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BULLETIN OF OCTOBER 19, 2008

SUNDAY/OCTOBER 19th
18th Sunday After Pentecost (Tone 1)
St. John of Rila, Bulgaria
 9:10a.m. Hours; 9:30a.m. Divine Liturgy
 Coffee Hour; Church School

TUESDAY/OCTOBER 21st
 6:30p.m. Compline
 7-8:30p.m. Scripture Study Class: Part 3
 On Ephesians 4:25-32
Conflict – Be Angry But Do Not Sin

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

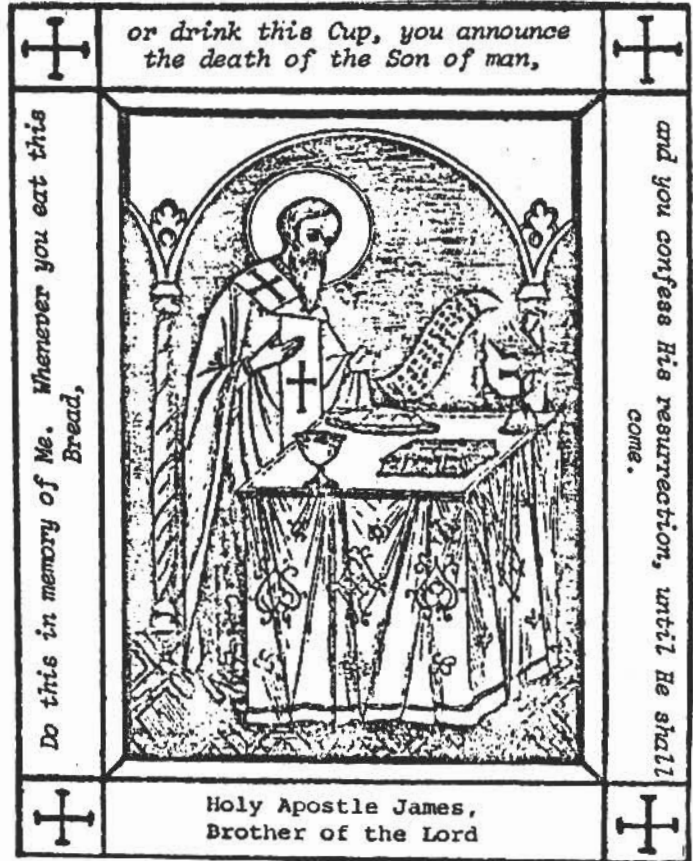
THURSDAY/OCTOBER 23rd
St. James, Brother of the Lord
 9:10a.m. Hours; 9:30a.m. Divine Liturgy
 Breakfast at the Rectory on Father James
 Namesday

FRIDAY/OCTOBER 24th
Icon, “Joy of All That Sorrow”
 9:30a.m. Akathist to Icon

SATURDAY/OCTOBER 25th
**Demetrius Saturday: Commemoration of
 the Departed**
 9:30a.m. General Memorial Service; Confessions
 5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 26th
19th Sunday After Pentecost (Tone 2)
Great-Martyr Demetrius
 9:10a.m. Hours; 9:30a.m. Divine Liturgy
 Coffee Hour
 Question & Answer Period

Fasting Days
 Wednesday, October 22nd
 Friday, October 24th



James, the Brother of the Lord, a most beautiful righteous one, explained the teachings of Christ with his life, and when they tortured him, he meekly knelt, and prayed to God for his enemies.

James, in a most difficult place, at a difficult time, patiently bore the rank of hierarch. He governed the Church in Jerusalem as a good shepherd, and glorified the Lord in word and deed.

James taught men to love Jesus, and taught the faithful to pray to God. The Jews slew the righteous one – but they have murdered themselves and glorified him!

James, wonderful and holy apostle, help the faithful who pray to you!

Scripture Study Classes – Tuesdays in October 7-8:30p.m.

On the four Tuesday evenings in the Conference Room a Study on part of St. Paul's Letter to the Ephesians 4:25-32 will be held. This section of the Epistle speaks about members of the Faith relating to one another. All are invited!

Tues. Oct. 21st *Conflict – Be angry but do not Sin*

Tues. Oct. 28th *Honor the Spirit – Honor the New Life in Christ.*

Parish Council Positions for 2009

The Council is seeking two people for the positions of Financial Recording Secretary and Treasurer. Both positions would be temporary – for up to six months (unless you have a long-term interest!). A good opportunity to “try out” either of these positions for a short-term and serve your parish. Interested parties must have their own home computers. Please speak with Fr. James or Robert Smith for more information.

