

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OCTOBER 18, 2009

SUNDAY/OCTOBER 18

19th Sunday After Pentecost (Tone 2)

St. Luke the Evangelist

St. Peter of Montenegro

9:10a.m. Hours; 9:30a.m. Divine Liturgy

Coffee Hour; Church School

Presentation on Coptic Orthodoxy at the Coffee
Hour in the Conference Room

WEDNESDAY/OCTOBER 21

6:30p.m. Compline

7-8:30p.m. Adult Study Class: *Secularism and
the Mind of Christ: Some Psycho-Spiritual
Reflections (Part II)*

THURSDAY/OCTOBER 22

6:30p.m. 40th Day Memorial for Archpriest
George Breyan

7:00p.m. Vespers; dessert at rectory to follow
(Fr. James' namesday)

FRIDAY/OCTOBER 23

St. James, Brother of the Lord

9:10a.m. Hours; 9:30a.m. Divine Liturgy

DEMETRIUS SATURDAY/OCTOBER 25

Commemoration of the Departed

9:30a.m. General Memorial Service;
Confession

5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 25

20th Sunday After Pentecost (Tone 3)

St. Tabitha

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour

Question & Answer Period

Fasting Days

Wednesday, October 21

Friday, October 23



Monogram of Jesus Christ

Memorial Saturday of St. Demetrius October 24

On the Saturday before the feast of St. Demetrius the Great-Martyr of Thessalonica (+306), it is the custom in Orthodox Churches of the Slav tradition to serve a General Memorial Service for all departed Orthodox Christians.

This particular Memorial Saturday was established by St. Prince Demetrius of the Don (+1389).

St. Prince Demetrius of the Don (feast: May 19) was greatly devoted to his patron saint, St. Demetrius of Thessalonica (feast: Oct. 26). He fervently entreated the saint to help him and his Russian army to defeat the might of the Golden Horde at the Battle of Kulikovo Field. This victory was achieved on September 8, 1380 and became the first Russian national deed, rallying the spiritual power of the Russian nation around Moscow.

In the same year of 1380, at the Trinity-Sr. Sergius Monastery, a General Memorial Service was celebrated by St. Sergius of Radonezh (feast: July 5) for the fallen soldiers at the Battle of Kulikovo. Thereafter, it became the custom church-wide to celebrate on the Saturday preceding the feast of St. Demetrius of Thessalonica, a General Memorial service for not only departed Orthodox soldiers, but all Orthodox Christians. The custom continues to this day.

Parish Synodicon: Memory Eternal!

Oct. 23	40th	Day for Fr. George Breyan
Oct. 18,	1976	Paul Kuntzevich
Oct. 19,	1951	Peter Putyrsk
Oct. 19,	2002	Julia Pribish
Oct. 20,	1988	George Huzinec
Oct. 20,	2005	Ann Lopac
Oct. 24,	1924	Isidore Ubrimovich
Oct. 24,	1949	Damian Dzyban
Oct. 24,	2002	Dolores Barnosky

Memorial Services

For (+) All Departed, Oct. 24th, Demetrius Memorial Saturday at 9:30a.m.

For (+) Michael Sokol, Oct. 27th, at 6:30p.m.

For (+) Joan Filippini, Oct. 29th, at 6:30p.m.

For (+) Helen Chabra, Oct. 30th, at 7:00p.m.

Adult Study Classes

Wednesday evenings, Oct. 21 & 28 in the Conference Room from 7-8:30p.m. The topic will be a continued reading of an essay entitled: *Secularism and the Mind of Christ and the Church: Some Psycho-Spiritual Reflections.*

This is an important article by Fr. George Morelli which delves into the mind-set of secular humanism and the rejection of Christian tradition.

Annual Prayers for Those in the Field of Medicine and Related Healing Disciplines

Will take place on Sunday, November 1st, "the Feast of the Unmercenary Healers."

Offerings for the Week of October 18

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

Wine - for the health of Nicole (birthday) in honor of St. James; for the health of Brother Thomas.

Remember in Prayer

Mary Holovach, Mary Rosocha, Theodora Combs and Charles Kachek (please let Fr. James know of other in our parish family especially needful of extra prayers.)

Cheese Cake Orders

Will arrive this week and may be picked up next Sunday at the Coffee Hour.

Guidelines For Christian Burial

This handout may be picked-up on the vestibule stand (gold colored cover sheet). We should be familiar with "the Liturgy of Death." What do we do at the time of death, kinds of burial, cremation, body organ donations, repast meal, the 9th and 40th day commemorations, etc. Worth reading and saving.

Fall Bake Sale - Sunday, Nov. 1st

Bakers and volunteers are sought, please speak with Maria Torrisi (732-545-2044).

