

SS. PETER & PAUL ORTHODOX CHURCH
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October 29, 2006

SUNDAY/OCT. 29th

**20th Sunday After Pentecost (Tone 3);
St. Anastasia of Rome; St. Rostislav, Prince
of Moravia; St. Serapion of Zarzma**

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

3:00p.m. **"Windows to Heaven"** A tour of
the church with an explanation of the
icons in the church by Austin Kachek.
Free and open to the public.
Refreshments to follow.
Come and bring a friend!



**Select Commentary on Verses of
Psalm 118 by St. Theophan the Recluse**

**Verse 1: Blessed are the blameless in
the way, who walk in the law of the
Lord**

The way is our life, from birth to the grave.
Blameless, are those who avoid every evil.
Those who walk in the law of the lord are those
who fulfill every commandment they
encounter, bypassing nothing recognized as
mandatory. Such ones are blessed, that is
happy. Every human being is seeking
happiness, but not all seek that without which
there can be no happiness! And that is
blamelessness: the determination to endure
everything but not to sin.

**Verse 2: Blessed are they that search
out His testimonies; they will seek Him
with their whole heart.**

The laws of God testify to His will. God
Himself spoke the law. The Prophets moved by
the Holy Spirit interpreted the law, pointing to
the coming redemption of all. One can search
out God's testimonies in mind only, but this
should also be done in deeds. And here begins
the road to blessedness. He who searches out
God's will begins to seek Him. Therefore read,
study, carry out what you learn and you will be
seeking God with all your heart.

MONDAY/OCT. 30th

6:30p.m. Memorial for Joan Filippini
7:00p.m. Compline

TUESDAY/OCT. 31st

**St. John Kochurov of Chicago and
St. Petersburg**

9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy
7:00p.m. Memorial for Helen Chabra

THURSDAY/NOV. 2nd

7:00p.m. Memorial for Michael Sokol

SATURDAY/NOV. 4th

5:30p.m. Vespers

SUNDAY/NOV. 5th

**21st Sunday After Pentecost (Tone 4);
Synaxis of the Holy Unmercenary Healers**

9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy with Prayers for Those
in the Healing Ministries; Coffee Hour;
Book-for-the-Month from the Parish
Library

Fasting Days: Wednesday, Nov. 1st
Friday, Nov. 3rd

QUESTIONS AND ANSWERS ON THE "TITHE"

The past months of September and October have been dedicated to the study of the model of the "Tithe." Seven weeks ago, every family received a copy of the booklet, "The Theology of Stewardship." Hopefully, everyone has read it and reflected upon it.

In a way, the past two months have been a time of "sowing." The seed of the "Tithe" has been planted. Through your reading of the booklet, the sermons presented and additional materials in the Sunday Bulletin; you have come to an understanding of tithing.

Understanding is one thing. Participation is another. Sowing is one work and harvesting is another work.

The adoption of the Tithing model is a landmark in our parish. Through the good will implementation on the part of our parishioners, tithing will enable us to be good stewards and make meaningful investments in the stability and growth of Christ's Church.



What is being asked of me?

Have you read the booklet? If not, it is imperative that you do so. The adoption of the Tithe without theological understanding and a faith commitment will be of no benefit. Be open to the spiritual challenge! The Tithing model is in fact more beneficial for the one making the offering than for the church. This is because it puts one in right relationship with God. In prayer, ask the Lord to guide you in decision making. The parish rector and a number of parishioners are already tithing. You are encouraged to tithe, but it is in no way mandatory.

Do I need to let anyone know that I am tithing?

We in the parish do not need to know, of course, God will be aware of your offering.

May I start my tithe at 5% and each year work up another % mark to 10%

The booklet addresses this question, see page 13, Legitimate Questions.

How do I give my tithe?

By using the regular Sunday envelopes. Remember 31 envelopes have been removed, hence the greater importance of the 52 Sunday envelopes.

When should I start tithing?

Anytime you wish. The Parish Council is making the recommendation to start with the month of November in harmony with the new envelope format.

What should be considered income to tithe on?

You must honestly make this determination. In general it would be the total income from line 22 of Form 1040 tax return. This includes salaries, dividends, interest, alimony (but not child support), capital gains, pension benefits, lottery and gambling winnings and rental income, as well as inheritances and bequests received. Again, it your call.

The Parish Synodicon: Memory Eternal!

