

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF OCTOBER 17, 2010

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; Teens Meet
Bake Sale at Coffee Hour
12:30p.m. Baptism of Matthew

MONDAY/OCTOBER 18

6:30p.m. Memorial Service for
(+) Mary Holovach -1 year anniversary
(+) George Makara - 1 year anniversary
(+) Katusha Guldordava - 40th day

WEDNESDAY/OCTOBER 20

6:30p.m. Compline
7:00p.m. Adult Study Class Part IV:
*Religious Humanism - "The Highest Value and
Last Criterion in Orthodoxy"*

THURSDAY/OCTOBER 21

7:00p.m. Georgian Service

FRIDAY/OCTOBER 22

7:00p.m. Vespers

SATURDAY/OCTOBER 23

St. James, Brother of the Lord
9:10a.m. Hours; 9:30a.m. Divine Liturgy and
Breakfast on namesday of Fr. James
5:30p.m. Vigil; Confessions

SUNDAY/OCTOBER 24

**22nd Sunday After Pentecost (Tone)
Icon, "Joy of All That Sorrow"**

9:10a.m. Hours; 9:30a.m. Divine Liturgy
Coffee Hour
Question & Answer Period



Lessons in Divine & Christian Love **(27)**

"Love seeks not her own," says the Apostle Paul, teaching his disciples by example (1 Cor. 13). All his words and deeds the Son of God ascribed to the Father. "I speak not of Myself; but the Father that dwells in Me" (John 14:10). "I have come down from heaven not to do My own will, but the will of the Father who sent Me" (cf. John 4:34, 5:30). "My meat is to do the will of Him who sent Me and finish His work" (cf. John 4:34, 5:36). "As the Father gave me commandment, so I do" (John 14:31). "All that you see that I have is love for the Father" (cf. John 16:15). Look at the Gospel of St. John. Oh! When will the sons of men so love their parents! So, the Son renounces His will and attributes all to the Father. Neither does he seek His own glory, but the Father's. Again, on another side, too, the Father loves the Son "and all I have shown Him." Nor does the Father judge anyone "but commits all judgment unto the Son" (John 5:22). And moreover: "The Father loves the Son and has given all things into His hands: (cf. John 13:3).

- Archimandrite Callistratus of Milesevo
(Serbia)

Parish Synodicon: Memory Eternal!

Oct. 17, 1916 Yerzhy Golombus
Oct. 18, 1976 Paul Kuntzevich
Oct. 18, 2009 Mary Holovach
Oct. 19, 1951 Paul Putyrkse
Oct. 19, 2002 Julie Pribish
Oct. 20, 1988 George Huzinec
Oct. 20, 2005 Anna Lopec



Coffee Hour Hosting Teams

Oct. 17 - Sarchisian, Dunaenko, Hando
Oct. 24 - Peterson, Bakaletz, Mattei
Oct. 31 - Kita, Nevitt, Keller

Offerings for the week of October 17

Olive Oil – in memory of Michael and Justina; in memory of Vaschen; in memory of Joan; in memory of Katusha and Bukhuti.

Wine - in memory of Katusha and Buthuti; for the health of Frank and Larissa Mattei (anniversary).

Flowers – in memory of Katusha and Bukhuti.

Adult Education Class – October 20

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

This 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.*” The particular focus of study is on Religious Humanism – Christianity that has lost Christ as the Foundation and developed in distortion.

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.

Memorial Services

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

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

For (+) Michael Sokol, Nov. 2nd, Tues. 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.

The Church and Mission

To recover the missionary dimension of the Church is today’s greatest imperative. We have to recover a very basic truth: that the Church is *essentially Mission*, that the very roots of her life are in the commandment of Christ: “Go ye therefore and teach all nations” (Matthew 28:19). A Christian community that would lose this missionary zeal and purpose, that would become selfish and self-centered, that would limit itself to “satisfying the spiritual needs of its members,” that would identify itself completely with a nation, a society, a social or ethnic group – is on its way to spiritual decadence and death, because the essential spiritual need of a Christian is precisely that of sharing the life and Truth with as many men as possible and ultimately with the whole world.

