

**SS. PETER AND PAUL ORTHODOX CHURCH**  
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October 8, 2006

**SUNDAY/OCT. 8<sup>th</sup>**

**17<sup>th</sup> Sunday After Pentecost (Tone 8)**  
**Fathers of the 7<sup>th</sup> Ecumenical Council**

9:10a.m. 3<sup>rd</sup> and 6<sup>th</sup> Hours  
9:30a.m. Divine Liturgy; Coffee Hour  
Church School & Teen Discussion

**MONDAY/OCT. 9<sup>th</sup>**

**St. Tikhon of Moscow, Enlightener of North America**

9:30a.m. Akathist to St. Tikhon  
7:00p.m. Compline with Akathist to Elders of Optina

**TUESDAY/OCT. 10<sup>th</sup>**

**Holy Elders of Optina Monastery**

9:10a.m. 3<sup>rd</sup> and 6<sup>th</sup> Hours  
9:30a.m. Divine Liturgy

**THURSDAY/OCT. 12<sup>th</sup>**

6:30p.m. Memorial for Emilia Sarchisian (+)  
7:00p.m. Compline with Akathist to  
**St. Zlata the Martyr (Oct. 13<sup>th</sup>)**

**SATURDAY/Oct. 14<sup>th</sup>**

**St. Parasceva of Serbia**

9:30a.m. Akathist to St. Parasceva;  
Confessions  
5:30p.m. Vigil; Confessions

**SUNDAY/OCT. 15<sup>th</sup>**

**18<sup>th</sup> Sunday After Pentecost (Tone 1)**  
**St. Lucian of Antioch**

9:10a.m. 3<sup>rd</sup> and 6<sup>th</sup> Hours  
9:30a.m. Divine Liturgy; Coffee Hour

**Fasting Days**

Wednesday, Oct. 11<sup>th</sup>  
Friday, Oct. 13<sup>th</sup>



**St. Zlata of Meglin Oct. 13, (+1795)**

St. Zlata was a beautiful, young Bulgarian woman from the Meglin province and one of four daughters of a very poor family. Because of her great physical beauty a local Muslim greatly desired her, but he would not marry her unless she converted to Islam. One day while she was out gathering wood, the Turk seized her and carried her off to his house, where he stated his intentions and asked her to convert. Zlata refused to do this despite the many times he attempted to persuade her, not sparing threats. Therefore he handed the saint over to a group of Muslim women to try to convince her. After 6 months with no success, the Muslim threatened Zlata's family and ordered them to persuade her. Her family was terrified of his threats and tried to persuade Zlata, but she would not yield to their entreaties and even disowned them. Although she was tortured for 3 months in exceedingly inhuman ways, the physically broken and exhausted saint would not yield. Finally St. Zlata was hung from a pear tree and cruelly cut into tiny pieces by a group of Muslims, thus giving her virginal soul into the hands of Jesus Christ.

St. Zlata, once a poor peasant girl,  
Is now glorified in Paradise as a queen.

**Tropar Tone 3**

You were a golden vessel of virginity / and an undefiled bride of Christ, O Zlata, you right glorious virgin / for having preserved your virginity blamelessly, / you did contest for Christ in a godly manner / O glorious martyr, entreat your Bridegroom that He may grant us His great mercy!

### **The Parish Synodicon: Memory Eternal!**

Oct. 29, 40<sup>th</sup> Day – Eugenia Fetchko  
Oct. 09, 1923 Nicholas Makovsky  
Oct. 09, 1945 Mary Zydiak  
Oct. 10, 1917 Elizabeth Tkach  
Oct. 10, 1926 Francis Bongrost  
Oct. 10, 1947 Fr. Michael Lototsky  
(rector 1935-1946)  
Oct. 11, 1961 Mary Lebedz  
Oct. 11, 1969 Anna Evaniec  
Oct. 11, 1978 Jacob Barnosky  
Oct. 12, 1967 Timothy Zeban  
Oct. 12, 1967 Matthew Zeban  
Oct. 12, 1981 Andrew Mogilevsky  
Oct. 14, 1973 Anthony Bolash

### **Remember in prayer those afflicted**

Lydia Seman (former parishioner); Jovanka Nestojko (former parishioner). Mother Christophora (of Ellwood City Monastery)

### **Fall 2006 Cheesecake Fund Raiser**

Is under way. Please make your selections and return your order with payment no later than Sunday, Oct. 22<sup>nd</sup>. For more order forms or questions, speak with Lisa Keller 908-580-1791.

