

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF OCTOBER 21, 2007

SUNDAY/OCTOBER 21st
21st Sunday After Pentecost (Tone 4)
St. Hilarion the Great

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

MONDAY/OCTOBER 22nd
7:00p.m. Vespers

TUESDAY/OCTOBER 23rd
St. James, Brother of the Lord
9:10a.m. 3rd & 6th Hours; 9:30a.m. Divine Liturgy
Coffee Hour at Rectory
7-8:30p.m.. Adult Study Class – Part III
“The Liturgy of the Faithful I”



**Hymns to St. James, the Brother of the
Lord of the 70 Apostles**

No services from Wednesday
morning through Saturday morning
due to repair work on the sideways

SATURDAY/OCTOBER 27th
5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 28th
22nd Sunday After Pentecost (Tone 5)
St. Job of Pochaev
9:10a.m. 3rd & 6th Hours; 9:30a.m. Divine Liturgy
Coffee Hour;
Question and Answer Period

Fasting Days
Wednesday, October 24th
Friday, October 26th (Fish, wine & oil)

Tropar Tone 2

As a Disciple of the Lord, O Righteous one
you did accept the Gospel;
As a Martyr you have a boundless Gift;
As a Brother of God you have boldness before Him;
As a Hierarch it is yours to intercede for us;
Beseech Christ God that our souls may be saved.

Kontakion Tone 4

The Word of God, the Only-Begotten of the Father
which has come to us in the latter times;
has shone you to be the first pastor and teacher of
Jerusalem and a faithful director of spiritual
Mysteries; Therefore we honor you, O Holy
Apostle James

Sessional Hymn

O Apostle of Christ, eye-witness and martyr, James
most wise, blessed Brother of God, deliver by your
prayers from their sins which impede them, those
who in faith celebrate your honorable memory, for
you have inherited heaven by the power of the
Spirit.

Question & Answer Period – Sunday, Oct. 28th at Coffee Hour

General Questions may be asked, special focus will be given to concerns about 1) The OCA Crisis 2) The Parish Guidelines on Christian Burial.

Annual Prayers for those in the Healing Ministries – Sunday, Nov. 4th.

The first Sunday of the month of November is dedicated to the Synaxis of the Holy Unmercenary Healers. At the Divine Liturgy we will make supplication for those in the field of medicine and the related healing and curative disciplines.

Orthodoxy in America – Directory

A new feature has been added to this on line site. It is now possible to locate churches throughout the USA by jurisdiction and enhanced Google map location. Check it out: www.orthodoxyinamerica.org

Memorial Services

For Michael Sokol, John, Alexandra and Natala – Oct. 26th, Fri. at 6:30p.m.

For Joan Filippini – Oct. 29th, Mon. at 7:00p.m.

For Helen Chabra – Oct. 30th, Tues. at 6:30p.m.

Axios! (He is Worthy!)

On Sunday, Oct.14th, Seminarian Joseph McCartney was ordained to the diaconate by Bishop Tikhon at St. Tikhon's Monastery Church. Our prayers for Deacon Joseph and his family. (Our parish is helping the family with some funding for housing.)

Offerings for the Week of October 21st

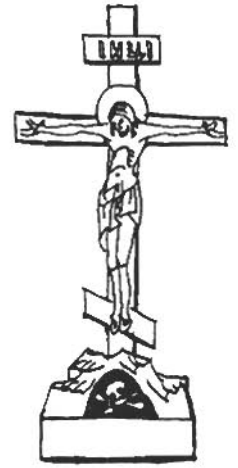
Olive Oil – in memory of Emilia; in memory of Michael; for the health of Leigh Ann (birthday); for the health of Michael (birthday); in memory of Joan.

Wine – in memory of Floarea, Gheorghe, Aurelia, Ion, Alexandru and Sasinca; in honor of St. James.

Flowers – in memory of John Kulwinski (birthday).

