

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
605 Washington Ave., Manville, NJ 08835-1856  
Voice: 908-685-1452 / fax: 908-685-1074  
Email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org)  
Website: [www.ssppoc.org](http://www.ssppoc.org)

**BULLETIN OF FEBRUARY 3, 2008**



(Official Seals which were used to mark documents,  
courtesy of the *Harisutosu* Orthodox Church of Japan.)



**Saint Nikolai of Japan**

**SUNDAY/FEBRUARY 3rd**  
**36<sup>th</sup> Sunday After Pentecost**  
**(Tone 3)**

**St. Nicholas, Equal-to-the-Apostles,  
Enlightener of Japan**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Church School; Coffee Hour;  
Book-for-the-Month of Spiritual  
Reading form Parish Library

**TUESDAY/FEBRUARY 5th**  
7:00p.m. Compline

7:30p.m. Informal Discussion at Rectory

**SATURDAY/FEBRUARY 9th**  
**Leave-Taking of the Meeting Feast**

9:30a.m. Akathist; Confessions  
5:30p.m. Vigil; Confessions

**SUNDAY/FEBRUARY 10th**  
**37<sup>th</sup> Sunday After Pentecost**  
**Sunday of Zacchaeus**  
**(Tone 4)**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Church School; Coffee Hour  
Teen Discussion

**Fasting Days**

Wednesday, Feb. 6th  
Friday, Feb. 8th

**AN INSTRUCTION OF ST. THEOPHAN**  
**THE RECLUSE (+1894)**

**ABOUT PRAYER**

Choose a rule of prayer – evening, morning and daily prayers.

Start with a short rule at first, so that your unaccustomed spirit will not form an aversion to this labor.

Pray always with fear, diligence and all attention.

This requires: standing, prostrations, kneeling, making the sign of the Cross, reading, and at times singing.

The more often you do such prayer the better. Some people pray a little every hour.

The prayers you should read are written in the prayer book. But it is good to get used to one or another, so that the spirit would ignite each time you begin it.

The rule of prayer is simple: standing at prayer, with fear and trembling say tit as if you were speaking into God's ear, accompanying it with the sign of the Cross, prostrations and bows, corresponding to the movement of the spirit.



## St Nicholas, Equal of the Apostles and Archbishop of Japan Commemorated on February 3

Saint Nicholas, Enlightener of Japan Ivan Dimitrievich Kasatkin was born on August 1, 1836 in the village of Berezovsk, Belsk district, Smolensk diocese, where his father served as deacon. At the age of five he lost his mother. He completed the Belsk religious school, and afterwards the Smolensk Theological Seminary. In 1857 Ivan Kasatkin entered the Saint Petersburg Theological Academy. On June 24, 1860, in the academy temple of the Twelve Apostles, Bishop Nectarius tonsured him with the name Nicholas.

On June 29, the Feast of the foremost Apostles Peter and Paul, the monk Nicholas was ordained deacon. The next day, on the altar feast of the academy church, he was ordained to the holy priesthood. Later, at his request, Father Nicholas was assigned to Japan as head of the consular church in the city of Hakodate.

At first, the preaching of the Gospel in Japan seemed completely impossible. In Father Nicholas's own words: "the Japanese of the time looked upon foreigners as beasts, and on Christianity as a villainous sect, to which only villains and sorcerers could belong." He spent eight years in studying the country, the language, manners and customs of the people among whom he would preach.

In 1868, the flock of Father Nicholas numbered about twenty Japanese. At the end of 1869 Hieromonk Nicholas reported in person to the Synod in Peterburg about his work. A decision was made, on January 14, 1870, to form a special Russian Spiritual Mission for preaching the Word of God among the pagan Japanese. Father Nicholas was elevated to the rank of archimandrite and appointed as head of this Mission.

Returning to Japan after two years in Russia, he transferred some of the responsibility for the Hakodate flock to Hieromonk Anatolius, and began his missionary work in Tokyo. In 1871 there was a persecution of Christians in Hakodate. Many were arrested (among them, the first Japanese Orthodox priest Paul Sawabe). Only in 1873 did the persecution abate somewhat, and the free preaching of Christianity became possible.

In this year Archimandrite Nicholas began the construction of a stone building in Tokyo which housed a church, a school for fifty men, and later a religious school, which became a seminary in 1878.