Outreach Committee Meeting

Monday, November 3rd at 7:00p.m.

Parish Council Meeting

Thursday, November 6th at 7:00p.m.

Feast of the Unmercenary Healers – Sunday, November 2nd

On this day at the Divine Liturgy special prayers are offered for those in the medical and curative disciplines.

Congratulations!

To Jamie and Natalia Holot of Flemington, on the birth of their second son, Nikolas, on October 4th.

The Marriage

Of Timothy Gorbatuk and Rebecca Boyce will take place on Sunday, November 2nd at 2:00p.m.

Offerings for the Week of October 19th

Olive Oil – in memory of Michael and Justina; In memory of Joan; in memory of Emilia; for the health of Michael (birthday); for the health of Vaschen.

Wine - in honor of St. James.

Flowers – for the health of Justine and family.

Parish Synodicon – Memory Eternal!

October 20, 1988 George Huzinec

October 20, 2005 Anna Lopec

October 24, 1924 Isidore Ubrimovich

October 24, 1949 Damian Dzyban

October 24, 2002 Dolores Barnosky

October 25, 1961 Nicholas Harasamiuk

October 25, 1966 John Lopatka

October 26, 1956 Steven Max

October 26, 1985 Michael Motoviloff

Memorial Services

For Joan Filippini, Oct. 27th, Monday, 6:30p.m.

For Helen Chabra, Oct. 30th, Thursday, 7:00p.m.

Demetrius Saturday – October 25th

A General Memorial Service for All the Departed is held on this day. This is an opportunity to express our love for our decorated ones and offer the gift of corporate prayer. The names of all the departed in the Parish Synodicon are read as well as names from your Commemoration Books that are submitted. An offering of Boiled Wheat for the service is sought.

November Month Food Drive for Local Food Pantry

For the entire month of November, baskets will be in the vestibule of the church for food items.

You are asked to focus on canned meat, canned corn, canned peas, macaroni and cheese and peanut butter. Yes, other basic food staples may also be brought.

Youth Bake Sale

Netted \$138.50. Thank you.

Specialized Bake Sale – November 9th

The bake sale on this Sunday will feature breakfast muffins, cup cakes, and Lenten cakes and cookies. Please speak with Maria Torrisi.

Remember in Prayer

Health: Mary Holovach, Michael Warin, Richard Nevitt, Anastasia Barna, Alexandra Tereby.

Recuperation: Theodora Combs.



A citizen of the Moscow region says that prayers to the Holy Hierarch Luka took her swelling away

Simferopol, October 10, Interfax - Nadezhda, a 55-year old citizen of Reutov, a city in the Moscow region, said that she had been healed by the prayers of the Holy Hierarch and Confessor Luka of the Crimea.

"Some months ago I felt pain in my right breast, there was a reddening, I had a high temperature, and, eventually, an egg-sized large swelling. My sickness was developing very fast, I felt worse every day," she writes in her letter received in the Holy Trinity Convent of Simferopol where the holy relics of St. Luka rest in the Holy Trinity Cathedral.

A sister came to see the woman from Bakhchisarai and brought some oil from the holy relics, an icon and St. Luka's life story. Nadezhda put some oil on her sore place, carried the icon with her, and prayed of healing.

The next day her reddening started to decrease, and the swelling disappeared on the third day, press service of Diocese of Simferopol reports.

"I immediately ordered thanksgiving to God and St. Luka, whose prayers had kept me alive, and eventually I took my daughter and grandchildren to visit his holy relics," says the letter.

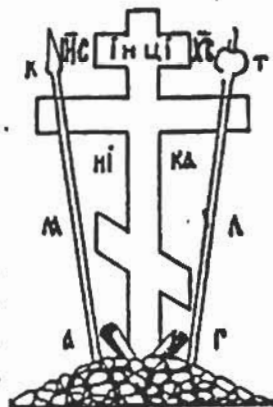
St. Luke the Archbishop and Surgeon (tone 1) Reposed In 1961

Herald of the way of salvation, confessor and bishop of the Crimean land; true guardian of the traditions of the Fathers, invincible pillar, instructor of Orthodoxy, Godly-wise doctor, holy hierarch Luke, unceasingly pray to Christ the Saviour, to grant unwavering faith to Orthodox Christians salvation and great mercy.

