

SAINTS PETER & PAUL ORTHODOX CHURCH
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BULLETIN OF NOVEMBER 18, 2007

SUNDAY/NOVEMBER 18th
25th Sunday After Pentecost (Tone 8)
Ss. Platon and Roman
9:10 Hours; 9:30a.m. Divine Liturgy;
Coffee Hour; Church School

MONDAY/NOVEMBER 19th
St. Philaret of Moscow
9:30a.m. Akathist to St. Philaret

TUESDAY/NOVEMBER 20th
7:00p.m. Vigil

WEDNESDAY/NOVEMBER 21st
ENTRANCE OF THE THEOTOKOS INTO
THE TEMPLE
(One of the "12 Great Feasts")
9:10a.m. Hours; 9:30a.m. Divine Liturgy

SATURDAY/NOVEMBER 24th
St. Katherine the Great-Martyr
9:30a.m. Akathist to St. Katherine; Confession
5:30p.m. Vigil; Confession

SUNDAY/NOVEMBER 25th
26th Sunday After Pentecost (Tone 1)
St. Clement of Ochrid
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Question & Answer Period

Fasting Days

Sunday,	Nov. 18th	(Fish, wine & oil)
Monday,	Nov. 19th	
Tuesday,	Nov. 20th	(Wine & oil)
Wednesday,	Nov. 21st	(Fish, wine & oil)
Thursday,	Nov. 22nd	(Wine & oil)
Friday,	Nov. 23rd	
Saturday,	Nov. 24th	(Fish, wine & oil)
Sunday,	Nov. 25th	(Fish, wine & oil)

FROM THE TEACHINGS OF ELDER
EPIPHANIUS (THEODOROPOULOUS)
OF ATHENS (+1989)

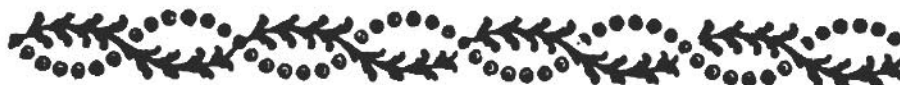


Never Neglect Prayer

A working couple once asked Fr. Epiphanius, "Elder, when at night we return very tired to our home, we don't have the desire for prayer."

"How do you have the desire to eat? Just as you don't neglect food, no matter how tired you are, all the more so – and even more so – you should never neglect the food of the soul: communicating with God.

"Don't ever neglect prayer. At mealtimes, in the morning, in the evening. Especially don't neglect Compline (Night Prayers) for any reason, no matter how occupied and tired you are. It is a matter of self-sacrifice and mainly of love. When a certain person, you care about, calls you up very late at night, how is it that despite your tiredness, you spend a long time on the phone, without being impatient, but on the contrary, you are happy?"



Nativity Lent

On November 15th, the 40 Day Nativity Fast began. One of the "Four Lents" of the year, we prepare for the Nativity of the Lord, on December 25th with an ascetical work of fasting from meat, dairy, fish, wine and oil. Your parish wall calendar indicates modifications to the Lent.

Sunday, December 9th

On this Sunday, two important events will be taking place in our parish.

***Bishop Peter** of Cleveland and the Diocese of Mid-West of the Russian Orthodox Church Abroad (ROCA) will celebrate the Divine Liturgy. This is a historic first in our Diocese. There has been no bishop of the ROCA to celebrate in our diocese since the 1940's. Metropolitan Herman has graciously permitted Bishop Peter to serve. Bishop Peter is a long time friend of the parish rector and Godfather of Peter Parsells.

*At the Divine Liturgy on this day, Bishop Peter (with the permission of Metropolitan Herman) will elevate **Deacon Paul Sokol** to the rank of Protodeacon. This honor was bestowed upon Deacon Paul by the Holy Synod of Bishops (OCA) this past Spring.

*A **festal Lenten lunch** will be held after the Divine Liturgy.

Offerings for the Week of Nov. 18th

Olive Oil – in memory of Emilia; in memory of Michael; for the health of John (birthday); for protection and healing from God of Gabriela-Antoaneta; for the health of Derek (birthday); for the health of Derek and Libbye (anniversary); for health and recovery of Alissa (surgery).

Wine - in memory of Panteleimon; in memory of Joan.

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

The Blessing of the Lord

Be upon Maureen Lokos who is moving to Georgia (the state). Our love and prayers.

Parish Synodicon

Dec. 07, 2007 (40th Day) Stephanida Seminuk
Nov. 19, 1941 Mary Skwarla
Nov. 19, 1959 Andrew Panacek
Nov. 19, 1978 Mary Suseck
Nov. 20, 1977 Mary Kachorsky
Nov. 20, 2002 Raymond Bolash
Nov. 21, 1997 George Zvonchenko
Nov. 21, 2004 Ann Zeban
Nov. 23, 1968 Daniel Podobed
Nov. 17, 1977 Stanley Bozinta

Parish Educational Classes

Teen Discussion Group (high school students) a brief 20 minute informal discussion to be held on the 2nd Sunday during the Coffee Hour.