Good Orthodox News Website

Orthodoxy Beyond Limits (OBL). This site provides news about Orthodoxy throughout the world. www.theorthodoxchurch.info

Johnny and the Priest

Little Johnny is waiting for his mother, outside the grocery. While waiting, he is approached by a man who asks him, "Can you tell me where the Post Office is?" Little Johnny replied, "Sure! Just go straight down the street a coupla blocks and turn right." The man thanked the boy kindly and said: "I am the new priest at St. Mark's Church. I'd like for you come to my church on Sunday. I can show you the way to Heaven." Little Johnny replied with a chuckle: "Awwwwww come on...you don't even know the way to the Post Office."

The Consecration of Bishop-Elect Michael

For the Diocese of New York and New Jersey is scheduled for May 7 and 8, 2010. More information to follow.

Things Georgian

Metropolitan Jonah(OCA) is visiting the land of Georgia. The OCA website www.oca.org gives an account of his pilgrimage.

A movie is being made about St. Nino, Equal-to-the-Apostles, Enlightener of the Land of Georgia. The website www.stninofilm.com may be visited. Also you can see more about it on You Tube: www.youtube.com/watch?v=4O_TYHJEGDQ



OUR PERSONAL PRAYER

"Enter eagerly into the treasure-house that lies within you, and so you will see the treasure house of heaven: for the two are the same, and there is but one single entry to them both. The Ladder that leads to the Kingdom is hidden within you and is found in your own soul. Dive into yourself and in your soul; you will discover the rungs by which to ascend."

(St. Isaac the Syrian)

Our path to God is a process in which we are being *divinized*: given to share in the divine nature. It *begins* in the Holy Mysteries of Baptism and Chrismation and is nourished in the Mysteries of the Eucharist and Repentance. We ***"become what we are"*** in the Church through a *"public life"* of worship, fellowship and service; and in the depths of our hearts through a *"secret life"* of prayer, fasting and sharing – all the while engaging in a *"spiritual warfare"*: the life of repentance.

Our Personal Life in Christ



The Christian life is meant to be one of ever-deepening communion with God: ***"And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent"*** (John 17:3). We affirm the **communal** side of this relationship in the Church. We worship together, support one another and serve in the Body of Christ. We recognize a **more personal** dimension of our life with God through prayer, fasting and almsgiving.

Without a personal relationship with God, our liturgical worship tends to become more tedious and our interaction with others less easily endured. Fueled by an intimate communion with the Lord, our public activities are energized and reflect this living relationship with Him.

God deals with each believer in a personal way, so our relationship with Him is traditionally expressed in ways known only to God and our **elder** or **spiritual guide**. With the help of such a person – most commonly a priest, monk or nun who deeply knows God from personal experience and who knows us and our life's challenges – we learn to grow in our life with God through exercises of Christian living appropriate to our circumstances and spiritual development.

In our personal prayer we consciously express the personal bond we have with God by:

- ✦ **Formal prayers** compiled in prayer books over the centuries and expressing what believers have learned about communion with God.
 - ✦ **Spontaneous prayer** expressing our feelings and needs of the moment with the confidence of a child of the Father.
 - ✦ **Unceasing prayer**, through the Jesus Prayer, to remind us that we are continually in the presence of God.
 - ✦ **Wordless Prayer**, expressed in reverences, prostrations, honoring the icons.
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All prayer, whether communal or personal, expresses one of the following sentiments:

- **Adoration** – We acknowledge the glory of God, recognize His greatness, and confess His holiness. *"We praise You, we bless You, we adore You, we glorify You, we give thanks to You for the splendor of Your glory"* (Great Doxology)
 - **Contrition** – We admit our unworthiness in the presence of the Holy One like Simon Peter: *"Depart from me, Master: I am a sinful man"* (Luke 5:8) or the Publican in the parable: *"God, be merciful to me, a sinner"* (Luke 18:13).
 - **Thanksgiving** – We express our gratitude for the gifts of life and for the gifts of eternal life: *"for all the blessings both known and unknown, manifest and hidden which have been lavished upon us"* (Divine Liturgy of St John Chrysostom).
 - **Supplication** – We ask the Giver of all good gifts for our needs, as He taught us: *"But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well"* (Matthew 6:33).
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We are urged to set aside **specific times for prayer** in the midst of our daily activities: *"In the evening, in the morning and at midday we sing to You, we bless You, we give thanks to You..."* (Vespers Prayer). Determine with your spiritual guide the best time to observe your **Rule of Prayer** (the minimum daily prayer which you commit yourself to observe) according to your family or work responsibilities and your personal disposition (early riser, night person). Then resolve to give God the best part of the day He has given you.

"Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thessalonians 5:16-18).

How can we pray without ceasing? Early Fathers developed the method of continually repeating a brief prayer, such as the **Jesus Prayer**, *"Lord Jesus Christ, Son of God, have mercy on me a sinner,"* until it becomes part of a person's subconscious. Frequent repetition of this prayer, which is both adoration and contrition, can bring us to the continual remembrance of the presence of God, once the name of the Lord Jesus descends into the depths of the heart. Discuss with your spiritual guide how best to enter into this prayer.