Mission thus is the organic need and task of the Church in the world, the *real meaning* of Christ’s presence in history between the first and second comings of her Lord, or, in other terms, the meaning of Christian history. Obviously not all members of the Church can go and preach in the literal sense of the word. But all can have a concern for the missionary function of the Church, feel responsible for it, help and support it. In this respect each diocese and each parish and each member of the Church are involved in the missionary ministry.

- Protopresbyter Alexander Schmemmann

The NY-NJ Diocesan Assembly

Will be held Nov. 9th at the Cathedral in New York City. Father James and Theodora Combs will represent our parish.



2010 US Orthodox Christian Census **(Hartford Institute for Religious Research)**

Some of the Reported Data:

- The largest Church by census is the **Greek Orthodox Archdiocese** with 477,000 members. **Orthodox Church in America** (84,900), **Antiochian Archdiocese** (74,600), **Serbian** (68,800), **Russian Church Outside of Russia** (27,700), **Ukrainian Church of USA** (22,400), **Moscow Patriarchate** (12,400), **Romanian Archdiocese** (11,200), **American Carpatho-Russian Orthodox Diocese** (10,400).
- An “average” Orthodox parish in America varies greatly from one church to another. The most sizeable parishes are in the **Greek Orthodox Archdiocese** with 908 persons. The **Bulgarian Eastern Orthodox Diocese** (130 persons) and the **American Carpatho-Russian Orthodox Diocese** (133 persons). **Orthodox Church in America** (154 persons), **Antiochian Archdiocese** (300 persons), **Serbian** (564) and **Romanian** (361).
- Almost half (48%) of all Orthodox Church members live in just five states: California (14.5%), New York (13.5%), Illinois (7.2%), New Jersey (6.9%) and Massachusetts (5.9).
- In terms of the number of local Orthodox parishes (rather than church members), five states with the biggest number of Orthodox congregations are: California (255 parishes), Pennsylvania (250 parishes), New York (240 parishes), Florida (136 parishes) and New Jersey (128 parishes). The states with the lowest number of parishes North Dakota (3) and South Dakota (3).
- Which states have the highest proportion of the Orthodox Church members in the state’s total population? Nationwide, the proportion of the various Orthodox Christian Churches in the total country’s population is small: 0.34%. In certain states, however, this proportion is significantly higher. These states are Alaska (1.93%), Massachusetts (0.93%), New Jersey (0.83%), New York (0.72%) and Rhode Island (0.72%).
- The percentage of regular church attendees of the total number of adherents is the following:

Greek Archdiocese 23%	
Orthodox Church in America 40%	
Antiochian Archdiocese 37%	
Serbian Church 22%	
Russian Church Outside Russia 32%	
Ukrainian Church 31%	
Moscow Patriarchate 15%	
Romanian Church 20%	
Carpatho-Russian 47%	
Bulgarian 47%	
Albanian 26%	

*817,000 total Orthodox Members
belonging to churches
1,817 churches in USA*

- The census is based on membership in the churches, it does not include Orthodox Christians who are baptized but do not belong to any church. Data was obtained directly from parish churches, not the national church headquarters.

Theological Education in the 21st Century

***By Metropolitan Hilarion
Chairman of External Affairs
Of the Russian Orthodox Church***

Some Excerpts

Militant Secularism

A decline of Christianity in some Western countries is to a significant degree due to the unprecedented onslaught of militant secularism, which is claiming ever more impressive victories in Western society, declaring itself the only legitimate world-view on which the new world order both in and outside of Europe should be built. To drive religion out of the social sphere and relegate it to the outskirts of human existence, limiting it exclusively to the private lives of individuals: this is the program which adherents of modern militant secularism are attempting to realize. We are witnesses of a consistent, systematic and conscious assault of secularism on the remains of Western European civilization, the desire to rid oneself of it once and for all. This assault is taking place to the drum beat of the adherents of democracy and liberal values, to loud cries over the defense of the rights and freedoms of the citizen. However, in doing so the main right of the person: that of openly confessing one's faith in God, is being questioned; the right of societies to order their lives based on the religious worldview is under threat.

