

SS. PETER & PAUL ORTHODOX CHURCH
605 Washington Avenue
Manville, New Jersey 08835-1856
voice 908-685-1452 / fax 908-685-1074
web:ssppoc.org /email: frjames@ssppoc.org

November 19, 2006

SUNDAY/NOV. 19th (Fish, wine & oil)
23rd Sunday After Pentecost (Tone 6);
St. Philaret of Moscow; Prophet Obidiah
9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy; Coffee Hour

MONDAY/NOV. 20th
7:00p.m. Vespers & Compline

TUESDAY/NOV. 21st (Fish, wine & oil)
ENTRANCE OF THE THEOTOKOS INTO
THE TEMPLE (One of the 12 Great Feasts)
9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy

WEDNESDAY/NOV. 22nd
7:00p.m. Compline and Akathist to
St. Alexander Nevsky (Nov.23)

THURSDAY/NOV. 23rd (Wine & oil)
11:30a.m. Akathist to Great-Martyr George

SATURDAY/NOV.25th (Fish, wine & oil)
Leave-Taking of Entrance Feast
9:30a.m. Akathist; Confession
5:30p.m. Vigil; Confession

SUNDAY/NOV. 26th (Fish, wine & oil)
24th Sunday After Pentecost (Tone 7)
St. Innocent of Irkutsk
9:10a.m. 3rd and 6th Hours
9:30a.m. Divine Liturgy; Coffee Hour
Church School – Young Class;
Question & Answer Period
6:30p.m. Compline and Akathist to Theotokos
Kursk-Root Icon (Nov. 27)



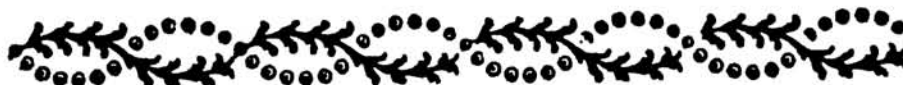
***The Nativity Lent: A Time for
the Cleaning of our souls***

In this period of a 40 day Lent, we especially focus on our inner spiritual life. Certainly, the whole of the year, months, days, hours and minutes should bear witness to our daily living in Jesus Christ.

In the Lent, we are more attentive to what is going on in our soul. We see that our lives are often not focused on the Kingdom of God but on what is earthly and corruptible. We see that our neglect of the soul has allowed it to become wrinkled; dim, dark and perhaps even smelly. The soul needs to be made pure, white and bright in the radiance of God's grace.

Now is the time for this spiritual work. The cleansing of our souls is always the essential action necessary for us to draw near to God. "A clean heart, Thou will not despise." This we will achieve by an honorable and contrite confession of sins in the Mystery of Repentance. When we sin our souls are darkened, and needful of the cleaning and restoration that Christ gives us as He says, "your sins are forgiven you."

God, cleanse me a sinner!
God, help me to see my sins!
God, accept me as I come in repentance to Thee!
God, make my soul, whither than snow!



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 arrangement with Fr. James for Confession at another time. Call or email Father James.

The Parish Synodicon: Memory Eternal!

Nov. 20, 1977 Mary Kachorsky
Nov. 20, 2002 Raymond Wasil Bolash
Nov. 21, 1997 George Zvonchenko
Nov. 21, 2004 Ann Zeban
Nov. 23, 1968 Daniel Podobed
Nov. 25, 1968 Michael Spotts
Nov. 25, 1971 Julia Hansen
Nov. 26, 1950 Metrophan Saffron
Nov. 26, 1953 Sauka Greunther
Nov. 26, 2002 Mary Gavlick

Two Nov. Offering Envelopes Deleted

The Church Restoration Envelope and the feast day Envelope for Nov. 21st, Entrance into the Temple. Please use Sunday Envelopes.

The OCA Charities Offering Envelope

Is taken up every November. The distribution of this collection will be made by the Parish Council, as difficulties persist in the Central Church administration. As this offering is taken during the Nativity Lent, we should be especially mindful that charity – that is to say, love – benefits both the giver and receiver.

Namesday Greetings

St. Alexander/Nov. 23rd: Alexander Torrasi.
St. Katherine/Nov. 24th: Kathryn Motoviloff,
Catherine Gorbatuk and Ekaterina Margiani;
Many Blessed Years!

The Nativity 40 Day Lent

Began on Nov. 15th and ends on Dec. 25th. A fast is observed from meat, dairy, fish, wine and oil products. Certain days of more festal character, fish, wine and oil or just wine and oil are permitted. Your parish wall calendar indicates these times. We should strive to adhere to the general rules as best we can.

Remember in Prayer

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

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. 29th: Christification of the World by the Church

Dec. 6th: The Cosmic Christ

Cheesecake Orders – Are Ready

Cheesecakes that you have ordered may now be picked up. The profit made was \$843.15. Thanks!

Christmas Cookie Sale – Dec. 10th

A sign-up sheet for bakers, helpers in setting up and during the sale may be found on the stand in the vestibule. Please indicate your cookie type. Questions? Speak with Terri Filippini.