### **The Parish Bulletin Board**

Has posted flyers, news releases and other information that does not make it into the Sunday Bulletin. Check it out during the Sunday Coffee Hour. Among the items posted are letters from Fr. Justin Frederick and Mother Christophora.

### **Stewardship Months – Sept. & Oct.**

“The Theology of Stewardship” booklet has been in your hands for four weeks. Hopefully, you have taken the time to read and reflect upon it. Extra copies of the booklet may be found on the vestibule stand.

### **Namesday Greetings – Many Years!**

St. Zenais/Oct. 11<sup>th</sup>: Zinaida Neudachin.

### **A Bake Sale – Sunday, Oct. 15<sup>th</sup>**

Please speak with Maria Torrisi if you wish to bake something (732-545-5642) or [Mdtorrisi@aol.com](mailto:Mdtorrisi@aol.com).

### **Offerings for the Week of October 8<sup>th</sup>**

Olive Oil - in memory of Helen; in memory of Michael; for the health of Liliana and in thanksgiving; in memory of Joan; for the health of Frank and Larissa Mattei (anniversary).  
Wine - for the health of Daniel-George, Matthew and David.  
Flowers - in memory of John Kulwinski; in memory of Emilia on 4<sup>th</sup> anniversary of repose.  
Flowers out side of church – health of Basil & Barbara Kulick.

### **The Sunday Bulletin**

Is now posted on the parish website. If you are a person that would prefer to view it on the website rather than receive a printed copy by mail (if absent) please let Fr. James know. A reduction in mailings is desirable. If you will be at church services Saturday evening and know you will not be present Sunday morning, please secure the bulletin on Saturday from the Altar servers sacristy. Ask someone to get it for you.



### **Concerning the Day of Trouble**

It is the custom in the Scriptures to call occurrences a “day.” This the psalmist teaches us, when he says, “The Lord deliver them in the day of trouble” ((Ps. 40:2). Thereby he does not refer to “day of trouble” as a period of time but to the trouble that happened on that day. Saint Paul’s statement “because the days are evil” (Eph. 5:16) also has the same meaning. One can say that the day’s events are good for some and bad for others. Thus, for the people of Israel who crossed the Red Sea against their expectations, the day was good. For the Egyptians, however, the day was bad, for “they sank like lead in the mighty waters.” (Ex. 15:10). – St. Didymus the Blind

## SEVENTH CATECHISM

### 1. How would you describe a legalist?

Someone who keeps up the appearance of the law, but does not have love.

### 2. Is Baptism alone sufficient for salvation?

Ascetic practice after Baptism is also needed. Those who are baptised and sure in their faith are saved. Baptism and keeping of the commandments are needed. "Baptising them and teaching them to keep the commandments," says Christ.

### 3. Is the grace that one receives with Holy Baptism lost after a sin is committed?

It is not lost, but it is hidden by the passions.

### 4. What is the meaning of the term "potential" and "active" members of the Church?

The phrase "potential members" denotes those who have been baptised and therefore have the capacity to attain theosis. The phrase "active members" denotes those who have, through their freedom, activated this capacity and have attained theosis.

### 5. How can we recognise the living members of the Church?

They remain within the Church, i.e. they do not participate in secret heretical meetings. They feel that they have God as a Father and the clergy as fathers. They feel that they have brothers who they love and when they sin, they return through repentance.

### 6. Sin is a sickness. What can we do to be cured?

We feel that we are ill. We want to be cured, we resort to the spiritual therapist and we accept his medicine, his orders.

