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October 22, 2006

SUNDAY/OCT. 22nd
19th Sunday After Pentecost (Tone 2);
Kazan Theotkos Icon

9:10a.m. 3rd and 6th Hours
 9:30a.m. Divine Liturgy; Coffee Hour
 Church School – Young
 Question & Answer Period
 7:30p.m. (not 6:30p.m.) Vespers

MONDAY/OCT. 23rd
St. James, Brother of the Lord

9:10a.m. 3rd and 6th Hours
 9:30a.m. Divine Liturgy
 7:00p.m. Compline with Akathist to Icon
“Joy of All That Sorrow” (Oct. 24th)

FIRDAY/OCT. 27th

6:15p.m. 40th Day memorial service for
 Eugenia Fetchko
 7:00p.m. Vespers

SATURDAY/OCT. 28th
St. Job of Pochaev

9:10a.m. 3rd and 6th Hours
 9:30a.m. Divine Liturgy
 5:30p.m. Vigil; Confession

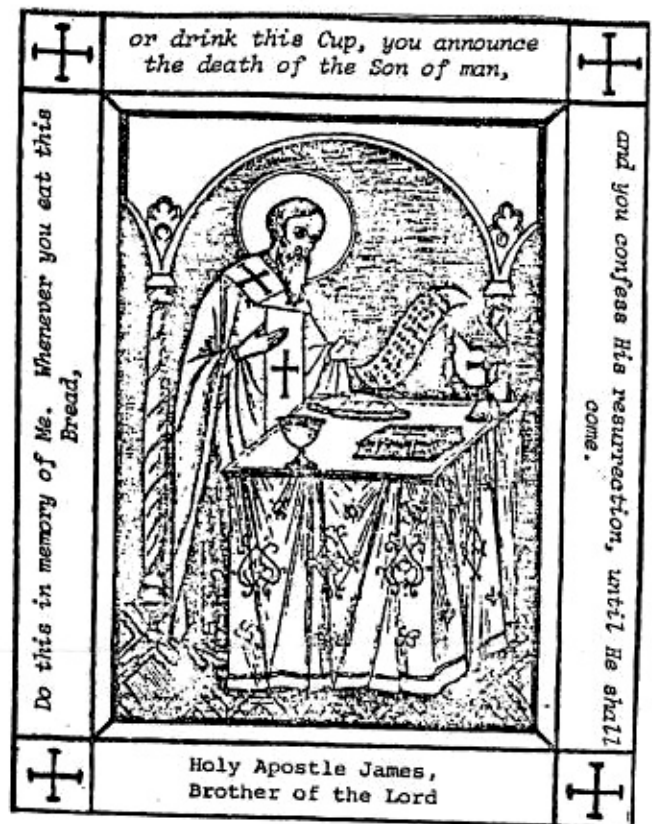
**SUNDAY/OCT. 29th (Eastern Standard
 Time - change clocks back one hour)**
20th Sunday After Pentecost (Tone 3);
Martyr Anastasia of Rome

9:10a.m. (EST) 3rd and 6th Hours
 9:30a.m. (EST) Divine Liturgy; Coffee Hour

Fasting Days

Wednesday, Oct. 25th
 Friday, October 27th

At the times when you remember God, increase your prayers; so that when
 you forget Him, God will remind you. *Saint Mark the Ascetic*



A Hymn of Praise
St. James, Brother of the Lord

James, the Brother of the Lord, a most beautiful
 and righteous one,
 Explained the teaching of Christ with his life,
 And when they tortured him, he meekly knelt,
 And prayed to god for his enemies.
 In a most difficult place, at a most difficult time
 He patiently bore the Episcopal yoke,
 Her governed the Church as a good shepherd,
 And glorified the lord in word and deed.
 He taught men to love Jesus,
 And taught the faithful to pray to God.
 “Vainglorious man, what is faith alone?
 Faith without works is an empty straw.
 Whoever has hearing, let him hear the teaching;
 Faith without works is a body without spirit.
 Whence come wars, abhorrent to all?
 From the impure passions of your body
 Men always war and have no peace,
 For their hearts desire evil, then shed blood.
 Whoever turns a sinner away from error
 Will receive the Lord’s gift of eternal life in
 reward.”

The Jews slew the righteous James –
 But they have murdered themselves, and
 glorified him!

