtur
 Jamie Arango
 Marilyn Bezkorovainy
 Rose Kurowski

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

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

... and Pieces

NEIGHBORHOOD OUTREACH CONTINUES

The SSPP Volunteer committee (David & Sue Bieber, Stephanie Homyak, Bill Weiss, and Judy Bushko) is executing the 3rd annual school supplies outreach for the neighborhood

students. At the start of the school year, the children were at home in “virtual” clas-

ses. The school district provided some at-home learning supplies including internet service, a computer tablet, pencils, paper etc. They also delivered break-

fast & lunch daily to the students. At that time, we canvassed some of the neighbor-

hood parents to see what was still needed and the general response was “afternoon snacks”. Beginning the first week in September we purchased granola bars and juice boxes sufficient to provide each of 40 students one of each for the 5 day school week. This continued for 4 weeks, and was well received and appreciated by the parents & students according to Tony Chavez, the apartment manager who distributed the snack bags for us.

Currently, the students are going into school classrooms several days a week, so we are in the process of distributing needed school supplies—e.g., backpacks, pens, paper, 3 ring binders, etc., etc. The parents/students are filling out a request form for the supplies they need. We hope to distribute them by mid-October.

Thanks to all those that have contributed to this important outreach program so far. Any other parishioners who would like to make an additional donation, please give a check drawn to Sts. Peter & Paul Church and label it “school supplies.” Checks should be given to David Homyak.



CALL FOR PHOTOS DEPICTING ORTHODOX LIFE IN AMERICA

A new project compiling photographic images presenting Christian life as practiced in the Orthodox Church in America is now underway. The effort will be led by Archdeacon Joseph Matusiak, former Secretary to His Beatitude Metropolitan Tikhon and currently residing in Poland with his family. This important project will culminate in a publicly available album and a proposed exhibition of photos. Widespread participation in this project presenting the diversity and beauty of Orthodoxy in the Orthodox Church in America is sought and encouraged from all interested faithful.

High quality images are requested in the following categories:

- Churches (architecture, frescos, crosses, tombs, landscape, etc.)
- People (ordained and lay, portrait, etc.)
- Reportage (Church events, pilgrimages, feasts, etc.)

To participate, submit your photos by Monday, October 26 to Archdeacon Joseph at matusiakj@gmail.com with a title for each photo including author name and parish. Submissions are limited to a maximum of six (6) photos in each category. Images should be no smaller than 2,000 pixels in either width or height and each file size should be no greater than 20MB. Please send only original images. Questions may be directed to Archdeacon Joseph at the above address.

CONSIDER MAKING CHARITABLE GIFTS

The best value often comes from donating appreciated assets (such as stocks/401k/IRA), 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.

FROM THE CHURCH TREASURER The last quarter of the year is 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.

OUR REFUGE DURING THE COVID19 PANDEMIC

A beautiful icon, Theotokos “Our refuge during the covid19 Pandemic.” It's on the new issue of “Life Transfigured” from Holy Transfiguration Monastery in Ellwood City, Pennsylvania.



October 2020

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|--|--|---|--------------------------------------|---|--|--|
| <p>Blessing of Students and Teachers Sunday, October 18, 2020</p>  | | | | <p>1 Protection of the Most Holy Theotokos Pskov-Protection Icon</p> | <p>2</p> | <p>3 8:00am Baptism and Chrismation of Elias Taliaferro 9:00am Divine Liturgy 5:00pm Vespers</p> |
| <p>4 8:30am Hours 9:00am Divine Liturgy</p> | <p>5 Synaxis of the Hierarchs of Moscow</p> | <p>6 Holy Apostle Thomas St. Innocent of Moscow, Apostle to the Americas</p> | <p>7</p> | <p>8</p> | <p>9 Holy Apostle James (Jacob) Son of Alphaeus St. Tikhon, Patriarch of Moscow</p> | <p>10 8:30am Hours 9:00am Divine Liturgy 5:00pm Vespers</p> |
| <p>11 Fathers of the 7th Ecumenical Council 8:30am Hours 9:00am Divine Liturgy</p> | <p>12</p> | <p>13 6:00pm Council Meeting</p> | <p>14</p> | <p>15</p> | <p>16</p> | <p>17 Icon 'Our Deliverance' 8:30am Hours 9:00am Divine Liturgy 5:00pm Vespers</p> |
| <p>18 Holy Apostle and Evangelist Luke 8:30am Hours 9:00am Divine Liturgy <i>Blessing of Students and Teachers</i></p> | <p>19</p> | <p>20</p> | <p>21</p> | <p>22 Kazan Icon</p> | <p>23 Apostle James, Brother of the Lord</p> | <p>24 "Joy of All Who Sorrow" 8:30am Hours 9:00am Divine Liturgy 5:00pm Vespers</p> |
| <p>25 8:30am Hours 9:00am Divine Liturgy</p> | <p>26 Greatmartyr Demetrius</p> | <p>27</p> | <p>28 Ven. Job of Pochaev</p> | <p>29</p> | <p>30 Ozerianskaya Icon</p> | <p>31 Hieromartyr John Kochurov 8:30am Hours 9:00am Divine Liturgy 5:00pm Vespers</p> |

The 40th Day Memorial Service for Dan Perrotto will be conducted following the Divine Liturgy on Sunday, November 1st.

We welcome all of our guests and visitors.