### 7. How did they heal the spiritually sick in the ancient Church?

Gathering them together in the order of penitents, where they received treatment. This was, of course, without them being baptised again. Repentance was considered to be a baptism, called the second baptism, the baptism of repentance.





## LESSONS FROM TREES

The **Aromatic Tree** is full of a wonderful fragrance, not in greens or in flowers but in the bark. When the bark is cut with an ax, the fragrance pours forth. In such a manner, we Christians are aromatic trees in Christ's Church, when struck by the sinful world, we pour forth the heavenly fragrance of divine forgiveness.

The **Chinese Bamboo Tree** for the first four years of it's growth, only a small shoot appears above ground, yet miraculously, in the 5th year, the tree grows up in one year to some 80 feet. In our spiritual life, we need to pay the price to prepare the ground of our soul - plant the seed of virtue, cultivate it by righteous living, water it with the Sacraments; knowing that in the future, great growth will take place.

The **Tree of the Holy Cross** is the most precious tree in all the world. It provides heavenly shelter and divine shade. The fruit of this tree - is the Lord Jesus, if we eat of this tree, we shall not die, but live forever.

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### AN EXPLANATION OF HOLY SCRIPTURE

ON MATTHEW 9:16-17

BY ST. THEOPHAN THE RECLUSE (+1894)

**No Man puts a piece of new cloth unto an old garment...nor do men put new wine into old bottles.**

What does the Saviour wish to teach us by this comparison? By this comparison the Lord taught that strenuous labors, without the spirit of true life, brings no benefit to our moral character, but rather, confusion and corruption. A repentant sinner is given grace, which forms in him a determination to please the Lord, without sparing his own life. All labors are useful to a person with determination. However, should a person who lacks it, attempt on occasion, for example, to impose a fast on himself, he will strain and strain harder, but then he gives up his efforts. And after this his life becomes even worse.

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### ABOUT ORTHODOX PARISH LIFE

.....If people want a parish community, then they have to work to create it. As they say: no pain, no gain. Today, many people seem to have adopted a Welfare State mentality, a consumer mentality, towards the Church. As a result they expect church services and activities to be laid out for them, as if it were their right. This is totally unrealistic. We have to combat the mentality which says that 80% of church activities are carried out by 20% of the parishioners and the remaining 20% of activities are carried out by 80% of the parishioners.

.....some are critical that Orthodox laity appear to have no role to play in church life, and seem to be mere passive spectators of services. This impression is sometimes founded in reality, but only in dying parishes where laity may indeed have reduced their role to passive spectatorship. Laypeople can only be passive if they wish to be passive.

## St Tikhon the Patriarch of Moscow, and Enlightener of North America

St Tikhon, Patriarch of Moscow and Apostle to America was born as Vasily Ivanovich Belavin on January 19, 1865 into the family of Ioann Belavin, a rural priest of the Toropetz district of the Pskov diocese. His childhood and adolescence were spent in the village in direct contact with peasants and their labor. From his early years he displayed a particular religious disposition, love for the Church as well as rare meekness and humility.

When Vasily was still a boy, his father had a revelation about each of his children. One night, when he and his three sons slept in the hayloft, he suddenly woke up and roused them. He had seen his dead mother in a dream, who foretold to him his imminent death, and the fate of his three sons. She said that one would be unfortunate throughout his entire life, another would die young, while the third, Vasily, would be a great man. The prophecy of the dead woman proved to be entirely accurate in regard to all three brothers.

From 1878 to 1883, Vasily studied at the Pskov Theological Seminary. The modest seminarian was tender and affectionate by nature. He was fair-haired and tall of stature. His fellow students liked and respected him for his piety, brilliant progress in studies, and constant readiness to help comrades, who often turned to him for explanations of lessons, especially for help in drawing up and correcting numerous compositions. Vasily was called "bishop" and "patriarch" by his classmates.