Parish Synodicon

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 Steven Max
Oct. 26, 1985 Michael Motoviloff
Oct. 27, 1960 Nikolai Roschuk



Parish Educational Classes

- 1) Teen Discussion Group (high school students) a brief 20 minute informal discussion to be held on the 2nd Sunday during the Coffee Hour.
- 2) A Five Week Adult Study "On the Meaning of the Divine Liturgy," will be held on Tuesday evenings, Oct. 9th-Nov. 6th, 7-8:30p.m.
- 3) Class A (K thru 3rd grade) on the 1st and 3rd Sundays during Coffee Hour.
- 4) Class B (4 thru 8 grade) on the 1st, 2nd & 3rd Sundays during Coffee Hour.
- 5) General Question & Answer Period on the 4th Sunday during Coffee Hour.

Aluminum Cans for Holy Trinity Church

Don't forget to bring your rinsed cans to the bucket in our church hall.

The Parish Bulletin Board

Has posted various items, events, news, and other information. Check it out at Coffee Hour.

Parish Website

Has posted any changes that would take place to the monthly or weekly calendar. It is continually updated as need be. Check, "Schedule of Services."

The Washington & New York Diocese

Annual Assembly will be held on Nov. 5th, Monday at Ss. Peter & Paul Church in South River. Father James and Michael Redmond will represent our parish.

To Keep Off

Cell phones in church and lipstick on icons. Thanks!

Guidelines for Christian Burial

May be found on the vestibule stand.

On the Making of the "Sign of the Cross" – why the difference between the Orthodox and Roman Catholics?

Prior to the end of the 12th century, Christians of both the east (Orthodox) and the West (Roman Catholic) made the "Sign of the Cross" from the right to the left. Latin Catholics began making it with all fingers extended, and from the left shoulder to the right, at the time of Pope Innocent III (1198-1216).

Supposedly, this meant that Jesus came down from the Father to the earth by becoming man, then descended into the left side, i.e., into hell, by His Passion and thence into His Father's right side, by His Ascension. Yet another explanation was that making the "Sign of the Cross" from the left, the weak side, the side of sin, to the right, the side of salvation, would symbolize the death of Christ on the Cross, and our being carried by it from the left to the right side, to salvation.

The earlier, more ancient way of making the "Sign of the Cross," as it is still done in the Orthodox Churches, from the right to the left, is understood to mean that salvation passed from the Jews who were on the right side of God (the side of honor, belonging to the Chosen People) to the Gentiles, who were on His left. Touching the right shoulder first also expresses the Christian hope to be put among the righteous on the right hand of Christ, the Judge at the Final Judgment.

Amen

This is a Hebrew word. It concludes all of our prayers. It is the "seal of prayer." It means something like "steadfast," "Fixed," "settled," "true". It can be translated as "truly," "verily" or "so be it." This word is found both in the Old and New Testament and our Lord Jesus Christ Himself made frequent use of it. Indeed, it is a word that Christians use many times on a daily basis.



With the sign of the cross
I unite my mind heart and
all my strength with the
life of Christ

1 Forehead – ask God to
bless thoughts and deeds

2 Heart – ask God to grant
love in the heart

3 The right shoulder

4 And then the left – ask for
blessing on the deeds of
the hands

5 (Optional) bow and touch
the ground – remember
that human beings are
made from the earth and
are created by God

Divine and Medical Aid – A Counsel of the Elder Epiphanius of Athens (+1989)

"When we have a certain problem with our health, is it sufficient for us to call upon divine aid or can we take refuge in medical science, also?"

To this question the Elder replied: "God accepts both. Give the physician his place, for the Lord created him, let him not leave you, for there is need of him. There is a time when success lies in the hands of physicians, for they too will pray to the Lord that he should grant them success in diagnosis and in healing, for the sake of preserving life...healing is from the Highest...the Lord created medicines from the earth, a wise man does not reject them.

"Taking the benefits offered by medical science does not preclude calling upon divine help. That is, the Christians, without rejecting medical aid, must pray that God enlighten the doctors to make the correct diagnosis, to proceed to the necessary tests and to determine the appropriate therapy. They should ask God to enlighten them to cooperate with the doctor, to strengthen them in patience so that they come out gaining profit of soul from their trial and, if it is His will and for the advantage of their soul, to deliver them from the sickness."