In 1874, Bishop Paul of Kamchatka arrived in Tokyo to ordain as priests several Japanese candidates recommended by Archimandrite Nicholas. At the Tokyo Mission, there were four schools: for catechists, for women, for church servers, and a seminary. At Hakodate there were two separate schools for boys and girls.

In the second half of 1877, the Mission began regular publication of the journal "Church Herald." By the year 1878 there already 4115 Christians in Japan, and there were a number of Christian communities. Church services and classes in Japanese, the publication of religious and moral books permitted the Mission to attain such results in a short time. Archimandrite Nicholas petitioned the Holy Synod in December of 1878 to provide a bishop for Japan.

Archimandrite Nicholas was consecrated bishop on March 30, 1880 in the Trinity Cathedral of Alexander Nevsky Lavra. Returning to Japan, he resumed his apostolic work with increased fervor. He completed construction on the Cathedral of the Resurrection of Christ in Tokyo, he translated the service books, and compiled a special Orthodox theological dictionary in the Japanese language.

Great hardship befell the saint and his flock at the time of the Russo-Japanese War. For his ascetic labor during these difficult years, he was elevated to the rank of Archbishop.

In 1911, half a century had passed since the young hieromonk Nicholas had first set foot on Japanese soil. At that time there were 33,017 Christians in 266 communities of the Japanese Orthodox Church, including 1 Archbishop, 1 bishop, 35 priests, 6 deacons, 14 singing instructors, and 116 catechists.

On February 3, 1912, Archbishop Nicholas departed peacefully to the Lord at the age of seventy-six. The Holy Synod of the Russian Orthodox Church glorified him on April 10, 1970, since the saint had long been honored in Japan as a righteous man, and a prayerful intercessor before the Lord.

It is widely recognized that Hieromonk Nikolai Kasatkin was one of the founders of Japanology. In addition, several Russian scholars whom he befriended and advised eventually became prominent Japanologists in Russia, Western Europe, and America. The godfather of Nikolai's Japanology was, of course, St. Innokenty Popov-Veniaminov. His versatile genius—as linguist, ethnographer, and evangelist—was a source of inspiration to Nikolai throughout the years of his mission in Japan.

Bishop Nikolai was a gracious host, and always welcomed serious young Russian scholars to his parlor at Surugadai. Since his knowledge of Japanese history and culture was extensive and detailed, *Vladyka* Nikolai became a sort of academic advisor to the young Russians who came to him for spiritual and scholarly guidance. In a similar way, Nikolai was a cofounder of Russology in Japan, since a number of his former language students went on to distinguish themselves in Russian studies of various sorts, particularly Russian literature.

—Some Aspects of the Life and  
Work of St. Nikolai of Japan  
*Prof. Kennosuke Nakamura*

### ***Inclement Weather & Cancellations***

Cancellations will be posted on the parish website at least one hour before the scheduled time. You may also call Fr. James (908-685-1452) or Mary Holovach (908-725-8978) to find out about cancellations before you set out.

### ***The Blessing of Homes 2008***

Homes will be blessed through Feb. 16<sup>th</sup>.

To have your home blessed, please contact Fr. James in person, by phone or email to schedule a suitable day and time.

### ***Easter Candy Sale – February Month***

Order forms have been distributed and may also be picked up at the church vestibule stand and in the hall office. Please return your orders no later than Sunday, Feb. 24<sup>th</sup>.

### ***Namesday Greetings***

St. Nicholas/Feb. 3<sup>rd</sup>; Nicholas Torrisi  
St. Charalampus/Feb. 10<sup>th</sup>; Charles Dunaenko  
St. Valentina/Feb. 10<sup>th</sup>; Valentina Gorbunova  
Many Blessed Years!

### ***Souper Bowl of Caring – Feb. 3 & 10***

Did you forget this week? Next Sunday is another opportunity for you to:

1) offer \$1 or more for the benefit of the Great Expectation Home for Unwedded Mothers in Raritan;

2) to bring 1 food item or more for the local Food Pantry in Bridgewater.

A receptacle basket will be in the church vestibule.

### ***Informal Discussion***

Will be held on the Tuesday evenings of this month from 7:30p.m. to 8:30p.m. in the parish rectory. This is an opportunity for you to ask, listen, share, comment, etc. on matters of the Faith and life in general.

