

SAINTS PETER & PAUL ORTHODOX CHURCH

605 Washington Avenue, Manville, New Jersey 08835-1856

Voice: 908-685-1452 / fax: 908-685-1074

Email: frjames@ssppoc.org

Website: www.ssppoc.org

BULLETIN OCTOBER 4, 2009

SUNDAY/OCTOBER 4

17th Sunday After Pentecost (Tone 8)

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

Church Open 12:00-2:00p.m.

MONDAY/OCTOBER 5

7:00p.m. Vespers
7:00p.m. Outreach Meeting

TUESDAY/OCTOBER 6

**St. Innocent of Moscow
Enlightener of Alaska and Siberia**
9:10a.m. Hours; 9:30a.m. Divine Liturgy

WEDNESDAY/OCTOBER 7

6:30p.m. Compline
7-8:30p.m. Adult Study: "Health Care: An
Orthodox Understanding"

THURSDAY/OCTOBER 8

7:00P.M. Compline & Akathist to
**St. Tikhon of Moscow,
Enlightener of North America (Oct. 9)**

SATURDAY/OCTOBER 10

Elders of Optina Monastery
9:30a.m. Akathist to Elders; Confession
5:30p.m. Vigil; Confession

SUNDAY/OCTOBER 11

Fathers of the 7th Ecumenical Council
9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour; Church School; Teen Discussion
12:00p.m. - 2:00p.m. Church Open
12:00p.m. Movie: *The Monastery*

Fasting Days

Wednesday, October 7
Friday, October 9 *Fish, wine & oil*

ST. INNOCENT OF ALASKA



On Acquiring the Holy Spirit By St. Innocent of Alaska

These are the ways we receive the Holy Spirit as taught in the Scriptures and the experience of the saints:

- Purity of heart and chastity.
- Humility.
- Listening to the Voice of God.
- Prayer.
- Daily Self-Denial.
- Reading and Listening to Scripture.
- The Sacraments of the Church and especially Holy Communion.

Parish Synodicon: Memory Eternal!

Oct. 23 40th Day for Fr. George Breyan
Oct. 06, 1961 Michael Gorobetz
Oct. 06, 1963 Daniel Victorenko
Oct. 07, 1934 Josephine Vasevich
Oct. 07, 1948 Ann Cook
Oct. 07, 1961 Mary Rechetnikoff
Oct. 09, 1923 Nicholas Makovsky
Oct. 09, 1945 Mary Zydiak
Oct. 10, 1917 Elizabeth Tkach
Oct. 10, 1926 Francis Bongrost
Oct. 10, 1947 Fr. Michael Lototsky
(Rector 1935-1946)

A Presentation On Coptic Orthodoxy

On Sunday, Oct. 18th, at the Coffee Hour, Father Antonio of Ss. Mary & Athanasius Coptic Church (presently meeting in the upper hall) will give a brief overview of Coptic Orthodoxy. This is an opportunity for us to get-to-know one another. The first in a series of joint activities being planed.

Memorial Services

For (+) Emilia Sarchisian, Oct. 13th at 6:45p.m.
For (+) Archpriest George Breyan, Oct. 22nd at 6:30p.m. (40th Day).
For (+) All Departed, Oct. 24th, Demetrius Memorial Saturday at 9:30a.m.
For (+) Helen Chabra, Oct. 30th, at 7:00p.m.

Film Presentation – “The Monastery – Mr. Vig and the Nun”

Sun., Oct. 11th at 12:00p.m. & Tues, Oct. 13th at 7:30p.m. in the Conference Room. All Invited!

Bring a Friend or Neighbor!

This film tells the story of a Danish man living in a dilapidated castle, whose dream has been to turn the castle into a monastery. The Church sends nuns and in the person of Sister Ambrosija, the wills and lives of both Mr. Vig and the nun are changed. This is a heart-warming and often hilarious documentary. Two very different people are thrown together by chance or destiny and become close friends.

Change in October Monthly Calendar

The Diocesan Assembly scheduled for Oct. 23rd has been cancelled. The Divine Liturgy will be served at 9:30a.m. (Feast of St. James).

Adult Study Classes

Wednesday evenings, Oct. 7, 14, 21 & 28 in the Conference Room, 7-8:30p.m. Each evening will have it's own select topic. The last 15 minutes will be open to all general discussion about anything “under the sun.”

Health Care – An Orthodox Understanding

How does our Church view Health Care? What is the moral component? How can we differ in the practical application of Health Care Reform?

Topic of Discussion: Wed., Oct.7th at 7:00p.m. in the Conference Room.

Offerings for the Week

Olive Oil – in memory of Vashcen and Emilia; in memory of Michael and Justina; in memory of Joan; for the health of Robert and Marie (anniversary).

Wine - for safe travel.

Appreciation

Is expressed to all by Fr. James for your prayers and sympathy on the recent repose of my brother, Michael. Thank you.

Church School Classes

Begin next Sunday, Oct. 11th.

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.)

Some Things You Should Know While in Church – Church Etiquette

Please take the time to read this handout that explains how we behave in church. Copies are available on the vestibule stand.

Mid-Week Up-Date

Is an email sent usually on Thursdays, that provides a reminder of things and a few inspirational words. To be put on this list, go the parish website and subscribe.