Oct. 30, 1965 Stanley Hamernick
Oct. 30, 1972 Helen Chabra
Oct. 30, 1993 Joan Filippini
Oct. 31, 1959 Michael Barna
Oct. 31, 1967 Michael Salamander
Oct. 31, 1972 Vassily Romanov
Oct. 31, 1976 Fr. Andrew Slepecky
Nov. 01, 1977 John Rosocha
Nov. 01, 1990 Mary Davidovich
Nov. 01, 1999 Theodore Gorbatuk
Nov. 02, 1967 Fr. Cornelius Sviggon
Nov. 04, 1992 Mary Carmon

Stewardship Months – Sept. & Oct.

“The Theology of Stewardship” booklet has been in your hands for seven weeks. The adoption of the model of “tithing” may be made by you at anytime. A suggested time for this new beginning is the month of November, with the new format of offering envelopes.

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.

Namesday Greetings

St. Narcissus/Oct. 31st: Narcis and Narcissa
Popa, Many Blessed Years!

Pirohi Dinner – Nov. 9th, Thursday

This dinner will be held from 5-7:30p.m. Tickets at the door are \$10. Advanced tickets are \$8. Call Susan at 908-722-7849 for tickets and more information.

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.

Remember in Prayer

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

Offerings for the Week of October 29th

Olive Oil - in memory of Emilia; in memory of Michael; for the health of Libbye (birthday); in thanksgiving and for the health of Popa family; in memory of Stefan.

Wine - in memory of John Rosocha Sr.; for the health of John H. Rosocha (birthday); in memory of Joan.

The Bake Sale for the Youth Group

Made a profit of \$224. Thanks to all bakers and buyers.

Adult Study Class – A four week series

A class will be offered on the theme: “To Be a True Human Being Means To Become A God.” How exactly does this take place? What does Jesus Christ do? What is our part?

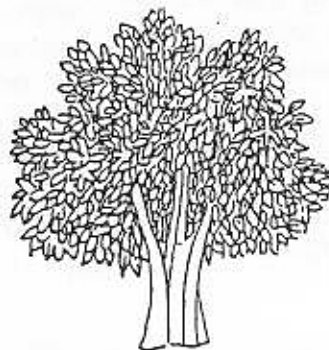
Wednesdays, 7-8:30p.m. in the Conference Room.

Nov. 8th: Salvation in Christ

Nov. 15th: Christification of the Human Being

Nov. 29th: Christification of the World by the Church

Dec. 6th: The Cosmic Body of Christ



Out of the fruit of righteousness
grows a tree of life



ON THE JESUS PRAYER WHICH LEADS TO SANCTIFICATION from "Gifts of the Desert" by Kyriacos C. Markides

The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy upon me a sinner", is the most powerful way of contacting God. It fills one with grace as he or she keeps this prayer in his or her heart and mind. Ideally one should reserve a certain amount of time every day and engage in this form of prayer. Furthermore, as one engages in routine activities such as washing dishes, taking a walk, or waiting at a bus stop one can recite the prayer. Then the person will reach a point when the Prayer will be an ongoing activity within his or her consciousness even while asleep or even while one engages in intellectually challenging activities like solving mathematical equations. Prayer becomes a form of breathing, an ongoing activity within the person that sanctifies his or her entire being.

THE CHURCH FATHERS ON SAINT PAUL'S ADMONITION TO "PRAY WITHOUT CEASING" (1 THESS 5:17)



St. Nicodemus the Athonite

Let no one think, my fellow Christians, that only priests and monks need to pray without ceasing, and not laypeople.

When the Apostle commanded us, "Pray without ceasing," he meant that we must pray inwardly with our intellect: and this is something that we can always do. For when we are engaged in manual labor and when we walk, sit down, eat and drink, we can always pray with our intellect and practice inner prayer, true prayer, which is pleasing to God.



St. Isaac the Syrian

When the Holy Spirit makes His dwelling place in someone, he does not cease to pray, because the Spirit will constantly pray in Him. Then, neither when he sleeps nor when he is awake, will prayer be cut off from his soul; but when he eats and drinks, when he lies down or works, even when he is immersed in sleep, the perfumes of prayer will breathe in his heart spontaneously. From this point on he will not possess prayer only at limited times, but always.



St. Basil the Great

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words... We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life... This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.



TWELFTH CATECHISM

1. *Why is the Incarnation of the Word also called Divine Economy?*

Economy means stewardship, dispensation, management or administration. The Incarnation shows how God managed things to provide for man's salvation. Through this, He shows His

2. *How many births does Christ have?*

Two births. One is his divine birth, which took place before all ages from the Father, without mother. The second is his human birth, which took place in time from the All-Holy Virgin Mary (*Panagia*), without a carnal father.