### ***Parish Synodicon – Memory Eternal!***

Feb. 27<sup>th</sup> (40<sup>th</sup> Day) Lydia Seman  
Feb. 03, 1929 Jonah Lasin  
Feb. 04, 1973 Mary Bolash  
Feb. 04, 1975 Pelagia Grishkivech  
Feb. 05, 1958 Theodore Andreosky  
Feb. 07, 1931 Basil Petrovsky  
Feb. 07, 1970 Tatiana Gumenuk  
Feb. 08, 1953 John Andreosky  
Feb. 09, 1972 Fr. Nikifor Besmertnuk  
(rector 1925)  
Feb. 09, 1988 Anna Karel  
Feb. 10, 1962 Fr. Michael Tidik  
(rector 1922)  
Feb. 10, 1988 Ruth Michaelovsky  
Feb. 10, 2001 Mary Spotts



### ***Parish Educational Classes***

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

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

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

General Question & Answer Period on the 4<sup>th</sup> Sunday during Coffee Hour.

No classes on the 5<sup>th</sup> Sunday of the month.

### ***Annual Parish Meeting – Feb. 17th***

On this Sunday at 12:00p.m. the Annual Parish Meeting will be held. (If necessary, the make-up date will be Feb. 24<sup>th</sup>.)

### ***OCA Mission Appeal Envelope***

In the month of February, a special collection is taken for the benefit of mission work in the USA. These funds will be distributed directly by our parish to OCA Mission parishes – they will not be sent to the Central Church Administration. You are asked to be mindful and generous in supporting our missions and use the envelope provided.

### ***Parish Council Members Sought***

For new term of office. Please recommend names to Fr. James or Peter Bakaltez.



**Offerings for the week of Feb. 3rd**

Olive oil – in memory of Emilia; in memory of Michael; for the health and protection of Nicholas; for the health and protection of family.

Wine - for the health of Justina; for the protection and salvation of Gabriela-Antoaneta (birthday).

Flowers – in memory of Shelby, Mary Louise, Shelby Jr., Marion and Sue.



**Episcopal Encyclical to the Japanese Orthodox Christians  
for the Peace of the Church Disturbed by the Declaration of War  
Between Russia and Japan**

To the Pious Christians of the Holy Orthodox Church in Great Japan  
Beloved brothers and sisters in the Lord:

It has pleased the Lord to permit a break between Russia and Japan. May it be according to His holy will. We believe that this is permitted for good goals and will lead to a blessed end, because the will of God is always blessed and wise.

Thus, brothers and sisters, fulfill all that is demanded from you in these circumstances by the duty of faithful citizens. Pray to God that He will grant victory to your Imperial Army, thank God for all victories He gives, and sacrifice for military necessities; those who must go into battle must fight, not sparing their own lives, not out of hatred for the enemy, but out of love for your fellow citizens, remembering the words of the Savior: "There is no greater love than to lay down one's life for one's friends." In a word, do all that love for your fatherland demands. The Savior sanctified this feeling by His example of love for His earthly fatherland. "He wept over the wretched fate of Jerusalem" (Luke 1:91).

But besides an earthly fatherland we also have another heavenly fatherland. People belong to it with no regard to nationality because all people are equally children of the heavenly Father and brothers among themselves, this fatherland is our Church, of which we are all equally members and in which we are children of our heavenly Father, truly forming one family. Therefore I shall not depart from you, brothers and sisters—I will stay in your family as in my own family. Together we will perform our duty to our heavenly fatherland, which everyone must. I will, as always, pray for the Church, be involved with church affairs, and translate the services. You priests, diligently tend the reasonable flock entrusted to you by God; you preachers, zealously preach the Gospel of the still unknown true God, the heavenly Father; you Christians, whether living peacefully at home or going to war, grow and be confirmed in the faith and flourish in all Christian virtues. We will all pray fervently together that God will quickly restore the broken peace. May the Lord himself help us in all of this. The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you.

Bp. Nikolai of the Orthodox Church of Great Japan.

24 January/11 February 1904

## SPEECH GIVEN ON THE RETURN OF BISHOP NIKOLAI FROM HIS WORLD TRIP IN 1880

*Reported by Stefan Ohgoe'  
Translated from Japanese by Emiko Lyovin*

Beloved brethren, there was not a single day that I did not think of you since my departure from you last August [1879-ed.]. Loneliness never left my heart. However there were things which comforted me much. First of all, I left Japan for America and visited San Francisco and New York. The Orthodox Christians there all expressed their gratitude that by the grace of God the Orthodox Church was established in Japan. They said, too, that they would always pray for the Japanese Church and also asked us to pray for them. They asked me to convey to you how happy they were to hear that the Japanese Orthodox Church was growing.