The Dictatorship of Relativism

This is yet another force challenging Christianity, of which Cardinal Joseph Ratzinger spoke several days before his election to the Papacy. He noted that relativism "does not recognize any limitations and proposes the human ego and its desires as the Final criterion." Relativism has become the dominating ideology in elementary, secondary and higher education in most educational institutions in Europe. From childhood on pupils are inculcated with the idea that there are no absolute moral norms and values, that religion is something from the past, that the main values for the person should be his own prosperity and comfort.

Globalization

Globalization is a multi-dimensional, multi-faceted and multi-process affecting both the world as a whole as well as separate countries and regions, both the entire human community and individual people. It has left its mark on politics and the economy, morals and law, science and art, education and culture. Globalization has affected practically all areas of human endeavor, with the possible exception of one religion. Today only religion is consciously resisting the desperate attack of globalization, entering into an unequal battle for the defense of those values that it considers to be of fundamental importance and which globalization is challenging. And only religion is able to oppose the ideology of globalization with its own system of spiritual and moral tenets based on the centuries-old experience of generations formed in the pre-globalization era.

Rediscovery of Patristic Theology

Knowledge of the Fathers of the Church will prevent students of theology from losing their way amidst the multitude of currents in modern philosophy and worldviews, from getting carried away by strange teachings (Hebrews 13:9). It will help them to reconnect their studies with their spiritual life, to establish their personal relationship with God. Contrary to the prescriptions of such modern teachings as psychoanalysis, the counsels of the Fathers radiate a healthy spirit, based as they are on a sound understanding of the human mind, the need to combat one's sinful tendencies and to exercise good deeds. The counsels of the Fathers, I believe, are far more universal than the fundamental postulates of Freudianism and apply to people living in the most diverse culture and temporal contexts.

The works of the Fathers of the Church never lose their relevance, since they deal with questions to which the answers are decisive for the present and future of humanity.

ST. NIKOLOZ DVALI OF GEORGIA

(+ OCTOBER 19, 1314)

St. Nikoloz Dvali the Martyr was born at the end of the 13th century to a God-fearing couple who directed his path toward the spiritual life. At the age of twelve Nikoloz traveled to the Klarjeti Wilderness and was tonsured a monk. From there he made a pilgrimage to Jerusalem and remained in the holy city, settling at the Holy Cross Monastery. Burning with desire for the apostolic life, Monk Nikoloz was determined to die a martyr's death.