3. *Why did the Second Person of the Holy Trinity become man and not the others?*

Because the Word announces the Father's will. Because man is according to the image of the Word and had to be deified through him. Also, because the Son of God had to become the son of man, so that the Word's particularity, His hypostatic mark, would remain constant.

4. *Did Christ only take on man's body in the Incarnation?*

Not only the body, but the whole of human nature, nous, reason, soul and body. He did not just take it on in appearance, but in actual fact.

5. *Does Christ have one nature or two?*

Christ has a divine nature and a human nature, since He is perfect God and perfect man. The two natures are united, without confusion, without division, without change, without separation. This is a great mystery. Using the example of burning iron, in condescension, we can say that its two natures are united, that of the iron and that of the fire. Of course, in this example the two will separate at some point, but in Christ they have never been separated, nor will they separate.



6. *How did the two natures act within Christ?*

When one nature acted, it acted in communion with the other. In the resurrection of Lazarus the divine nature brought the dead Lazarus back to life, but it was the human nature that wept. Yet, the two natures were united by reason of the Hypostasis (*Person*).

7. *Did Christ have one energy or two?*

Since he had two natures, he also had two energies. No nature can exist without an energy. The difference is that uncreated nature has uncreated energy, whereas the created nature has created energy. Christ had both created and uncreated energy.

8. *Can we say the same thing about the will?*

Of course, Christ had two wills.

9. *Since Christ took on the whole of human nature, does it mean that he took on the consequences of the fall, i.e. the passions and death?*

The human nature that Christ received from the Virgin Mary was completely pure and holy. However, he had what are known as the blameless passions, i.e. hunger, thirst, fatigue and the propensity for death. This was because he received a real body. However, Christ had authority over the blameless passions, they did not have authority over him.

10. *Why is His Mother called Theotokos?*

Precisely because she did not give birth to a simple man, who later received the Holy Spirit, but because she gave birth to God according to the flesh, i.e. she gave human nature to the Son of God.

11. *Where did the Virgin Mary's purity come from?*

From God's grace, her own personal ascetic effort and the successive purification of her ancestors.

THE NEW JERSEY SUPREME COURT DECISION ON SAME-SEX MARRIAGES
Of October 25, 2006 is lamentable. The following statement of the Standing
Conference of Canonical Bishops in America is again reproduced as a
timely reminder of our Orthodox Christian understanding.

SCOBA STATEMENTS

SCOBA STATEMENT ON MORAL CRISIS IN OUR NATION

8/13/2003

As members of the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA), representing more than 5 million Orthodox Christians in the United States, Canada and Mexico, we are deeply concerned about recent developments regarding "same sex unions."

The Orthodox Christian teaching on marriage and sexuality, firmly grounded in Holy Scripture, 2000 years of church tradition, and canon law, holds that marriage consists in the conjugal union of a man and a woman, and that authentic marriage is blessed by God as a sacrament of the Church. Neither Scripture nor Holy Tradition blesses or sanctions such a union between persons of the same sex.

Holy Scripture attests that God creates man and woman in His own image and likeness (Genesis 1:27-31), that those called to do so might enjoy a conjugal union that ideally leads to procreation. While not every marriage is blessed with the birth of children, every such union exists to create of a man and a woman a new reality of "one flesh." This can only involve a relationship based on gender complementarity. "God made them male and female... So they are no longer two but one flesh" (Mark 10:6-8).

The union between a man and a woman in the Sacrament of Marriage reflects the union between Christ and His Church (Ephesians 5:21-33). As such, marriage is necessarily monogamous and heterosexual. Within this union, sexual relations between a husband and wife are to be cherished and protected as a sacred expression of their love that has been blessed by God. Such was God's plan for His human creatures from the very beginning. Today, however, this divine purpose is increasingly questioned, challenged or denied, even within some faith communities, as social and political pressures work to normalize, legalize and even sanctify same-sex unions.

The Orthodox Church cannot and will not bless same-sex unions. Whereas marriage between a man and a woman is a sacred institution ordained by God, homosexual union is not. Like adultery and fornication, homosexual acts are condemned by Scripture (Rom 1:24-27; 1 Cor 6:10; 1 Tim 1:10). This being said, however, we must stress that persons with a homosexual orientation are to be cared for with the same mercy and love that is bestowed by our Lord Jesus Christ upon all of humanity. All persons are called by God to grow spiritually and morally toward holiness.

As heads of the Orthodox Churches in America and members of SCOBA, we speak with one voice in expressing our deep concern over recent developments. And we pray fervently that the traditional form of marriage, as an enduring and committed union only between a man and a woman, will be honored.

August 13, 2003