"I implore you, brethren, never to break or despise the rule of this prayer. A Christian when he eats, drinks, walks, sits, travels, or does any other thing must continually cry: 'Lord Jesus Christ, Son of God, have mercy on me.' ... Do not estrange your heart from God, but abide in Him; and always guard your heart by remembering our Lord Jesus Christ, until the name of the Lord becomes rooted in the heart and it ceases to think anything else" (St John Chrysostom).

Remember:

- **Listening** is the first step in communication: "listen" to God speaking in Scripture as part of your rule of prayer.
 - God **always answers** prayer; sometimes the answer is "No" or "Not yet."
 - Authentic prayer **supposes that we forgive** one another: *"forgive us our trespasses as we forgive..."*
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Creation and ecology: how does the Orthodox church respond to ecological problems?

Ecumenical Review, The, July, 2002 by Tamara Grdzeldze

"Ethos replacing ethics; culture replacing legislation"

Let us now spell out what has been expressed by the words of one of the greatest Orthodox theologians of our time, Metropolitan John (Zizioulas). The call to move from ethics to ethos, and from legislation to culture, is a formulation found in one of his works. What Metropolitan John seeks to communicate here is the notion that by repentance, by changing our mind, human beings disregard the dominant view of seeing "man" as the most important being in creation (which leads to our seeing ourselves as gods). Indeed the human domination over nature, as expressed in today's technological ethos, is not going to be helpful for the future of creation.

Through repentance, human and natural problems become "the objects of a caring and creative effort. But repentance must be accompanied by soundly focused initiatives which manifest the ethos of the Orthodox church." (14)

As was stated in the report of the WCC inter-Orthodox consultation held in Sofia, Bulgaria, in 1987, "humanity must learn to treat creation as a sacred offering of God, an oblation, a vehicle of grace, an incarnation of our most noble aspirations and prayers". (15)

The misuse of the freedom given by God to humankind has resulted in the present ecological catastrophe, as seen in global warming, drought, the spread of deserts, vanishing forests, pollution of the seas, the extinction of species, destroyed hydrological cycles and a depleted ozone layer. The Orthodox response to this crisis is found in a change of mind, in a Christian understanding of self-discipline which will change our ethic-oriented legislation into a Christian ethos-oriented culture. In other words, our concern for creation should be an indivisible part of our way of life, of our Christian mode of existence. The ethos of this mode of existence is thankfulness, moderation, self-control. In this context it is important to point out the Christian ethos of hospitality, almsgiving and love of one's neighbour. Under the ethos of sharing with, caring for and loving other human beings we will exercise self-control and show love and concern to all creation, and thus ecological problems will be reduced.

The idea behind all ascetic abstinence from the material world is the respect for matter and a desire not to exploit it. Sensitivity towards the material world is a sign of love and appreciation and gratitude. It seems that early Christian asceticism is not entirely irrelevant to our modern life; indeed, it may be a good source of ways to resolve some modern problems.

Thus, for about the past 25 years, the Orthodox church has shown a consistent approach towards problems related to the ecological crisis, and the church has sought to raise awareness of the urgency of taking steps to deal with this ongoing crisis. At the same time, the church has been trying to make some

practical applications of its approach to the situation. An illustration of this is an environmentally conscious agricultural method used in some of the monasteries (for example Ormia, Chrysopyg). Another illustration would be the church's active participation in taking political decisions to address particular ecological problems.

O Creator of the Universe, who from the beginning of time has set each and everything in its appropriate place, do not despise the works of Your hands, but look down from Heaven upon this vineyard, O Lord, with a merciful eye, and restore it according to Your will, deflecting every destructive contrivance and corruption. (16)

The Orthodox supplication to God almighty, maker of heaven and earth, awakes in us a certain responsibility: since God created the world out of love, and loved this world so much that gave his only begotten Son to it, love--extended from humanity to all creation--should be a defining motive of our Christian ethos. "Science can describe what is going wrong, describe what technologies are needed, but what is essential is that people love the environment--we cannot save what we do not love."



The Church as Our Mother

The Church is referred to as our Mother, for it is in the bosom of the Church that we are nurtured and prepared for the life of the world to come. Nicholas Cabasilas uses this imagery when he likens the life of a Christian to the development of a fetus in the womb:

As nature prepares the fetus, while it is in its dark and fluid life, for that life which is in the light, and shapes it, as though according to a model, for the life of which it is about to receive, so likewise it happens to the saint.... In this present world, therefore, it is possible for the saints not only to be disposed and prepared for that life, but also even now to live and act in accordance with it.... Yet the Lord did not promise merely to be present with the saints, but to abide with them--nay more than this, to make His abode in them.¹⁹

Thus, the Church is both the *preparation for* and the *experience of* the life of the Kingdom of God *here and now*. In the Church, the relationships that have been destroyed by sin are healed and recreated. By being united to Christ, we share in His relationship of love with God the Father and are thus reunited with our Creator. *But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13)*. We are also reunited to one another in a bond that is much stronger than any physical or emotional bond, for we are united by the Holy Spirit in the one Body of Christ.

