

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF OCTOBER 10, 2010

SUNDAY/OCTOBER 10

20th Sunday After Pentecost (Tone 3)

Elders of Optina Monastery

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

Coffee Hour; Church School

11:45a.m. Movie: "Father Damien the Leper Priest of Hawaii"

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

TUESDAY/OCTOBER 12

7:00p.m. Memorial for

(+) Vachen and (+Emilia) Sarchisian

7:30p.m. Movie: "Father Damien the Leper Priest of Hawaii"

WEDNESDAY/OCTOBER 13

6:30p.m. Compline

7:00p.m. Adult Study Class: Part III:

The Church – "The Highest Value and Criterion of Orthodoxy"

THURSDAY/OCTOBER 14

7:00p.m. Georgian Service

SATURDAY/OCTOBER 16

9:30a.m. Akathist; Confessions

5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 17

21st Sunday After Pentecost (Tone 4)

Fathers of the 7th Ecumenical Council

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

Coffee Hour; Church School; Teen Class

Bake Sale Today at Coffee Hour

12:30p.m. Baptism of Matthew

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



Lessons in Divine & Christian Love

(26)

In the stories and ballads set to rhythm we read those with love for their intended deliver themselves gladly to suffering for their beloved; sometimes even to death. But the betrothed had been worthy of their love and sacrifice in the manner described by poets. However, the sinless and pure Christ endured humiliation, suffering and a horrible death, not for some innocent, faithful and good virgin, but for sinners and the dissolute, for murders, liars, thieves, abductors, bandits, perjurers and godless, for men with polluted and malodorous souls, who smelled of deadly corruption, and who were dead before death. "For scarcely for a righteous man will one die...but God commends His love towards us, in that, while we were yet sinners, Christ died for us" (Romans 5:6-8). Is this not the kind of love that passes all understanding?

- Archimandrite Callistratus of Milesevo
(Serbia)

Parish Synodicon: Memory Eternal!

Oct. 10, 1917 Elizabeth Tkach
Oct. 10, 1926 Francis Bongrost
Oct. 10, 1947 Fr. Michael Lotosky
(rector 1935-1946)
Oct. 11, 1961 Mary Lebedz
Oct. 11, 1969 Anna Evaniec
Oct. 11, 1978 Jacob Barnosky
Oct. 12, 1967 Matthew Zeban
Oct. 12, 1967 Timothy Zeban
Oct. 12, 1981 Andrew Mogilevsky
Oct. 14, 1973 Anthony Bolash



Coffee Hour Hosting Teams

Oct. 10 - Hunchar, Erkman, Turri
Oct. 17 - Sarchisian, Dunaenko, Hando
Oct. 24 - Peterson, Bakaletz, Mattei

Offerings for the week of October 10

Olive Oil – in memory of Michael and Justina; in memory of Vaschen; for the health and salvation of Vera; in memory of Joan; in memory of Katusha and Bukhuti

Wine - in memory of Katusha and Bukhuti; in memory of George.

Flowers – for the health of Protodeacon Paul (15th anniversary of ordination); in memory of Emilia; in memory of Katusha and Bukhuti.

Adult Education Classes

Oct. 13 & 20

In the Conference Room 7-8:30p.m.

This four week class will focus on a study of a work by St. Justin (Popovich) of Serbia (+1979) entitled “*The Highest Value and Last Criterion in Orthodoxy.*” This essay of St. Justin examines four things: Man, the God-Man, the Church and Religious Humanism.

Visitation of Bishop Michael

To our parish will take place on Nov. 20th and 21st Saturday evening and Sunday morning. Please reserve both these periods of time. This will be an opportunity for all of the faithful to meet our new bishop.

Newly-Illumined Constantine Gorbaturk

The Lord preserve the newly-illuminated Constantine in the Holy Faith. Many Blessed Years

The Teen Class – Religious Instruction

Has been changed. The class will meet once a month during the Coffee Hour on **the 3rd Sunday of each month**, beginning in October.

Bake Sale – Sunday, Oct. 17

Bakers are sought for this bake Sale to be held during Coffee Hour. Please speak with Maria Torrisi (732-545-5642) or Mdtorrisi@aol.com

To Arrange a Particular Service with the Priest

Please make the necessary contact well in advance. Last minute requests may not be honored either due to previous engagements by the rector, the schedule of services, or the need for spiritual preparation for the requested service. It is best to schedule Memorial Services a few weeks ahead; Baptisms at least a month ahead; and Marriages at least two months ahead. Be mindful that the Particular Services requested need to be in conformity with the church calendar. Not all services may be done on any day or in any season. The exact day and time ought to be secured with the Church before any plans are made in regard to foods, invitations and hall rentals for the given occasion.