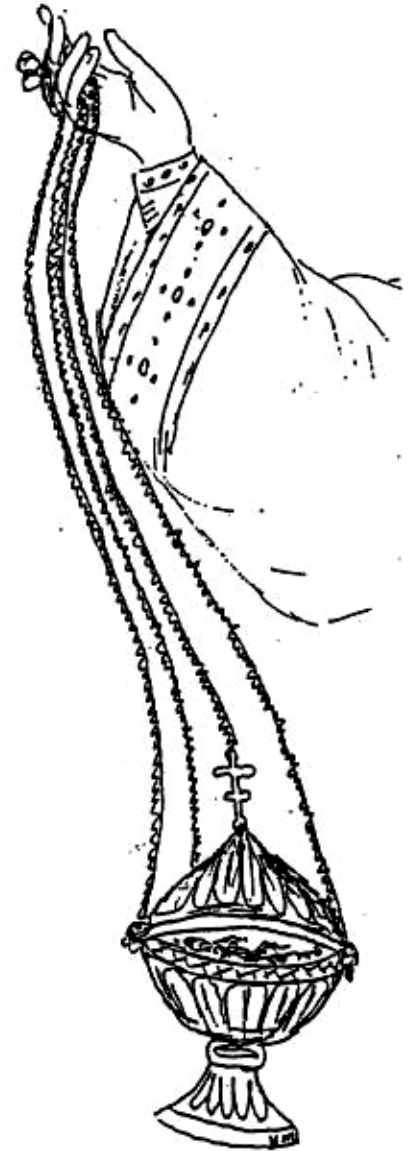
In Jerusalem a group of godless men arrested and tormented St. Nikoloz for publicly confessing the Christian Faith, but a group of Christians succeeded in rescuing him from prison. Then, in accordance with his abbot's counsel, St. Nikoloz relocated to a Georgian monastery on Cyprus. There the pious monk beseeched the Lord to make him worthy of the crown of martyrdom. One day, while he was praying before the icon of St. John the Baptist, he heard a voice saying, "Nikoloz! Arise and go to Jerusalem. There you will find a Georgian monk who will teach you the way of righteousness and encourage you on the path of martyrdom. He has been appointed to guide you."

Accordingly, St. Nikoloz returned to Jerusalem, met the monk whom God had appointed, and informed him of what had been revealed. The Most Holy Theotokos and St. John the Baptist appeared to St. Nikoloz's spiritual father, who had been praying intensely for guidance, and told him that it was the Lord's will for Nikoloz to journey to Damascus.

While in Damascus, the holy father entered a mosque and openly confessed Christ to be the Savior, reproving those present for their folly. The angry Muslims seized St. Nikoloz, beat him, and cast him into prison. After a great struggle, the metropolitan and local Christians succeeded in recovering him from captivity, but he immediately returned to the Muslims and began again to denounce their ungodly ways. Again they beat him mercilessly, lashed him five hundred times, and cast him in prison for a second time. But the holy martyr's wounds were healed through the miraculous intercession of St. John the Baptist, and after two months he was released from prison.

By chance the emir of the city caught a glimpse of St. Nikoloz as he was preparing to return to Jerusalem. The emir recognized him and sent him to Dengiz, the emir of emirs. Dengiz flattered him and offered to convert him to Islam, but St. Nikoloz bravely defended his faith in Christ. In response, Dengiz ordered his execution.

At the hour appointed by Dengiz, the blessed martyr turned to



the east, joyfully bowed his neck to the sword, and prayed, "Glory to Thee, O Christ God, Who hast accounted me worthy to die for Thy name's sake." The sword pierced his neck, but the severed head glorified God seven times, crying out, "Glory to Thee, O Christ our God!" The Persians burned the saint's body, and for three days a pillar of light shone at the place where it lay.

When St. Nikoloz's spiritual father heard about his martyrdom, he prayed to God to reveal to him whether Nikoloz would be numbered among the saints. Then one day while he was reading, he saw a vision of a host of saints standing atop a mountain, illumined and surrounded by a cloud of incense. Among them the Great-martyr George shone especially brightly, and he called St. Nikoloz, saying, "Nikoloz! Come and see the monk, your spiritual father. He has shed many tears for you." Nikoloz greeted his spiritual father, saying, "Behold me and the place where I am, and from this day cease your sorrowing for me."

St. Nikoloz Dvali was tortured to death on Tuesday, October 19, in the year 1314. The Georgian Church continues to commemorate him on that date.

Family

A family is blessing of love
It means so many things
Words could never really tell
The joy a family brings...

A family is mutual love.
The love of dad and mother
Showing children how to love
And care one for another...

A family is heartfelt pride
The feeling deep and strong
That makes us glad to play a part
And know that we belong...

A family is always home.
A place where we can share
Our joys and sorrows, hopes
and dreams.
For happiness lives there...

A family is bond of faith
That even time can't sever.
A gift to last throughout
our lives
A family forever!

author unknown
art by Momir Nestorovich