Offerings for the Week of Nov. 19th

Olive Oil - in memory of Emilia; in memory of Michael and Panteleimon; for the health of Liliana and Laurentiu; in memory to Joan; for the health of Mark & Libbye (anniversary). For the health and salvation of Gregory (namesday).

Wine – for a safe journey; in memory of Anastasia Kuzmiak.

Flowers - for the health of Richard and Ralph (birthday).

Pirohi for Sale – Tell your friends

You may pick them up during the Coffee Hour or by arranging another time.

Saint John of Kronstadt says that to be admitted into the kingdom of Heaven also means to be admitted into union with God and His saints and to have fellowship with them. But first we must be cleansed from our sins, and atonement must take place gradually through the course of one's earthly existence. Nothing odious and unclean will enter into the kingdom of Christ.

Mother Gavrilla said that she uses five languages. The first is a smile, the second tears, the third touch, the fourth prayer, and the fifth love. With these languages, you can travel around the world and the world is yours. You love everyone alike regardless of religion or nationality. God's people are everywhere and you do not know whether the person you meet today will be tomorrow's saint.

Helping A Mission Church to Grow

Christ the Savior Mission on Fenwick Is. In Delaware is six years old. To help them a little, we have agreed to sell their natural candles. A table is set up in the lower hall with a variety of candles and wax melt/tarts. Your offering may be placed in the basket on the table. For more information on the mission, see their website: www.orthodoxdelmarva.org.

Commentary on Psalm 118

By St. Theophan the Recluse

v.9: *Wherewithal shall a young man correct his way? By keeping Thy words.*

Good and evil are easily assimilated by youth, if a good start is given to a young one, and if he holds onto it, it will get stronger and stronger, and finally take over all his doings; and notwithstanding his errors, he will seek to straighten his ways.

v. 10: *With my whole heart I sought after Thee, cast me not away from Thy commandments.*

The first abode of the commandments in our nature is a heart that seeks God. This verse expresses longing, search, action. The power of actions lies in the will. The will is always busy with something, it ought to be directed towards the will of God. If this is not done, God's grace turns away, at times temporarily, at times for good.

v.11: *In my heart have I hid Thy sayings that I might not sin against Thee.*

The heart as the faculty of love is the second abode for the commandments in us., If it accepts and loves them, then anything emanating from it will be directed towards the fulfillment of God's will. Yet it takes great effort to force the heart to do what is right, not to say find pleasure in it. As always, the work is ours, success is from God.

Counsels for Life by Archimandrite Epiphanius (Theodoropoulos) of Athens (+1989)

• Fasting and Diets

Once the Elder was asked: "Who fasts better, Father, in a fasting period: he who eats two plates of bean soup without oil, havla, etc., or he who eats one hard-boiled egg?"

Without hesitation, the Elder answered:

"The first! The second is simply doing a diet." And he justified it:

"Fasting has two aims: the exercise of restraint in the body through the limitation of foods, which are rich in nourishing substances, and the alignment to the commands of the Church, which entails an asceticism for the soul. He who eats one egg in a fasting period, without there being health reasons, of course violates the command of the Church – like those who, while attempting to have a varied diet for reasons of good nourishment, eat on Tuesdays and Thursdays beans and vegetables, whereas on Wednesday and Friday they eat non-fastworthy foods. The scorning of the Church is insulting, given the fact that the observance of what she has established is not costly and is easy. They should eat the non-fastworthy foods on Tuesday and Thursday and the fastworthy foods on Wednesday and Friday. Thus, without trampling on fasting, the same result, from the viewpoint of nourishment, will be achieved. It is obvious that there exists, at the least, great ignorance and indifference for whatever the Church has instituted, if not a worse thing – luciferian haughtiness!"

• Injustices in the Church

Why, in the area of the Church, are improprieties and injustices committed and why can we not find perfection even in the people who are most dedicated to God?

So that we do not base ourselves on persons and things which are related to the earth, and so we can turn our thoughts constantly to God and toward heaven which is our permanent homeland.

ABOUT DEPRESSION

An understanding offered by
New-Martyr Maria of Gatchina
(+1930)



DEPRESSION is a spiritual cross. It is sent to help the penitent who does not know how to repent, that is, who after repentance falls again into the earlier sins... And therefore, only two medicines can treat this sometimes extremely difficult suffering of soul. One must either learn to repent and offer the fruits of repentance; or else bear this spiritual cross, one's depression, with humility, meekness, patience, and great gratitude to the Lord, remembering that the bearing of this cross is accounted by the Lord as the fruit of repentance..After all, what a great consolation it is to realize that your discouragement is the unacknowledged fruit of repentance, an unconscious self-chastisement for the absence of the fruits that are demanded...From this thought one should come to contrition, and then the depression gradually melts and the true fruits of repentance will be conceived.



Many hundreds of years ago a very holy old man lived in a desert. One day people came to him and said: "Father, teach us, how can we come closer to God while we live in this world?" The old man drew a circle in the sand at his feet. "This circle is the world," he said "and here in the center of it is God. Each one of us lives in the world," and he made dots around the edge of the circle. "As we try to come closer to God, we draw closer to each other and this is the only way in which we can come closer to God. Remember it."