Memorial Services

For (+) Vaschen and (+) Emilia Sarchisian, Oct. 12th, Tues. at 7:00p.m.

For (+) Mary Holovach, 1 year anniversary, and (+) Katusha Gulordava, 40th Day (mother of Ekaterina Margiani and Marine Khuzaurashvili) and (+) George Makara, 1 year anniversary Oct. 18th, Mon. at 6:30p.m.

For (+) Helen Chabra, Oct. 28th, Thurs. 6:30p.m.

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

A Time-Line of the Christian Church

This is a new banner posted on the wall of the Lower Hall. Easy to read and in large print, you will be able to see at a glance when “churches” broke off from the One Holy Catholic and Apostolic Church.

Mother Churches?

Posted on September 16, 2010 by Fr. Ted

"You cannot have God for your Father unless you have the church for your Mother." (St. Cyprian of Carthage, d. 278, On the Unity of the Catholic Church)

"We believe in one, holy, catholic and apostolic church." (Nicene Creed)

The Episcopal Assemblies, the new effort to establish hierarchical unity for the Orthodox in America, accepts the assumption that there is a division within the universal Church between "mother" churches and then some form of immature/infant churches. The immature churches in this thinking apparently do not hold the fullness of the Faith, and are somehow less full or less catholic than the mother churches and so must keep a dependency on the mother churches.

It would seem pretty hard to defend this idea based in the Scriptures or in the idea of the church professed in the Nicene Creed in which there is only one Church – holy, catholic and apostolic – not different kinds of churches – mother, daughter and infant.

Indeed should not Jerusalem rather than Constantinople be considered the mother church of Orthodoxy?

When in the Acts of the Apostles, the Jerusalem Church learns of new Christian communities being formed (especially since they didn't found these new communities, but only learned about them after they existed), the "mother of all churches" does send apostles to investigate the new communities, but then they are given the full hand of fellowship and not treated as somehow lesser, daughter or infant churches (see Acts 8:14ff, 11:19ff, 15:22ff). The Holy Spirit gives each local church the fullness of the faith, not the mother church whose role is to recognize the work of the Holy Spirit and to welcome into the Communion of believers the new congregations.

The Church is our mother, not the Russian Church or the Greek Church, but the Orthodox Church. The notion of "mother churches" creates an artificial division between churches, as if there is more than one church or more than one kind of church! We claim to believe in ONE church, not an extended family of churches with mothers and daughters of unequal rank (Ephesians 4:4-5). If anything, the OCA is a sister church to the Russian Church. Either the Russian mission brought the fullness of the faith to America or it did not. For the OCA to accept the idea of the Russian Church being our mother, rather than the Orthodox Church as our mother is to deny what we profess in the Creed about the Church, to deny the Eucharist fullness of each and every local



church, to deny that there is any real ecclesial unity among all local churches, and to deny the Catholicity of each local Eucharistic assembly. When any Orthodox "jurisdiction" acts as if it is a dependency on a "mother" church rather than the fullness of faith incarnate in its locality in North America, then it is denying Orthodox ecclesiology. Parishes and dioceses and bishops which are in communion with the rest of Orthodoxy are fully Orthodox.



Saints of North America

The working ASSUMPTIONS being made by those who want to emphasize that only the so called mother churches are fully Orthodox and Catholic are not ones that we should readily accept. Why betray the Creed's clear belief in ONE church? The fullness of the faith is found wherever an Orthodox bishop is, and wherever an Orthodox Eucharistic assembly exists.

Questioning the autocephaly given to the Orthodox Church in America by the Russian Church, questions whether any Orthodox bishop or Church in fact is fully or truly Catholic and/or Orthodox; for such questions really are doubting the Orthodoxy and Catholicity not only of the Orthodox Church in America but of the Russian Orthodox Church as well.

In America, we Orthodox must wrestle with what it means that autocephaly has been give to the Church in America (not just to the OCA, but to the Orthodox in America). Let us wrestle with what the creedal proclamation of ONE church really means for that is the key to understanding autocephaly.

The unity of THE ONE Church lies in mutual love, in the oneness of the Eucharist, in the common mind of the one true faith, not in who was founded by whom, nor in who lords it over whom (Matthew 20:25-28, Mark 10:42-45, Luke 22:25-27).



All this hubris and hubbub, while Orthodox Christian tradition offers a simple solution: "Let the order of things ecclesiastical follow the civil and public models" (Canon 38 of the Quinisext Council). In other words, simply organize the Church according to the boundaries of the world as it exists now, not as it existed 500 or 1,000 years ago. Let the Church in each country in existence today, wherever there are enough Orthodox Christian bishops to perpetuate apostolic succession, organize itself, regulate its own life, elect its own head and direct its own mission, in an autocephaly within the family of local churches worldwide, regardless of their youth or age.