

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 OF OCTOBER 31, 2010

SUNDAY/OCTOBER 31

23rd Sunday After Pentecost (Tone 6)

St. John Kochurov and St. Narcis

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

Coffee Hour

Short Meeting to Plan for visit of Bishop Michael
on Nov. 20/21



MONDAY/NOVEMBER 1

Visitation of the Myrrh-Bearing Iveron
Icon of Hawaii at

Ss. Peter & Paul Church, 76 Whitehead Ave.

South River - 6:00p.m. Arrival of Icon

7:00p.m. Akathist to the Icon led by Bp. Michael
and Clergy with anointing of myrrh

TUESDAY/NOVEMBER 2

6:30p.m. Memorial Service for (+) Michael Sokol

WEDNESDAY/NOVEMBER 3

6:30p.m. Compline

7-8:30p.m. Adult Class: Reading & Discussion:

*"The Episcopal Assembly: Vatican II and the
Orthodox Bishops"* by Fr. Thomas Hopko

THURSDAY/NOVEMBER 4

7:00p.m. Georgian Service

SATURDAY/NOVEMBER 6

9:30a.m. Akathist; Confession

5:30p.m. Vigil; Confession

SUNDAY/NOVEMBER 7

*****EASTERN STANDARD TIME*****

24th Sunday After Pentecost (Tone 7)

Synaxis of the Holy Healers

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

Prayers for Those in Healing Ministries

Coffee Hour

6:30p.m. Vespers (*Archangel Michael*)

and *Holy Angels* - Nov. 8th

Lessons in Divine & Christian Love (30)

Listen to those words of unspoken bravery, which are characteristic only of love. Out of love, the Son of God humiliated Himself, served, taught, healed, fed, strengthened, straightened, gladdened, suffered, was in distress, forgave and died. "The Son of man came not to be ministered unto, but to minister, and to give His life as a ransom for many" (Matthew 20:28). When serving, he served with rejoicing; when sacrificing Himself, he sacrificed voluntarily, not worrying about Himself, but looking constantly with an everlasting ardent love towards the heavens, at those two other Persons of the Trinity. That is the simple existence of eternal love in the Son. That is the natural way also of men who have love. Because of this, St. Nilus of Sinai says: "With pain you have acquired divine love: that all will become easy to do and to maintain. But where there is no love, there is no rest." And all becomes difficult and impossible.

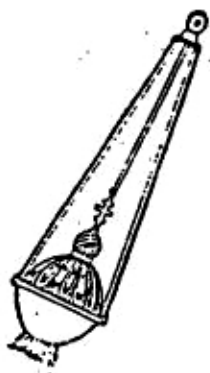
(31)

Love is joy; the price of love is sacrifice. Love is life; the price of love is death.

- Fr. Callistratus of Milesevo (Serbia)

Parish Synodicon: Memory Eternal!

Oct. 31, 1959 Michael Barna
Oct. 31, 1967 Michael Salamander
Oct. 31, 1972 Vassily Romanov
Oct. 31, 1976 Fr. Andrew Slepecky
(rector 1916-1917)
Nov. 01, 1977 John Rosocha
Nov. 01, 1990 Mary Davidovich
Nov. 01, 1999 Theodore Gorbatak
Nov. 02, 1967 Fr. Cornelius Svigoon
(rector 1929)
Nov. 04, 1992 Mary Carmon
Nov. 05, 1972 Helen Lopatka
Nov. 05, 1980 Joseph Lazorisak
Nov. 06, 1963 Helen Bogush



Coffee Hour Hosting Teams

Oct. 31 - Kita, Nevitt, Keller
Nov. 07 - Inga, Eka, Marina
Nov. 14 - Nana, Nona, Nino

Offerings for the week of October 31

Olive Oil – in memory of Michael and Justina; in memory of Vaschen; in memory of John.

Olive Oil & Wine : for the protection, help, healing and salvation through the “Joy of All That Sorrow,” of Gabriela-Antoaneta

Flowers – in memory of Joan; for the health of Matthew Todd and David Allen (birthdays).

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 (+) Peter Chabra, 7:00p.m. Fri., Nov. 12th.

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.

Nativity 40 Day Fast – Plan Accordingly

Begins November 15th and ends after the Divine Liturgy on the Feast of the Nativity of our Lord, December 25th.

Annual Prayers for Those in the Healing Ministries – Sunday, Nov. 7th

On the first Sunday in November – the feast of the Holy Unmercenary Healers – prayers are offered at the Divine Liturgy for all those serving in the medical field and the relayed healing disciplines.

Metropolitan Dimitri of Batumi, Georgia

Celebrated a Molieben in our church this past Tuesday. Some 153 people were anointed with oil and a wonderful reception was held. Photos are on our parish website.

November Teen Class – Meets Nov. 14th

Due to the visit of Bishop Michael on the 3rd Sunday of the month, the Teen Class will meet on the 2nd Sunday instead.

Election Day – Tuesday, November 2nd

“Render therefore to Caesar the things that are Caesar’s and unto God the things that are God’s” (Matthew 22:21).

Parish Council Meeting

November 18th, Thursday, 7:00p.m.

Movie: “Constantine and the Cross”

This classic 1960 epic film about St. Constantine will be shown Sunday, Nov. 14th at 11:45a.m. and Tuesday, Nov. 16th at 7:00p.m.

Cheese Cakes Have Arrived

They are ready for you to pick them up in the Lower Hall.