In 1888, at the age of 23, Vasily Belavin graduated from the St Petersburg Theological Academy as a layman, and returned to the Pskov Seminary as an instructor of Moral and Dogmatic Theology. The whole seminary and the town of Pskov became very fond of him. He led an austere and chaste life, and in 1891, when he turned 26, he took monastic vows. Nearly the whole town gathered for the ceremony. He embarked on this new way of life consciously and deliberately, desiring to dedicate himself entirely to the service of the Church. The meek and humble young man was given the name Tikhon in honor of St Tikhon of Zadonsk.

He was transferred from the Pskov Seminary to the Kholm Theological Seminary in 1892, and was raised to the rank of archimandrite. Archimandrite Tikhon was consecrated Bishop of Lublin on October 19, 1897, and returned to Kholm for a year as Vicar Bishop of the Kholm Diocese. Bishop Tikhon zealously devoted his energy to the establishment of the new vicariate. His attractive moral make-up won the general affection, of not only the Russian population, but also of the Lithuanians and Poles. On September 14, 1898, Bishop Tikhon was made Bishop of the Aleutians and Alaska. As head of the Orthodox Church in America, Bishop Tikhon was a zealous laborer in the Lord's vineyard.

He did much to promote the spread of Orthodoxy, and to improve his vast diocese. He reorganized the diocesan structure, and changed its name from "Diocese of the Aleutians and Alaska" to "Diocese of the Aleutians and North America" in 1900. Both clergy and laity loved their archpastor, and held him in such esteem that the Americans made Archbishop Tikhon an honorary citizen of the United States.

On May 22, 1901, he blessed the cornerstone for St Nicholas Cathedral in New York, and was also involved in establishing other churches. On November 9, 1902, he consecrated the church of St Nicholas in Brooklyn for the Syrian Orthodox immigrants. Two weeks later, he consecrated St Nicholas Cathedral in NY.

In 1905, the American Mission was made an Archdiocese, and St Tikhon was elevated to the rank of Archbishop. He had two vicar bishops: Bishop Innocent (Pustynsky) in Alaska, and St Raphael (Hawaweeny) in Brooklyn to assist him in administering his large, ethnically diverse diocese. In June of 1905, St Tikhon gave his blessing for the establishment of St Tikhon's Monastery.

In 1907, he returned to Russia, and was appointed to Yaroslavl, where he quickly won the affection of his flock. They came to love him as a friendly, communicative, and wise archpastor. He spoke simply to his subordinates, never resorting to a peremptory or overbearing tone. When he had to reprimand someone, he did so in a good-natured, sometimes joking manner, which encouraged the person to correct his mistakes.

When St Tikhon was transferred to Lithuania on December 22, 1913, the people of Yaroslavl voted him an honorary citizen of their town. After his transfer to Vilna, he did much in terms of material support for various charitable institutions. There too, his generous soul and love of people clearly manifested themselves. World War I broke out when His Eminence was in Vilna. He spared no effort to help the poor residents of the Vilna region who were left without a roof over their heads or means of subsistence as a result of the war with the Germans, and who flocked to their archpastor in droves.

After the February Revolution and formation of a new Synod, St Tikhon became one of its members. On June 21, 1917, the Moscow Diocesan Congress of clergy and laity elected him as their ruling bishop. He was a zealous and educated archpastor, widely known even outside his country.



On August 15, 1917, a local council was opened in Moscow, and Archbishop Tikhon was raised to the dignity of Metropolitan, and then elected as chairman of the council. The council had as its aim to restore the life of Russian Orthodox Church on strictly canonical principles, and its primary concern was the restoration of the Patriarchate. All council members would select three candidates, and then a lot would reveal the will of God. The council members chose three candidates: Archbishop Anthony of Kharkov, the wisest, Archbishop Arseny of Novgorod, the strictest, and Metropolitan Tikhon of Moscow, the kindest of the Russian hierarchs.