My next stop was London, England. People there also expressed their happiness in hearing about the building up of the Japanese Orthodox Church, and they asked me to tell you how happy they were to hear the news that the Church was established in Japan.

Finally I arrived in Russia. Not only in St. Petersburg, Moscow, and Kiev, but also in more remote areas, people have heard about our Orthodox Church in Japan from newspapers and hearsay. They even knew the names of Father Sawabe and Father Sakai and asked me to tell you how happy they were to hear that the Church was founded here. The Archbishops of St. Petersburg, Moscow, and Kiev said that they always pray for our Church.

On the way back I stopped in Constantinople and met the Patriarch. The Patriarch is the highest hierarch of all Orthodox Churches in the World. He said, "I am very happy to hear about the Orthodox Church in Japan. I am not only glad, but also pray for you and will keep praying in the future. Praying is your duty, too, and that of your brethren. I ask you to carry my blessing to the Christians in Japan."

As I mentioned, there was no place in the world that did not know about Japanese Orthodox Church, and there was no one who did not express joy about the building up of the Church. However small our Japanese Church may be, it has already joined the Church of the Disciples and we should know that ours has become one of hundreds of them. Brethren, let us rejoice in that!

I have traveled around the world twice and have seen various countries. There are white-skinned and black-skinned people, developed people and not so developed people, the clothed and the almost bare. God created different climates, different clothing, different foods and customs. It is natural that the countries and their governments are different. It is clear that we should not try to make them the same, and it should remain the way it is till the end of the world. That is God's will. Although their outward appearances are different, all men are one; where they live does not matter. All men are the same in that they all possess a conscience, know what is good and what is bad, and they all have the potential for faith.

Is not this a sign that all men are the children of God? It is our Orthodox duty to lead those who are still lost and walking in darkness. This is the Orthodoxy given to us all by Jesus Christ. Orthodoxy has existed since the birth of Christ to this day and has already spread to many countries. We know for sure as

the sun rises and sets that darkness will disappear when Orthodoxy shines throughout the world. Christ said, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16). This is not only what Orthodox Christians should rejoice about, but what they seek to achieve to the best of their ability.

May we dedicate our hearts and strive above all else to spread Orthodoxy throughout Japan and eventually the entire world. In the name of the Father and the Son and the Holy Spirit. Amen.



## THE HUMILITY OF ARCHBISHOP NIKOLAI

Archbishop Nikolai seldom talked about his family or himself. When he did speak of himself, he referred only to his own failings and sins. He frequently directed seminarians that they should love everyone equally but confessed his own failure.

He never told anyone when he was promoted in the ranks of clergy or received awards. When he was elevated from Bishop to Archbishop, no one in the Japanese Orthodox Church knew it. One day, Archdeacon Dimitri learned of Bishop Nikolai's elevation when the consul congratulated Nikolai. Dimitri then came back to Nikolai-do and told everyone. Similarly, he never told anyone that he had received the Order of St. Vladimir, first rank, from Czar Nikolai II and that no one had ever before received it as a clergyman. People only found out through the newspapers. When people congratulated him about it, Nikolai said to them that he thanked the sincerity of the Czar, but frankly he thought that prizes and awards were unsuitable for clergyman and missionaries, and therefore those customs should be abandoned.

### The Simple Life of Archbishop Nikolai

Archbishop Nikolai had only two small rooms his entire 40 years in Tokyo, in contrast to the magnificent House of God, Nikolai-do. He used one room (8 by 12 meters) for reception and another room (7 by 11 meters) for the living, dining, study, and bed rooms. He always managed his complicated tasks in the two rooms, which he loved very much, and never took a vacation. His clothes were darned and patched often because he washed them many times but never threw them away. Thus, he did not spend money personally and told people to spend money for God's house and keep one's treasure in Heaven. The cook, who served Nikolai for several decades, never heard a word of discontent from him about the food. When Bishop Sergiy, a consul-general, the staff, Priest Chiba, and others checked his room three times after his death, they found absolutely nothing except his own staff and some old underwear. He magnificently and completely dedicated himself to the Japanese Orthodox Church. One can say that Archbishop Nikolai was born and died for the Japanese Orthodox Church, for the Glory of Christ.

—The Achievement of St. Nikolai Equal to the Apostles and Evangelizer of Japan, by *Anthony Ishido* (Master's Thesis, SVS, 1974, unpub.)