Community Nativity Greeting (\$10)

This festal greeting will be sent in early December to all members and friends of our parish on our mailing lists. If you would like to participate, please take one of the special envelopes with listing attachment found on the vestibule stand. Print your name(s) on the slip as you would like them listed on the greeting. The deadline is Sunday, November 21st. The \$10 offering is for the benefit of St. Philaret Society, our parish charity that helps parishioners as well as non-parishioners in need.

A PEOPLE WITH A PURPOSE

“But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy” (1 Peter 2:9).

In the Mystery of Chrismation we were sealed as members of God’s People, a People with a Purpose: to be His priesthood, to proclaim His mighty acts of redemption and recreation. We are fully ourselves as Christians only when we are acting as His People.

“To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen” (Revelation 1:5-6).

The priesthood of God’s People is a common ministry: we are not each our own priest offering separate gifts to God. We are members of the Body of Christ, the High Priest, who offers the only gift capable of reuniting us to God: the gift of His own blood. In the Divine Liturgy we are connected with the Head of the Body as He offers His eternal gift to the Father in the heavenly sanctuary. We add our voices to the heavenly powers in praise of God and our prayers to those of all the saints worshipping at the throne of God.

As members of His royal priesthood we:

- **Exercise a body-ministry** –as the Body of Christ, not as individual priests.
- **Join the heavenly powers** and all the saints in the praises of God.
- **Unite with Christ the High Priest** as He offers Himself to the Father.



“During the oblation the whole Church – in heaven and upon earth, the Church of the first-born inscribed in the heavens and the Church militant fighting against the enemies of salvation upon earth – is represented typically as assembled around the Lamb, who took upon Himself the sins of the world. What a great spectacle, enrapturing and moving the soul! It is possible that I too am a joint heir with the saints, if I remain faithful to the Lamb until death. And are not all my brethren, too, members of the future kingdom? ...We are the children of God... heirs of God and joint heirs with Christ.” (St John of Kronstadt)

Become what you are: a member of the royal priesthood by:

- **Discovering** the riches of the Church’s worship tradition.
- **Ownership** of this tradition by accepting it as the basis of our daily life.
- **Gratitude** to God expressed in offering the sacrifice of praise.
- **Use** of your priesthood in service to God and intercession for one another.

WE ENTER THE HOLY TEMPLE IN THE FEAR OF GOD

We enter the Church or Temple quietly and reverently, with the fear of God, carefully and with respect, for we are entering into a Sanctuary where everything is blessed and sanctified, and where our Lord is with us invisibly present. David the Psalmist says: **I will enter into Thy House; I will worship towards Thy Holy Temple in the fear of Thee** (ps. 5:8). We avoid making a commotion when entering church, not only for fear of disturbing other people, but because we are entering into the presence of God. **The Lord is in His Holy Temple; let all the earth keep silence before Him** (Hab. 2:20). At every service, we pray: **For this Holy House, for those who enter with faith, reverence and the fear of God.**



Even the external and internal arrangements of the Church are adapted to awaken aid in piety. In regard to the exterior, the Church is larger and higher than ordinary dwellings because it is the House of the Most High God. It faces the East (by canon law) because it is destined for the worship of the Sun of Righteousness. As the sun rises from the East, so did the Sun of Righteousness, Christ our God, rise from the East to enlighten the souls of men throughout the world. The East is the symbol of light and truth. It is also the direction in which Christ will come again on the Day of Judgment. The curved ceiling of the church reminds us of the vault of Heaven, with Christ the Pantocrator, the Judge of the living and the dead. The icons on the walls and ceilings bring our minds to contemplate the salvific works of Christ manifested in His life and the lives of saints. Throughout the Church, the Cross is to be found, everywhere present, the very chief symbol of our Christian faith.

The interior of the Church is divided into three parts: the vestibule or porch, this area is for catechumens and in former days penitents used to kneel here, asking for forgiveness. These penitents because of their serious sins, were not allowed to enter into the main part of the church. The vestibule is a way of "entry," the hanging-out in the vestibule by the faithful instead of entering into the church is very wrong. Aside from a very crowded church, or feeling ill, the vestibule should be emptied of people. The vestibule has become the ground not of "entry" for some, but rather that of "leave-taking." Those that take their stand there often show their marginal church membership. By tradition and obedience, as well as desiring to be part of the community of believers, those that hang out in the vestibule should amend their ways. The second part of the Church is the nave, this is the gathering place of the faithful; wherein, as in the time of Noah's Ark, they are saved from eternal perdition. The third part of the Church is the Sanctuary or Altar. This part is reserved for the celebration of the Eucharist. It is the sign of the Kingdom of God, the clergy wear special vestments, symbolizing the glory of God's Heavenly Kingdom. The vestibule we leave behind, this is where we once "were," those outside of God's grace. The nave is where we "are," the gathered church here on earth, journeying to God's Kingdom. The Altar is where we "will be," in the full glory of the Kingdom at the Second Coming of Christ.

Upon entering God's House we watch even the exterior order of things: we are careful not to carry into the temple mud, dirt, snow etc. on our feet. The icons of the Archangels in the vestibule with the script in their hands, tell us of the just consequences of our entering God's House in both a worthy and unworthy manner. In the Church, Angels tremble and fear God. They are awed by His presence. What of us sinful mortals? Do we enter with faith and reverence and fear of God?