THE BENEFITS OF FREQUENT CONFESSION **By St. Nicodemus the Hagiorate**



So as not to fall again into sins go to Confession frequently, but not in a fashion that every time you commit a mortal or gave sin you immediately run to your Spiritual Father, but also when you commit any small and pardonable sin, if it is possible. For just as wounds, when shown to a doctor do not get worse, so also when sins are confessed, they do not increase, according to St. John of the Ladder: "Wounds displayed in public will not grow worse, but will be healed." Storks have a custom of never returning to their nests if they are somehow destroyed. The demons, too, depart from those who frequently confess; for by frequent confession, one destroys their nests and their web, and they have no place in nor authority over someone who confesses frequently.

And why didn't Naaaman the Syrian wash only one time in the Jordan but seven? (2 Kings 5:14). For no other reason than to teach us all, small and great, patriarchs and hierarchs, Spiritual Fathers and priests, to confess seven times, that is, frequently and many times (for the number seven means many, according to the divine Scripture), and to wash in the waters of repentance, of which the Jordan River was a type, for which reason the Forerunner was baptizing in it: "A baptism of repentance for the people" (Mark 1:4). In addition to vexing the power of the demons, frequent Confession also brings five additional benefits to one who frequently confesses.

Benefit 1

First, just as trees that are frequently transplanted cannot become deeply rooted in the earth, so also frequent confession does not allow the bad habits and addictions of sin to become deeply rooted in the heart of the one who frequently confesses. Or rather, just as an old and large tree cannot be cut down by just one chop, so also an old bad habit or addiction of sin cannot be uprooted or removed completely by the penitent having just one experience of pain of heart during a confession, and that probably incomplete, even if his sin is forgiven through the forgiveness of the Spiritual Father.

Benefit 2

Second, whoever confesses frequently has great ease examining his conscience precisely and determining the number of his sins. For by continually being relieved of the burden of the multitude of his sins through frequent confession, there are always less and less than remain. On this account it becomes easier for him to find them and remember them. But the one who does not confess frequently, on account of the multitude of sins which accumulate in him, neither with precision is he able to find them, nor can he remember them, but very often he forgets many and grave sins which, remaining unconfessed, remain unforgiven. Wherefore the devil has him remember his unconfessed sins at the hour of his death, which upsets him so much that the poor wretch sweats violently and wails, but to no avail, for then it is too late and impossible to confess them.

Benefit 3

Third, whoever confesses frequently, even if he is to commit a mortal sin, immediately enters into the grace of God when he confesses, and as many good works as he does becomes for him worthy of eternal life. But the one who does not confess frequently, if he happens to commit a mortal sin

and does not immediately run to confess it, for as much time as he remains unconfessed, he is not only deprived of the grace of God, but as many good works as he does, whether fasts, or vigils, or prostrations, and the like, are not worthy of any reward or eternal life, for they are bereft of the grace of God, which is the beginning and the foundation of all works of salvation.

Benefit 4

Fourth, the one who confesses frequently is more assured that death will find him while in the grace of God and thus be saved. And the devil, who is always accustomed to visiting the dying, not only sinners, but saints as well, as St. Basil the Great says, and even the Lord Himself: "The prince of the world comes and has nothing in Me" (John 14:30, and who is present at people's death in order to see if he can find anything, will visit the one who frequently confesses but will find nothing, because he made time to confess, and cleared his debts and balanced his register through frequent confession. But the one who does not frequently confess will most likely die unconfessed and thus be eternally damned, because he easily and repeatedly falls into sin and does not confess, and because of the uncertain time of death.

Benefit 5

The fifth and final benefit of frequent confession is that it deters and restrains people from sin. For when the person who frequently confesses remembers that in just a few days he will confess, and the notion of sin arises, he is deterred from doing it, thinking about the shame he will experience when he confesses it and the rebuke he will receive from his Spiritual Father. Therefore St. John of the Ladder wrote: "Nothing gives the demons and thoughts more power against us than the unconfessed sins in our heart upon which they feed." And again: "By resolving to make one's confession, the soul is therefore held from sinning as by a bridle. For what we do not confess, that we do fearlessly as though in the dark."

So my brother sinner, having learned these things, go frequently to Holy Confession, for as often as you frequent that bath the more will you be cleansed. Do not postpone the time saying, "Let me do this first, and then I will go to confess," because even if God is slow to anger and tolerant many times over, He always catches up: "Do not say, 'I sinned, and what happened to me?' for the Lord is slow to anger. For both mercy and wrath are with Him and His anger rests upon sinners." (Sirah 5:4,6)

Always remember Sampson who, even though enabled to break the enemy's bonds three times, was unable to break them a fourth time and escape: "I will go out as at other times and shake myself free.' And he knew not that the Lord was departed from him." (Judges 16:20). You, too, brother, even if you have sinned one, two, and three times and put off correction and confession, and then were deemed worthy to make it to be corrected and to confess, you may not make it a fourth time if you sin and postpone the time of your confession, and die unconfessed and uncorrected,. May this never happen to any Christian.

From the Exomologetarion – A Manuel of Confession

By St. Nicodemus the Hagiorite

Uncut Mountain Press (2006)