O wonderful James, holy apostle,
 Help the faithful who pray to you.

- St. Nicholas of Zicha (+1956)

ELEVENTH CATECHISM

1. *What does the phrase "Lord Jesus Christ" mean?*

It denotes that Christ is perfect God and perfect man, that he is "*Theanthropic*" or "*Theandric*" - the God-Man. "Lord" denotes His divine nature, "Jesus" denotes His human nature and "Christ" is the union of the divine nature with the human nature in the Person of the Word (*Logos*).

2. *What does the "only-begotten Son" mean?*

That the Word is the only, the unique, Son born of the Father, because the Holy Spirit proceeds from Him. Thus, the Word is God, of one essence with the Father.

3. *Why was the Word born and not created?*

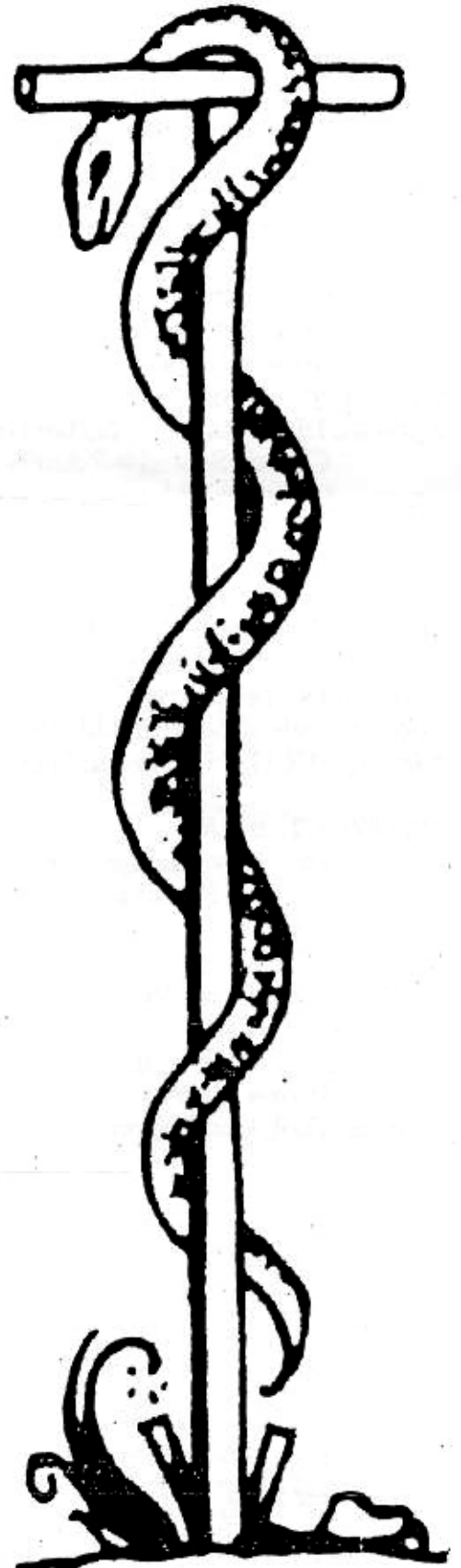
Because He is true God. Birth is one thing, creation is quite another. Just like a craftsman, who is a father, will beget his child, but will create the work he makes.

4. *Why is the Father called Light?*

Because all those who have seen God have seen Him as Light. The Father is Light, the Son is Light and the Holy Spirit is Light. This shows the divinity of the Persons of the Holy Trinity.

5. *What is essence and what is energy?*

Energy comes from essence. For example, sun is an essence, out in space, and its energies are the light and warmth that come to us. We receive the sun's energies, not its essence. The same thing happens with God. We partake of God's energies. The disparity with the example of the sun is that the essence and energy of God are uncreated (divine), whereas the sun, and all sensible things, is created (they have a beginning).



The Parish Synodicon: Memory Eternal!

Oct. 29, 40th Day – Eugenia Fetchko
Oct. 24, 1924 Isidore Ubrimovich
Oct. 24, 1949 Damian Dzyban
Oct. 24, 2002 Dolores Barnosky
Oct. 25, 1961 Nicholas Harasamiuk
Oct. 25, 1966 John Lopataka
Oct. 26, 1956 Stephen Max
Oct. 26, 1985 Michael Motoviloff
Oct. 27, 1960 Nikolai Roschuk
Oct. 28, 1916 Paul Kлага
Oct. 28, 1932 Nicholas Kulina

Stewardship Months – Sept. & Oct.