At the conclusion of our prayers before going to bed, we are instructed to prostrate or stand in silence before the holy icons and examine ourselves as to how we have spent the day that has come to an end. Mindful of our particular sins, we ask for divine forgiveness and say the following prayer:

Daily Confession of Sins

I confess to Thee, my Lord, God and Creator, to the One glorified and worshipped in Holy Trinity, to the Father, Son and Holy Spirit, all my sins which I have committed all the days of my life, at every hour, in the present and in the past, day and night, in thought, word and deed; by gluttony, drunkenness, secret eating, idle talking, despondency, indolence, contradiction, neglect, aggressiveness, self-love, hoarding, stealing, lying, dishonesty, curiosity, jealousy, envy, anger,



resentment, and remembering wrongs, hatred, mercenariness; and by all my senses: sight, hearing, smell, taste, touch; and all other sins, spiritual and bodily, through which I have angered Thee, my God and Creator, and caused injustice to my neighbours. Sorrowing for this, but determined to repent, I stand guilty before Thee, my God. Only help me, my Lord and God, I humbly pray Thee with tears. Forgive my past sins by Thy mercy, and absolve me from all I have confessed in Thy presence, for Thou art good and the Lover of men. Amen.

THE IKON CORNER



Every Sunday, feastday and other holy day, when we go into our parish temple, we see the heart of the parish which is the sanctuary, where the Holy Table is. When we go into an Orthodox home, we hope to see the heart of the family, which is the ikon corner.

Just like the sanctuary is the heart of the parish church, the ikon corner is the heart of the family church. In the parish church, the parish family prays together before the sanctuary and the ikonostas; in the family church, the family prays together before the ikon corner.

What is an ikon corner? An ikon corner is a shelf or table or cabinet, where ikons are placed and where a lamp is kept burning. Many people have ikons of Jesus Christ, the Theotokos and ikons of the patron saints of the family members. There are many ways to set up the ikons and the important thing is just to do it. The ikon corner doesn't have to be a corner, it can be a wall or other place in the house where the family can go to pray. It is best if the ikon corner faces the east, to remind us of the second coming of Jesus Christ.

Besides the ikons and the lamp, it is traditional for pious Orthodox people to keep a Bible and prayerbook, holy water, and blessed bread from church. Many people also have holy oil, the palms or willows from Palm Sunday, and other holy things from the services of the church year. The ikon corner can be very simple or very fancy but the main thing is that the ikon corner is not just a decoration for the house but that it is the heart of the family and that the family uses it. In many pious Orthodox homes, the ikon corner is arranged so that it can actually be used for celebrating the Divine Liturgy, if the priest needs to do this. This reminds us of the history of our Orthodox Faith and that we must always be ready for times when the churches suffer from those who are not believers.

If you do not have an ikon corner, ask your priest to help you start one in your home. Members of the family can use it at any time. If you are not able to read the prayers from the prayerbook because there is not enough time, then, at least go to the ikon corner and ask for God's blessing before beginning whatever it is that you are doing.

Try to begin each day by going to the ikon corner and reading the prayers from the prayerbook for the morning, take some holy bread and holy water. In this way, you are getting God's blessing for the new day. If you cannot read the prayers for some reason, still go to the ikon corner, make the sign of the cross and take the holy bread and holy water, still asking God to bless the new day.

You will see that the ikon corner makes a big difference in your home. When you see the lamp burning, you will remember that God is always near and that the saints are always praying for your family. When you use the ikon corner every day, you will see that God is kept close to your heart and mind and this will help you to be closer to Him and His Orthodox Faith.

In the name of the Father, and of the Son and of the Holy Spirit.

1. Through the Grace of God, the Primates and the Representatives of the local Orthodox Churches have gathered from 10-12 October, 2008, in the Phanar, at the invitation and under the presidency of the First among us, Ecumenical Patriarch Bartholomew, on the occasion of the proclamation of this year as the year of Saint Paul, Apostle to the Nations. We have deliberated in fraternal love on the issues that concern the Orthodox Church, and participating in the festivities of this occasion, we celebrated together the Holy Eucharist in the Most Sacred Patriarchal Church of the Ecumenical Throne, today, 12 October 2008, Sunday of the Holy Fathers of the 7th Ecumenical Council of Nicaea. During these days, we have been strengthened by the truth of the gifts of divine providence received by the Apostle to the Nations, which rendered him a superb "chosen vessel" (Acts 9:15) of God and a shining model of apostolic ministry for the body of the Church.