THE JESUS PRAYER AND THE 3 POWERS OF THE SOUL

Adapted from Metropolitan Hierotheos

Man according to Scripture, has been created "after the image of God" (Col. 3:10). God is Trinity, that is, one essence in three Persons (Father, Son, and Holy Spirit). Thus the soul, being created in the image of God, is single as well as manifold.

The soul has three parts that must be united and turned toward God. The three parts or powers of the soul are the power to know, the power to love, and the power to will. According to the Fathers, the soul was created 1) to know God, 2) to love God, and 3) to do the will of God.

In this way the commandment is fulfilled: "and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mt. 12:30). When the mind remains in God through prayer and contemplation, it kindles within the soul a strong desire and love for God, which in turn strengthens man's will to keep the Commandments. In this way the soul is itself united, and is joined to God.

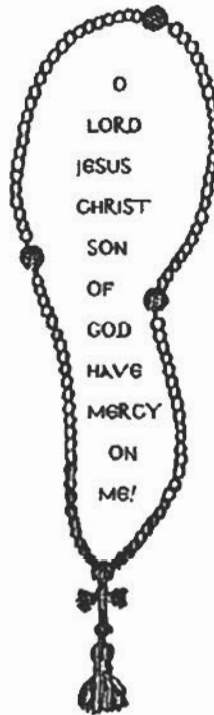
However, when the mind comes to ignore God, then the soul begins to desire and love created things instead of the Creator, and the will of man becomes subject to the tyranny of the passions. In this way the soul becomes first disunited and then eventually separated from God.

Through sin, the three powers of the soul go away from God and lose unity with one another. One part of the soul, usually the mind, may want to return to God, but the other parts may not wish to. This is the state of most Christians.

Nevertheless, the unity of the soul can still be restored through the Jesus Prayer. The return to God starts with the concentration of the mind. Our aim is to detach the mind from its attraction to the surrounding objects and bring it back to God.

Since the mind has the property of increasing love and desire for that which it is concentrated on, concentration on the Name of God leads to love from Him. However, in the same way, concentration on the things of the flesh or the world lead to love from them.

Therefore, let each man attend to his thoughts, for they will lead either to his unification with God or to his spiritual fragmentation – to eternal life or to eternal torment.



GUARDING THE MIND AND THE HEART
Saint Nicodemus of the Holy Mountain

Everyone finds calm and rest at their center. As snails find rest within their crusty shell, as octopus in their chambers, as four-footed land animals in their dens, and as birds in their nests, so also with man, whose mind has the natural attribute to be calm, to find rest and to be in peace when it enters the heart and the inner man. Man too has the body as a region and dwelling, and the heart as its own center and room for resting. St. Isaac called the heart "the house of understanding." And as the animals when troubled and frightened run to their dens to be protected, so also the mind of man, when troubled by some assault of evil thoughts or some other internal or external circumstance, runs to the heart and shouts, "My Jesus help me! My Jesus save me!" and is thus liberated. St. John Climacus said: "The name of Jesus chastises enemies" and "Let the memory of Jesus be united with your breathing and then you will know the benefit of silence." The Apostle Peter preached: "And there is salvation in no one else [except Jesus], for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). This is why St. Macarios also noted: "For as it is not possible for the eye to see without light and for speech to be made without a tongue, or for hearing to take place without an ear, so also it is not possible without Christ to be saved and to enter the kingdom of heaven."

ORTHODOX CHRISTIANITY

is not a religion, an institution or an organization. It is, to the contrary, the way of life initiated by Jesus Christ and a living organism composed of those who believe in Him.

THE CHURCH IS PEOPLE — GOD'S PEOPLE — WHO

- gather together in His name, thereby calling themselves *Christian*;
- share a common faith and hope based on the love of God;
- affirm the truth, or *orthodoxy*, of their faith, belief and experience; and
- proclaim the good news of Jesus Christ to all.