“The Theology of Stewardship” booklet has been in your hands for six 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. A study should be our first step; participation a second step.

Memorial Services

For Eugenia Fetchko, 40th day Memorial,
Oct. 27th, Fri. 6:15p.m.
For Joan Filippini, Oct. 30th, Mon. 6:30p.m.
For Helen Chabra, Oct. 31st, Tues. 7:00p.m.
For Michael Sokol, Nov. 2nd, Thurs. 7:00p.m.

Diocesan Assembly, Nov. 1st in Trenton

Father James and Michael Redmond will represent our parish. A report on the Diocesan Assembly will be made to the Parish Council at their meeting of November 17th.

The Mystery of Holy Confession

Is offered every Saturday evening after Vigil (7:30p.m.) and most Saturday mornings after the Akathist (10:00a.m.). You may also make an arrangement with Fr. James for Confession at another time; simply call, speak with or email.

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.

Annual Prayers for Those in the Healing Ministries – Sunday, November 5th

On the first Sunday of November each year we celebrate the Synaxis of All the Unmercenary Healers. At the Divine Liturgy, special prayers are offered for those in the Medical and Related Healing Professions.

An Example of a Model of Offerings – something we should leave behind

Parishioners have been conditioned for generations to give miniscule amounts to their church many times a year. One priest commented that he once counted the number of times his parishioners were asked to give on an average Sunday. It numbered 14 times. Each plea was for a very small amount – candles, bulletin appeals, poor box, double tray passing, verbal announcements of forthcoming fundraising events at the end of services, bulletin board appeals, card tables to snag parishioners as they left church for the maintenance fund, endowment and youth group. Then, in the every-Sunday parish luncheon that followed, numerous appeals for relief for causes in the old country were made. He said that parishioners had long ago learned to bring a roll of \$1 dollar bills to drop in a few of these multiple outstretched hands. The priest wondered what image the parish was projecting to visitors and new members. (taken from the book, *Good and Faithful Stewards* by Anthony Scott)



The Pious Agathonik: A Lesson in Prayer

There lived in Russia once a pious man by the name of Agathonik. From the time he was a small child he was taught by his parents to say every single day before the Icon of the mother of God, this prayer: *Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, for you have borne the Saviour of our souls.* And this prayer, Agathonik always did. Later, when he had grown up and started life on his own, he got absorbed in the cares and fuss of life and said this prayer rarely, and finally gave it up altogether.

One day, he gave a traveling pilgrim lodging for the night. The pilgrim was a hermit from the Thebaid who had received a vision in which he was told to go to Agathonik and rebuke him for having given up the prayer to the Mother of God.

Agathonik for his part told the monk that he said the prayer for many years and never saw any results from the prayer. Therefore, what difference could there be if the prayer was said or not.

The hermit said unto him: "You are indeed thankless and at the same time spiritually blind! Don't you have any idea how many times this prayer has saved you? Remember how in your youth you were wonderfully saved from downing? Don't you recall that an epidemic of infectious disease carried off many of your friends to the grave, but your health remained? Do you remember when you were driving with a friend, you both fell out of the cart; he broke his leg, but you were unhurt? Do you not know that a young man of your acquaintance who used to be well and strong is now lying weak and ill, whereas you are in good health and feel no pain?"

And the hermit reminded Agathonik of many other times such benefits were given to him because of his prayer. The hermit concluded: "Know this, that all those troubles were warded off from you by the protection of the most holy

Mother of God because of that short prayer, by which you lifted up your heart every day into union with God. Take care now, go on with the prayer and do not give up praising the Queen of Heaven lest she should forsake you."

Offerings for the Week of Oct. 22nd

Olive Oil - in memory of Emila; in memory of Michael and Alexandra; in memory of Joan; in memory of Michael Motoviloff; for the health of Leigh Ann (birthday); for the health of Michael and John (birthdays).

Wine - for safe journey; for the health of Liliana and Laurentiu and in thanksgiving; in honor of St. James.

Flowers - for the health of Barbara Kulick.