The entire Orthodox Church is honoring this Apostle during the current year of the Lord, promoting him as an example to its faithful for a contemporary witness of our faith to "those near and those afar" (Eph. 2:17).

2. The Orthodox Church, having the understanding of the authentic interpretation of the teaching of the Apostle to the Nations, in both peaceful and difficult times of its two-thousand year historical course, can and must promote to the contemporary world the teaching not only regarding the restoration in Christ of the unity of the entire human race, but also regarding the universality of His work of redemption, through which all the divisions of the world are overcome and the common nature of all human beings is affirmed.

Nevertheless, the faithful promotion of this message of redemption also presupposes overcoming the internal conflicts of the Orthodox Church through the surrendering of nationalistic, ethnic and ideological extremes of the past. For only in this way will the word of Orthodoxy have a necessary impact on the contemporary world.

3. Inspired by the teaching and the work of the Apostle Paul, we underscore first and foremost, the importance of the duty of Mission for the life of the Church, and in particular for the ministry of us all, in accordance with the final commandment of the Lord: "you will be my witnesses not only in Jerusalem, but throughout Judaea and Samaria, and to the uttermost parts of the earth" (Acts 1:8). The evangelization of God's people, but also of those who do not believe in Christ, constitutes the supreme duty of the Church. This duty must not be fulfilled in an aggressive manner, or by various forms of proselytism, but with love, humility and respect for the identity of each individual and the cultural particularity of each people. All Orthodox Churches must contribute to this missionary effort, respecting the canonical order.

4. The Church of Christ today fulfills its ministry in a rapidly developing world, which has now become interconnected through means of communication and the development of means of transportation and technology. At the same time however, the extent of alienation, divisions and conflicts is also increasing. Christians emphasize that the source of this condition is the alienation of man from God. No change in social structures or of rules of behavior suffices to heal this condition. The Church consistently points out that sin can only be conquered through the cooperation of God and humankind.

5. Under such circumstances, the contemporary witness of Orthodoxy for the ever-increasing problems of humanity and of the world becomes imperative, not only in order to point out their causes, but also in order to directly confront the tragic consequences that follow. The various nationalistic, ethnic, ideological and religious contrasts continuously nurture dangerous confusion, not only in regard to the unquestionable ontological unity of the human race, but also in regard to man's relationship to sacred creation. The sacredness of the human person is constrained to partial claims for the "individual", whereas his relationship toward the rest of sacred creation is subjected to his arbitrary use or abuse of it.

These divisions of the world introduce an unjust inequality in the participation of individuals, or even peoples in the goods of Creation; they deprive billions of people of basic goods and lead to the misery for the human person; they cause mass population migration, kindle nationalistic, religious and social discrimination and conflict, threatening traditional internal societal coherence. These consequences are still more abhorrent because they are inextricably linked with the destruction of the natural environment and the entire ecosystem.

6. Orthodox Christians share responsibility for the contemporary crisis of this planet with other people, whether they are people of faith or not, because they have tolerated and indiscriminately compromised on extreme human choices, without credibly challenging these choices with the word of faith. Therefore, they also have a major obligation to contribute to overcoming the divisions of the world.

The Christian teaching about the ontological unity between the human race and sacred creation, as expressed by the entire mystery of the redemptive work in Christ, constitutes the foundation for interpretation of man's relationship with God and the world.

7. Efforts to distance religion from societal life constitute the common tendency of many modern states. The principle of a secular state can be preserved; however, it is unacceptable to interpret this principle as a radical marginalization of religion from all spheres of public life.

8. The gap between rich and poor is growing dramatically due to the financial crisis, usually the result of manic profiteering by economic factors and corrupt financial activity, which, by lacking an anthropological dimension and sensitivity, does not ultimately serve the real needs of mankind. A viable economy is that which combines efficacy with justice and social solidarity.

9. With regard to the issue of the relationship of Christian faith to the natural sciences, the Orthodox Church has avoided pursuing ownership of developing scientific research and assuming a position on every scientific question. From the Orthodox viewpoint, freedom of research constitutes a God-given gift to humanity. While affirming this however, at the same time Orthodoxy underscores the dangers concealed in certain scientific achievements, the limits of scientific knowledge, and the existence of another "knowledge" that does not immediately fall with the scope of science. This other "knowledge" proves in many ways to be necessary for establishing the proper boundaries of freedom, and utilizing the fruits of science by the restraint of egocentrism and respect for the value of the human person.