THE THREE STAGES OF SPIRITUAL MATURITY

Slaves of God - fear

People at this spiritual stage can be deeply religious and devout. They may have a strong relationship to God and a genuine wish to serve Him. They may do their best to obey His commands and harmonize their lives in accordance with what they consider to be the will of God. However, it is fear that motivates them and propels them along the avenue that will lead them towards God.

In this first stage of development, people see God as a master, an implacable and fearsome despot Who is ever ready to condemn them to hell if they violate His commands. This is an infantile stage of spiritual maturity. Although imperfect, it is real, just like the stage of a child is very real but imperfect. When a human being is a child it doesn't mean that he or she is less than a human being – just a human being who is imperfect in terms of maturity.

This stage can help people who are coarse, brutish and of a violent disposition. That's when they are biologically adults but spiritually children. Nevertheless, such personality types can be helped spiritually by injecting the fear of God or the fear of eternal punishment in them. Since they cannot be persuaded to be decent to others, than a healthy dose of fear of hell and damnation may be the only way to keep them out of trouble, from harming themselves, both physically and spiritually.

Employees of God- reward

This is the second stage of spiritual maturity. Most people are at this stage of spiritual development. Such people have gone, at least on the surface, beyond the fear of hell and do what they do because they want to enter into the kingdom of heaven. In exchange for good works a person expects to be rewarded by God in this life and as well as the life to come. Here a person thinks something in this way: "Look, I work 8 hours a day and I expect from you, my employer (God) recompense for my labor. I am entitled to this reward as a hard-working individual."

A person establishes, an exchange relationship with God. I give to God good works and I expect grace, good fortune, paradise and everything good. While it is better to be an employee of God than a slave of God, our true calling is to advance "to a perfect man, to the measure of the stature of the fullness of Christ"(Ephesians 4:13).



Children of God - love

This is the stage of spiritual maturity that is real, the only stage that we must project as reflecting the true teachings of the Church on the nature of God. Here, individuals have come to understand and feel that God is their Father. Their act and do what they do, not because they are afraid that God might send them to hell or because they want to gain a ticket to heaven, but because they love God and will do everything to express this love. In this stage we are in the context of a love relationship. We feel comfortable with God as our Father and we see ourselves as His children, in a loving family. The Church, the world, the entire universe is our home. God is our God, our Master and King, but above all He is our Father and we are His children bonded in love. All we do is out of love: "If you love Me, keep My commandments" (John 14:15).

Creation and ecology: how does the Orthodox church respond to ecological problems?

Ecumenical Review, The, July, 2002 by Tamara Grdzeldze

Among the very first achievements in this area on the part of the Orthodox church should be named decisions of the third pre-synodal pan-Orthodox conference at Chambesy in 1986; the ecological conference on the Greek island of Patmos, in the monastery of St John the Theologian, in 1988; and the patriarchal encyclical at Christmas 1988. In 1990 a group of theologians and environmentalists gathered in the monastery of the Annunciation at Ormilina in northern Greece, and drafted a document on "Orthodoxy and the Ecological Crisis" which conveys the essential message of the Orthodox church concerning creation and the Christian responsibility towards it.

From the statement from Crete we learned that, in relation to ecological problems, the Orthodox church does not seek a new identity--since "being the church constitutes a presence and a witness to a new mode of existence"--rather, the church offers its own distinct perspective on the basis of its teaching on cosmology and anthropology.

A way out of this crisis

A way out of this crisis is repentance and the restoration of that mentality which sees the world as something to value and love, rather than to value and exploit. Choosing this way is also an active response of humankind to God's creative activity, performed out of love.

The concept of repentance, as we will see later, has affected the whole treatment of the issue on the part of the Orthodox. Therefore, in order to understand the position of the Orthodox church in relation to the creation being in crisis, one must grasp the meaning of repentance in the Orthodox tradition.

Repentance (metanoia) is, according to Orthodox tradition, a call for changing the mind, a change of attitude. In the particular context of the ecological crisis, it implies changing one's mind from a purely utilitarian view to a more sensitive or ministerial position. This kind of change of mind (repentance) is sought for the sake of the survival of humankind and of all creation.

At this point it will be reasonable to trace where the Orthodox church has found the spiritual and theological roots of the present ecological crisis.

In 1968 Lynne White, an American historian, attributed the historical roots of the ecological problem to Christianity. Orthodox theologians have agreed that it was the rationalistic conception of humanity nurtured by some trends within Christianity which has developed into the present ecological crisis.

First it was Platonism, then Neo-Platonism and Gnosticism, which developed the concept of the supreme divinity as the absolute goodness, emanating and distributing its essence in the cosmos. In this hierarchy of the "distribution of the divine goodness" the material world stood at the bottom. Therefore the material world was inferior to incorporeal beings; it was identified with evil and was not thought to be related to the final destiny of humankind.

Some very influential authors of the early church, such as Clement of Alexandria and Origen, were considerably affected by these ideas. In the first centuries in the East a "refutation of Origenism" took place through the monastic tradition, so that the later Eastern Christian tradition preserved the Origenist heritage selectively. In the West, however, things developed in a different way because St Augustine, the most influential author in the early Western church, became affected by Gnosticism.