Remember in Prayer

Lydia Seman (former parishioner); Jovanka Nestojko (former parishioner); Tatiana Onuschak (home); Mother Christophora (Ellwood City Monastery); Natalie Gripp (surgery this week).



Grace and Peace

Concerning a Christian Attitude

Our attitudes determine the things that we do and how well we do them. In many instances, we are judged not so much by our actions but rather by the attitudes that generate those actions.

In the Church, the attitude or spirit that motivates our actions is of paramount importance. Our attitude must reflect the mind of Christ, while our motivating spirit must be the Holy Spirit.

St. Cyril of Jerusalem writes: "Just as those who are conscripting soldiers examine the age and physical condition of those being drafted, so also the Lord in enlisting souls, examines their attitudes. If anyone harbors hypocrisy, even in secret, He rejects him as unfit for true service. But He readily gives His grace to whomever is found worthy. The person who wishes to receive spiritual gifts ought to have the right attitude appropriate to what is being sought."

TITHES AND FIRSTFRUITS: AN ORTHODOX CHRISTIAN UNDERSTANDING

“Honor the Lord with your substance and with firstfruits of all your produce” (Proverbs 3:9).

In ancient Israel, the Church of the Old Testament, the law of Moses instituted the “**tithe**”, also called the offering of the “**firstfruits**.” “Tithe” is merely the Old English word for “**tenth**.” Israel’s tithe was an assessment of one-tenth of all produce for maintenance of the Temple, the support of the priesthood, and the sustenance of the poor (Numbers 18:24; Deuteronomy 12:11 and 26:12). Usually this portion was rendered from the first harvested of the crop, hence the title “firstfruits.”

These activities are still necessary parts of Church life. Parishes need suitable places for worship, education, and fellowship; we are still responsible for our priest’s livelihood; and the Lord continually reminds us of our obligation to the needy. Therefore, the practice of good stewardship, represented by the tithe, retains its importance.

The motive behind the old Testament tithe, however, was not merely pragmatic. For the ancient Hebrews tithing was never merely an efficient way to raise money. Rather, they understood that their relationship with God required them to dedicate a substantial portion of the fruit of their labor to His purposes.

Our basic understanding as Orthodox Christians, derived from the Old Testament, is that everything comes from God. All that we have or hope to possess, beginning with life itself, is His gift. We acknowledge this fact in our spiritual life through prayer and fasting and through our struggle to follow His commandments. With regard to our material blessings, we confess that he is their true source by **returning a portion to God**, to worship, the support of those called to His special service, and the aid for the poor. By thus giving a portion of our wealth for His purposes, we **sanctify the remainder**. Through offering a part, we bring the whole our lives into harmony with God’s will.



The Old Testament Law embodied this admission of God’s sovereignty, in the tithe. Nothing in this is changed by the coming of Christ. Tithing is not a purely Old Testament observance revived by Protestants and, therefore, a thing we Orthodox Christians need not worry about. It is true that many Old Testament practices are now understood in a spiritual way fulfilled, transformed, or displaced by Christ’s coming, death and Resurrection. It is also true that, in recent times, some Protestants have stressed tithing as the norm of giving. But in reality, neither of these objections applies to the tithe or denies its validity.

Our Lord criticized the way in which his opponents tithed, but in so doing, He confirmed the tithe itself: “Woe to you, scribes and Pharisees, hypocrites! For you tithe your mint, dill, and cumin, but have omitted the weightier matters of the law judgment, mercy, and faith. These you ought to have done, without omitting the others” (Matthew 23:23).

Likewise, one of the earliest witnesses to Holy Tradition, The Teaching of the Twelve Apostles (also called, “The Didache”), applies the firstfruits to the Church. “Every firstfruit of the produce of

the wine-vat and of the threshing floor, of cattle and flocks, you will take and give as the firstfruits to your prophets; for they are your chief priests...if you prepare food, take and give the firstfruit according to the commandment. Likewise, when you open a jar of wine or oil, take and give the firstfruit to the prophets. Take also the firstfruit of money and clothing and of every possession, as it may seem right to you, and give according to the commandment."

St. Irenaeus, writing toward the end of the 2nd century, notes that Christ Himself "gave directions to His disciples to offer the firstfruits of His own created things not as if He stood in need of them, But that they might be themselves neither unfruitful nor ungrateful."