10. The Orthodox Church believes that technological and economic progress should not lead to the destruction of the environment and the exhaustion of natural resources. Greed to satisfy material desires leads to the impoverishment of the human soul and the environment. We must not forget that the natural riches of the earth are not only man's property, but primarily God's creation: "The earth is the Lord's and the fullness thereof, the world and all who dwell therein" (Ps.23:1). We ought to remember that not only today's generation, but also future generations are entitled to have a right to the resources of nature, which the Creator has granted us.

11. In firmly supporting every peaceful effort for just solutions to conflicts that arise, we salute the position of the Churches of Russia and Georgia and their fraternal cooperation during the period of recent military conflict. In this way, the two Churches fulfilled the obligation to the ministry of reconciliation. We hope that their mutual ecclesiastical efforts will contribute to overcoming the tragic consequences of military operations and the swift reconciliation of the peoples.

12. In the ever-growing confusion of our times, the institution of family and marriage faces a crisis. In a spirit of understanding the new complex social condition, the Church is obliged to find ways to spiritually support and generally encourage the young and large families.

We turn our thoughts especially to the young people, in order to call them to actively participate both in the sacramental and sanctifying life, as well as in the missionary and social work of the Church, transferring their problems and their expectations to the Church, since they constitute not only its future, but also its present.

13. As Primates and the Representatives of the Most Holy Orthodox Churches, fully aware of the gravity of the aforementioned problems, and laboring to confront them directly as "servants of Christ and stewards of God's mysteries" (1 Cor. 4:1), we proclaim from this See of the First-throne among the Churches and we re-affirm:

i) our unwavering position and obligation to safeguard the unity of the Orthodox Church in "the faith once for all delivered to the saints" (Jude 3), the faith of our Fathers, in the common Divine Eucharist and in the faithful observance of the canonical system of Church governance by settling any problems that arise from time to time in relations among us with a spirit of love and peace.

ii) our desire for the swift healing of every canonical anomaly that has arisen from historical circumstances and pastoral requirements, such as in the so-called Orthodox Diaspora, with a view to overcoming every possible influence that is foreign to Orthodox ecclesiology. In this respect we welcome the proposal by the Ecumenical Patriarchate to convene Panorthodox Consultations within the coming year 2009 on this subject, as well as for the continuation of preparations for the Holy and Great Council. In accordance with the standing order and practice of the Panorthodox Consultations in Rhodes, it will invite all Autocephalous Churches.

iii) our desire to continue, despite any difficulties, the theological dialogues with other Christians, as well as the interreligious dialogues, especially with Judaism and Islam, given that dialogue constitutes the only way of solving differences among people, especially in a time like today, when every kind of division, including those in the name of religion, threaten people's peace and unity.

iv) our support for the initiatives by the Ecumenical Patriarchate, as well as by other Orthodox Churches, for the protection of the natural environment. Today's ecological crisis, which is due to both spiritual and ethical reasons, renders imperative the obligation of the Church to contribute through the spiritual means at her disposal, to the protection of God's creation from the consequences of human greed. In this regard, we reaffirm the designation of the 1st of September, the first day of the Ecclesiastical Year, as the day of special prayers for the protection of God' creation, and we support the introduction of the subject of the natural environment in the catechetical, homiletic, and general pastoral activity of our Churches, as this is already the case in some.

v) the decision to proceed with the necessary actions, in order to form an Inter-Orthodox Committee to study issues of bioethics, on which the world also awaits the position of Orthodoxy.

Addressing these things to the Orthodox people throughout the world and to the entire oikoumene, we pray "again and again" that peace, justice, and God's love may finally prevail in people's lives.

"Glory be to him whose power, working in us, can do infinitely more than we can ask or imagine, glory be to him in the Church and in Christ Jesus" (Eph. 3:20-21). Amen.

In the Phanar, 12th October 2008.

- + Bartholomew of Constantinople
- + Theodore of Alexandria
- + Ignatius of Antioch
- + Theophilus of Jerusalem
- + Alexey of Moscow
- + Amphilochios of Montenegro
(representing the Church of Serbia)
- + Laurentiu of Transylvania
(representing the Church of Romania)
- + Dometiyan of Vidin
(representing the Church of Bulgaria)
- + Gerasime of Zugdidi
(representing the Church of Georgia)
- + Chrysostomos of Cyprus
- + Ieronymos of Athens
- + Jeremiasz of Wroclaw
(representing of the Church of Poland)
- + Anastasios of Tirana
- + Christopher of the Czech Lands and Slovakia