An Orthodox Christian, then, is one who fully lives and proclaims God's Truth as it has been revealed by Jesus Christ and experienced everywhere and at all times by His People, the Church.

THE CHURCH

IS MADE UP OF GOD'S PEOPLE...

...you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvellous light. Once you were no people, but now you are God's people (I Peter 2:9,19).

...WHO BELONG TO CHRIST AND TO ONE ANOTHER.

We, though many, are one body in Christ, and individually members one of another (Romans 12:5).

JESUS CHRIST IS THE HEAD OF THE CHURCH...

He is the head of the body, the Church (Colossians 1:18).

...AND IN HIM WE ARE FIRMLY ROOTED.

...you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord (Ephesians 2:19-21).

AS THE CHURCH, WE EXPERIENCE THE FULLNESS OF GOD'S LOVE FOR US.

...Christ loved the Church and gave Himself up for her, that He might sanctify her, having cleansed her by the washing of water with the word, that He might present the Church to Himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish (Ephesians 5:25-27).



THE ORTHODOX CHURCH

- began on Pentecost when the Holy Spirit descended upon the apostles;
- subsequently spread to every corner of the world; and
- was established in North America in the late eighteenth century.

Today there are over a million Orthodox Christians in some two thousand parishes and missions throughout the United States and Canada.

COMING TO TERMS

CHRISTIAN: one who believes in Jesus Christ and emulates His life.

CHURCH: the People of God and the body of Christ.

ORTHODOX: correct or right belief, doctrine, vision.

THE SOURCES

ORTHODOX CHRISTIANITY IS ROOTED IN HOLY TRADITION AND HOLY SCRIPTURE.

HOLY TRADITION

- is the **ongoing life** of God's people;
- is the **total experience** of the Church as it has been *passed on or given over* to us from the time of Christ and the apostles; and
- is the **very life** of the Church itself as it is **inspired and guided** by the Holy Spirit.

Holy Tradition is composed of those things which are *essential* to the life and salvation of God's People. It should never be confused with the various *traditions* and *customs* often associated with Orthodox Christianity.

HOLY SCRIPTURE

is the foremost product of Holy Tradition.

We believe that the Holy Scriptures

- are the **word of God**;
- were written by men who were **inspired and guided** by the Holy Spirit; and
- are the very **self-revelation** of God Himself.

The Bible is a collection of books written and compiled over thousands of years by many different people.

- The **Old Testament** records God's revelation prior to the coming of Jesus Christ.
- The **New Testament** completes God's revelation by proclaiming Jesus Christ as the Saviour of all.

The Scriptures were produced by and for the Church.

THERE ARE SEVERAL OTHER SOURCES OF OUR FAITH WHICH ARE ALSO EXPRESSIONS OF HOLY TRADITION AND IN FULL HARMONY WITH THE SCRIPTURES.

THE WRITINGS OF THE HOLY FATHERS

Certain other writings are regarded as sources of our faith. Foremost among them are the **writings of the Holy Fathers**, who *explained* the Church's essential teachings and *defended* the true faith.



PRAYER AND LITURGICAL WORSHIP

We are called to maintain a *personal rule of prayer* which is inseparably linked to the Church's **public worship**, or *liturgy*. **Liturgy** is the *common action* of God's People and an *encounter* with God Himself.

THE LIVES OF THE SAINTS

bear witness to God's Truth while serving to inspire us to also lead holy lives.

THE COUNCILS AND THE CANONS

In order to clarify essential doctrines and practices, the early Church held **seven Ecumenical Councils** under the inspiration of the Holy Spirit. The *definitions*, *creeds*, and *canon laws* which they produced are genuine expressions of our faith.

THE LITURGICAL ARTS

- **Icons** are works of *liturgical art* which depict Christ, the saints, or various events. They reveal God's Truth in line, form, and color while reminding us that we too are called to become *icons*, or *images*, of God.
- **Hymnography** is an equally important source of our faith. The texts of the various hymns serve to *instruct* as well as *offer praise and thanksgiving*.