St. John Chrysostom (+407) contends that the tithe is more binding on us than the Jews. In one of his sermons, he notes that under the Old Testament tithing was the norm. Among Christians, however, it has become a cause of amazement; we exclaim in wonder, "Why, so-and-so tithes!" St. John finds this a sad reflection on our piety and ends with the warning, "if it was a danger to neglect the tithe then, how serious, it must be now!"

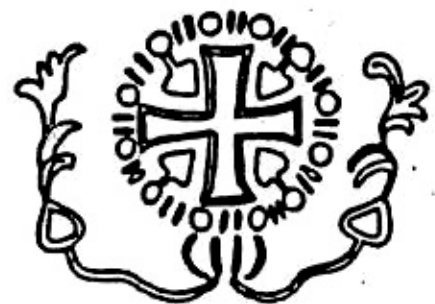
As we said, the Old Testament saints did not see the tithe merely as a way of organizing fund-raising for the Temple and clergy, but as part of their relationship with God. Similarly, we cannot regard our giving merely as providing for our parish's material needs. We must appreciate the spiritual importance of tithing, as the return to the Lord of a portion of His blessings through which we sanctify the remainder for our own use. Thus we acknowledge the lord's claim upon the whole of our life and affirm that the focus of our existence is not of this world but the Kingdom to come.

The tithe, one-tenth, is the **ideal of stewardship** set forth in Scripture in the Old Testament tithe, and in Tradition, represented by the Didache, St. Irenaeus, and St. John Chrysostom. At first, for those not used to the idea of tithing, this amount may seem staggering. The best way to begin is to **adopt a lower percentage and then increase it over time**. First, we should accept the underlying principle behind tithing: that we should not give an arbitrary amount that our contributions should represent a proportion of our income. Once we establish a certain percentage (for example 3%-5%) as our starting point, we can then increase it by one percent a year until we reach the tithe. From the beginning, however, we must adopt the idea that we give a percentage of our treasure; we cannot base it on impulse, giving "a little something" from what "we have left over". Instead, our offering should represent "the firstfruits of our produce" offered because we want to show **our gratitude to God** for His blessings, and because we **acknowledge our part in His work** of redeeming the world.

Fr. Dmitri Cozby

The Time to Tithe is Now: It is a Spiritual Adventure

You will never be in a better position to tithe than you are today. Whether you can tithe has relatively little to do with the amount of your income or the number of your financial obligations. The person who says "After I pay all my bills, I can't afford to tithe," is telling the truth. He or she simply has the cart before the horse. None of us could afford to tithe with what's left. Tithing (10% giving) is a matter of putting first things first, taking our tithe out first, and then wisely managing the rest of our income in a way in which we still pay our bills.



PRAYERS OF THE THIRD, SIXTH AND NINTH HOURS

We notice the three young men with Daniel, strong in faith and victorious in captivity, prayed at the third (9:00a.m.), sixth (12:00noon), and ninth (3:00p.m.) hours, as a symbol, so to speak of the Trinity, which would be revealed at a later time.

Here is what I mean: as the first hour moves toward the third, it shows the full number of the Trinity, as the fourth moves toward the sixth, it proclaims a second Trinity; and when, starting from the seventh, the ninth is completed, the perfect Trinity is numbered every three hours.

Having long ago determined these intervals of hours and given them a spiritual meaning, the righteous observed them as set and proper times for prayer.

Later, it became evident that this schedule of worshipping God had prefigured things to come. For the Holy Spirit descended upon the disciples at 9:00a.m., fulfilling the grace of the Lord's promise. Likewise, at 12:00noon, Apostle Peter went up to the roof terrace, where both a sign and a voice from God instructed him to admit everyone to the grace of salvation, despite his previous doubts about baptizing the Gentiles. And finally, the Lord, crucified from 12:00noon to 3:00p.m., washed away in His blood our sins and then completed the victory of His passion, so that He might be able to redeem us and give us life.