Class A (K thru 3rd grade) on the 1st and 3rd Sundays during Coffee Hour.

Class B (4 thru 8 grade) on the 1st, 2nd & 3rd Sundays during Coffee Hour.

General Question & Answer Period on the 4th Sunday during Coffee Hour.

Namesday Greetings

St. Alexander/Nov. 23rd: Alexander Torrisi;
St. Katherine/Nov. 24th: Kathryn Motoviloff;
Catherine Gorbatuk; Ekaterine Margiani; Many Blessed Years!

Remember in Prayer

Archbishop Peter; Vera Somoluk; Mary Holovach.

Christmas Cookie Walk – Dec. 16th

A sign-up sheet for making cookies may be found on the vestibule stand. For more information please speak with Terri Filippini.

Many Blessed Years!

To Peter & Susan Gorbatuk on their 30th wedding anniversary.

OCA Charities Appeal

You are asked to use your envelope for this annual offering. Instead of the funds being sent to Syosset, The Parish Council will directly disperse them to persons and charitable causes (due to OCA crisis).





Entry into the Temple of our Most Holy Lady Mother of God and Ever Virgin Mary

Celebrated on the 21st Day of the Month November

The Entry into the Temple of the Most Holy Mother of God happened, according to the preserved accounts of Holy Tradition, in the following manner. The parents of the Virgin Mary, Righteous Joakim and Anna, in praying for a solution to their childlessness, gave a vow that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached three years of age, the holy parents decided to fulfill their vow. Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, – said Blessed Jerome, – how the Most Holy Virgin spent the time of Her youth, – I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".



But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feastday. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of the Palestinian Christians, where mention is

made that the holy Empress Helen built a church in honor of the Entry into the Temple of the Most Holy Mother of God.

In the IV Century there is mention of this feast by Sainted Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most Holy Mother of God – foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ.

Translation by Fr. Stephen Janos from the Moscow Patriarchate texts, the "Reference Book for Clergy-Servers"

HOW DOES THE DEVIL CONFIRM SINNERS IN THEIR SLAVERY TO SIN?

From Unseen Warfare

When the devil keeps a man in slavery to sin, he takes special care to darken him more and more by spiritual blindness, banishing from him every good thought, which could bring him to realize the perniciousness of his life. Not only does he banish thoughts, which could lead to repentance and turn the man to the path of virtue, but instead of them he implants evil and depraved thoughts, at the same time presenting opportunities for committing the sin, which is most habitual to him, and enticing him to fall into it or into other more grievous sins as often as possible. Thus the poor sinner becomes more and more blind and darkened. This blindness strengthens in him the habit and constant impulse



to go on every sinning and sinning. Led from sinful action to greater blindness, and from blindness to greater sins, the unhappy man whirls in this vortex and will do so right up to death itself, unless special Divine grace is sent to save him.

If a man find himself in this perilous state and wishes to be freed from it, then, as soon as a good thought, or

rather, a suggestion comes to him, calling him from darkness to light and from sin to virtue, he should immediately and without delay accept it with his whole attention and desire, and put it at once into practice with all diligence, calling from the bottom of his heart to the generous Giver of all blessings: "Help me, O Lord God, help me quickly, and let me no more linger in this sinful darkness." Let him never weary in appealing to God in these or similar

similar words. At the same time let him also seek help on earth, by turning to those who know for advice and guidance as to how better to free himself from the bonds of sinful slavery that hold him. If he cannot do it immediately, he should do so as soon as the chance presents itself, at the same time never ceasing to appeal to the Lord Jesus, crucified for us, and to His Holy Mother, the Immaculate Virgin, imploring them to have mercy on him and not to deprive him of their speedy help. He should know that victory and triumph over the enemy lie in not delaying and in quick readiness to follow a right prompting.

CHRISTIAN SYMBOLS

The **shamrock** was used by St. Patrick of Ireland to teach the Holy Trinity. The leaves are one, yet three, and distinct, equal, and of the same substance.



The **seven lamps** represent the seven branch candlestick before the Throne of God which symbolize the gifts of the Holy Spirit. (Is 11:2-3; Rev. 5:12)

The **candle** symbolizes the Lord Jesus Christ, Who is "the Light of the World" (John 8:12).



The **censor** is symbolic of prayer, for as the smoke of incense soars upward, so too does prayer ascend to God (Rev. 8:4).



WHAT IS THE PURPOSE OF CHRIST'S ADVENT IN THE FLESH?

Saint Symeon Metaphrasis

It is the restoration of human nature in Him, for He restored to human nature the dignity of Adam, and, in addition, bestowed on it the unutterable grace of the heavenly inheritance of the Holy Spirit. Leading it out of the prison of darkness, He showed it the way and the door to life. By going this way and knocking on this door, we can enter the Kingdom of Heaven. As He said, "Ask and it will be given to you... knock and it will be opened to you" (Matt. 7:7). By passing through this door, it is possible for everyone to attain the freedom of his soul, to cut off his evil thoughts, and to become Christ's bride and consort through the communion of the Holy Spirit. Such is the inexpressible love of the Lord towards man, whom He created in His own image.