On November 5, following the Divine Liturgy and a Molieben in the Cathedral of Christ the Savior, a monk removed one of the three ballots from the ballot box, which stood before the Vladimir Icon of the Mother of God. Metropolitan Vladimir of Kiev announced Metropolitan Tikhon as the newly elected Patriarch. St Tikhon did not change after becoming the primate of the Russian Orthodox Church. In accepting the will of the council, Patriarch Tikhon referred to the scroll that the Prophet Ezekiel had to eat, on which was written, "Lamentations, mourning, and woe." He foresaw that his ministry would be filled with affliction and tears, but through all his suffering, he remained the same accessible, unassuming, and kindly person.

All who met St Tikhon were surprised by his accessibility, simplicity and modesty. His gentle disposition did not prevent him from showing firmness in Church matters, however, particularly when he had to defend the Church from her enemies. He bore a very heavy cross. He had to administer and direct the Church amidst wholesale church disorganization, without auxiliary administrative bodies, in conditions of internal schisms and upheavals by various adherents of the Living Church, renovationists, and autocephalists.

The situation was complicated by external circumstances: the change of the political system, by the accession to power of the godless regime, by hunger, and civil war. This was a time when Church property was being confiscated, when clergy were subjected to court trials and persecutions, and Christ's Church endured repression. News of this came to the Patriarch from all ends of Russia. His exceptionally high moral and religious authority helped him to unite the scattered and enfeebled flock. At a crucial time for the church, his unblemished name was a bright beacon pointing the way to the truth of Orthodoxy. In his messages, he called on people to fulfill the commandments of Christ, and to attain spiritual rebirth through repentance. His irreproachable life was an example to all.

In order to save thousands of lives and to improve the general position of the church, the Patriarch took measures to prevent clergy from making purely political statements. On September 25, 1919, when the civil war was at its height, he issued a message to the clergy urging them to stay away from political struggle.

Being a good pastor, who devoted himself entirely to the church's cause, he called upon the clergy to do the same: "Devote all your energy to preaching the word of God and the truth of Christ, especially today, when unbelief and atheism are audaciously attacking the Church of Christ. May the God of peace and love be with all of you!"

I was extremely painful and hard for the Patriarch's loving, responsive heart to endure all the Church's misfortunes. Upheavals in and outside the church, the Renovationist schism, his primatial labors, his concern for the organization and tranquility of Church life, sleepless nights and heavy thoughts, his confinement that lasted more than a year, the spiteful and wicked baiting of his enemies, and the unrelenting criticism sometimes even from the Orthodox, combined to undermine his strength and health.

In 1924, Patriarch Tikhon began to feel unwell. He checked into a hospital, but would leave it on Sundays and Feast Days in order to conduct services. On Sunday, April 5, 1925, he served his last Liturgy, and died two days later. On March 25/April 7, 1925 the Patriarch received Metropolitan Peter and had a long talk with him. In the evening, the Patriarch slept a little, then he woke up and asked what time it was. When he was told it was 11:45 P.M., he made the Sign of the Cross twice and said, "Glory to Thee, O Lord, glory to Thee." He did not have time to cross himself a third time.

Almost a million people came to say farewell to the Patriarch. The large cathedral of the Donskoy Monastery in Moscow could not contain the crowd, which overflowed the monastery property into the square and adjacent streets. St Tikhon, the eleventh Patriarch of Moscow, was primate of the Russian Church for seven and a half years.

On September 26/October 9, 1989, the Council of Bishops of the Russian Orthodox Church glorified Patriarch Tikhon and numbered him among the saints. For nearly seventy years, St Tikhon's relics were believed lost, but in February 1992, they were discovered in a concealed place in the Donskoy Monastery.

It would be difficult to imagine the Russian Orthodox Church without Patriarch Tikhon during those years. He did so much for the Church and for the strengthening of the Faith itself during those difficult years of trial. Perhaps the saint's own words can best sum up his life: "May God teach every one of us to strive for His truth, and for the good of the Holy Church, rather than something for our own sake."



*"Precious in the sight of the Lord is the death of His saints."*

PSALM 116:15