- St. Cyprian of Carthage (+258)

9:00a.m. by St. Basil the Great

O Lord our God,
you who have given your peace to the people
and sent the gift of the all-holy Spirit
down to your disciples and apostles,
you who have opened their lips
with your power of fiery tongues,
open, also, the lips of us sinners
and teach us how to pray
and for whom to pray.
Rule over our lives,
you who are the serene port
of those who are experiencing
storms in their lives,
and show us the way wherein we should walk.
Renew a right spirit within us
and stabilize the flightiness of our mind
with a ruling spirit,
so that being led every day
by your good Spirit
towards our own benefit,
we may be made worthy
to keep your commandments
and remember always your glorious coming
which will examine the deeds of all people.
May we, also,
not be deceived by the perishable pleasures
of this world,
but rather strengthen us
to desire the delight of the eternal treasures.
For you are blessed and glorified
in all your saints
unto the ages of ages. Amen.

12:00noon by St. Basil the Great

O God, the Lord of hosts
and Creator of all creation,
you who out of your loving mercy,
beyond imagination,
have sent down your only-begotten Son,
our Lord Jesus Christ,
for the salvation of our race;
you who have torn up the record of our sins
through your precious Cross
and through it have triumphed over
the principalities and dominions of darkness;
you, O Master,
who love mankind,
accept also these prayers
of thanksgiving and supplication
even from us sinners,
and deliver us
from every dark and deadly transgression
and from all visible and invisible enemies
who seek to do us evil.
Nail down our flesh with the fear of you
and let not our hearts incline
unto evil words or thoughts,
but wound our souls with the longing for you
so that ever gazing upon you,
guided by your light and intently beholding you,
the unapproachable and eternal Light,
we may send up unceasing praise
and thanksgiving unto you,
the Father, who is without beginning,
together with your only-begotten Son
and your most-holy, good and life-creating Spirit,
now and ever and unto the ages of ages. Amen.

12:00noon by St. Sarrah

O Lord,
you who have measured
the heights and the earth
in the hollow of your hand,
and created the six-wing Seraphim
to cry out to you with an unceasing voice
Holy, Holy, Holy,
glory to your name.
Deliver me
from the mouth of the evil one, O Master.
Forget my many evil deeds
and through the multitude of your compassion
grant me daily forgiveness,
for you are blessed unto the ages. Amen.

3:00p.m. by St. Basil the Great

O Master and Lord,
the God of hosts and of all glory,
who listened to your holy Apostles
Peter and John
as they walked at the ninth hour of prayer,
and through them
worked a healing before all people;
you who want men to pray at every hour
and not to remain in sin
so that the adversary
may not find a way
to plot against our souls;
work in us a sign unto good
that we may despise
the weapons of the enemy
and consider the temptations
which he launches against us
to be like darts thrown by infants.
O Lord, you who did not neglect man
who had fallen in sins;
you who through the divine economy of your cross
vouchsafed for him the heavenly kingdom;
you, O immortal king,
as one who loves mankind,
give, also, life to us,
who have died because of transgressions,
and make us partakers
of your divine passion,
your life-giving death and resurrection,
through the intercessions
of your all-blameless mother
and all your saints. Amen.

3:00p.m. by St. Basil the Great

O Master, Lord Jesus Christ our God,
you who are long-suffering
toward our transgressions,
and who have led us even to this present hour,
in which, hanging upon the life-giving tree,
you made a way into Paradise for the grateful thief,
and destroyed death by death:
have mercy upon us,
your sinful and unworthy servants;
for we have sinned and violated your law
and are not worthy to lift up our eyes
and look at the height of heaven;
for we have forsaken
the path of your righteousness
and have walked
according to the desires of our own hearts.
Yet we implore your goodness
which is beyond any imagination;
have pity on us, O Lord,
according to the abundance of your mercy
and save us for the sake of your holy name,
for our days have been consumed in vanity.
Rescue us from the hand of the adversary,
and forgive us our sins
and mortify our carnal mind,
so that putting off the old man
we may put on the new one
and may live for you, our Master and Protector.
And thus, following your commandments,
we may attain unto eternal rest,
the dwelling place
of all those who rejoice.

Prayers at the set hours may be anticipated or combined if necessary. For example, the 9:00a.m. prayer might be said a few hours earlier or later. Again, if we are arriving home at 4:30p.m. we might then do the 3:00p.m. prayer. The important thing is to schedule these set prayers into our daily schedule. They do not replace morning and evening prayers, but they may enrich the content of our entire prayer life. Let us seek to worship the Holy Trinity in the model of these three periods of prayer. Praying in these three periods of time will refresh us with the dew of God's Kingdom in the so often parched desert of our daily life.