

SAINTS PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF NOVEMBER 14, 2010

SUNDAY/NOVEMBER 14

25th Sunday After Pentecost (Tone 7)

Apostle Philip

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

Coffee Hour; Church School & Teen Class

11:45a.m. Movie: "Constantine & the Cross"

MONDAY/NOVEMBER 15

Beginning of the 40 Day Nativity Lent

This is one of the "four lents" of the year. For 40 Days, imitating the 40 Day Fast of our Lord Jesus Christ (Matthew 4:2; Mark 1:13 and Luke 4:2), we observe a fast for this period until after the Divine Liturgy on the Feast of the Nativity of our Lord (Dec. 25th). The fast means we abstain from meats, dairy, fish, wine and oil products. As this lent is not as strict as the Great Lent, many days allow for modifications in the fast, permitting fish, wine or oil.

TUESDAY/NOVEMBER 16

6:30p.m. Compline

7:00p.m. Movie: "Constantine & the Cross"

THURSDAY/NOVEMBER 18

7:00p.m.. Parish Council Meeting

7:00p.m. Georgian Service

SATURDAY/NOVEMBER 20

9:30a.m. Akathist; Confessions

4:30-5:30p.m. Informal Conversations with Bishop Michael in the Conference Room (Soup & Refreshments)

5:30p.m. Vigil with Anointing by Bishop Michael; Confessions

SUNDAY/NOVEMBER 21

26th Sunday After Pentecost (Tone 8)

Presentation of the Theotokos in the Temple (One of "the 12 Great Feasts")

9:00a.m. Entrance of Bishop Michael & Hours

9:30a.m. Divine Liturgy; followed by Festal Luncheon

What do we do in church?

1. When we enter the church, we cover ourselves with the sign of the Cross.
2. We offer candles as a gift to God and a sacrifice for the church.
3. We make a bow before the icon which has been placed on a stand in the middle of the church.
4. We place our candles in the candle stand.



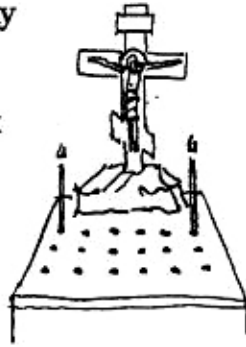
Lessons in Divine & Christian love (32)

He who loves earthly wealth, power, and glory pitilessly bounds other men to serve his senseless "love." And sacrificing for this "love" of his is expected of almost all and everyone except himself. He alone dreads serving others and sacrificing himself for another. Human princes, military commanders and legions are thrown to their death, to acquire for him riches and glory. That is the work of Satan, the man-killer. Not so God the lover of man, not so. He lowers Himself from the glory of the heavenly throne to demonstrate through personal servitude and spotless sacrifice, the love of God for mankind. The love of Christ is the supreme model of courage. That is bravery, before which death and Hell tremble.

- Archimandrite Callistatus of Mileseva

Parish Synodicon: Memory Eternal!

Nov. 15, 1929 Fr. Nikita Borisoff
(Rector 1920-1922)
Nov. 16, 1950 Francis Romanofsky
Nov. 16, 1965 Anastasia Kuzmiak
Nov. 16, 1977 Michael Putyrske
Nov. 17, 1951 Vladimir Pasechnik
Nov. 17, 1977 Stanley Bozinta
Nov. 19, 1941 Mary Skwarla
Nov. 19, 1959 Andrew Panacek
Nov. 19, 1978 Mary Suseck
Nov. 19, 2007 Archbishop Peter
Nov. 19, 2007 Vera Somoluk
Nov. 20, 1977 Mary Kachorsky



Coffee Hour Hosting Teams

Nov. 14 - Nana, Nona, Nino
Nov. 21 - No Coffee Hour (Luncheon instead)
Nov. 28 - Combs, Mantzafos, Parsells, Sokol

Concerning Fasting

Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus Christ, both by His personal example (Matthew 4:2) and by His teaching (Matthew 6:16; 17:21).

Q. What is the aim of fasting?

A. The aim of fasting is to:

- (a) purify the body;
- (b) strengthen the will;
- (c) elevate the soul over the body;
- (d) glorify God and honor His saints.

Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds, as well as prayers, alms and more strenuous exercising of all the Christian virtues.

Fasting this Week

Nov. 14 Sun - No Fast
Nov. 15 Mon - Fast (1st day of 40 days)
Nov. 16 Tue. - Fast (fish, wine & oil)
Nov. 17 Wed. - Fast
Nov. 18 Thurs.- Fast (wine & oil)
Nov. 19 Fri. - Fast
Nov. 20 Sat. - Fast (fish, wine & oil)

Offerings for the week of November 14

Olive Oil – in memory of Michael and Justina; in memory of Emilia; in memory of Joan; for the health of Mark and Libbye (anniversary); for the health of Frank and Joan Bongiorno (anniversary).
Wine: in memory of Vaschen

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.

IRA Benefit of Matching Funds for 2010

As per decision of the 2008 Annual Parish Meeting, the Parish Council invites matching contributions for the Rector's Retirement Account. The Parish will match up to \$2,500 earmarked monies. Any amount may be contributed. For more information speak with the Treasurer, Daniel Torrisi. If using an offering envelope, please mark it "IRA contribution."

Namesday Greetings

St. Matthew/Nov. 16: Matthew Kita, Matthew Todd Peterson, Matthew Eradze
Many Blessed Years!

Cell Phones vs. Prayer Ropes

What would happen if we treated our Prayer Rope like we treat our cell phone? How can this be?
What if we carried it around with us?
What if we went through it several times a day?
What if we turned back to get it if we forgot it?
What if we treated it like we couldn't live without it?
What if we gave it to kids as a gift, and taught them how to use it?
What if we used it to receive messages more clearly and reliably?
What if we used it when we traveled?
What if we used it in case of an emergency?

ORTHODOX CHRISTIAN RESPONSIBILITY IN THE PUBLIC ARENA

By Fr. John Peck

First published in 2004.

First of all, let me begin by saying that it is my duty, as a priest and pastor, to impose moral standards on you. Part of my job and function is to teach Christian morality and to get us, as a body, to adhere to Christian moral standards, so before you come to me with complaints about the separation of Church and state, be aware that I am doing my duty in telling you what the Church, as the Body of Christ, teaches about life and responsibility.

Moral theology in the Orthodox Church in America is pretty loosey-goosey, as is clearly evidenced by the Reflections on Voting for Orthodox Christians article that was posted, at first anonymously, on the OCA website. I have said, and will say here, that a more poorly reasoned collection of moral mish-mash does not yet exist. If you have read it, you can see that what is being said behind the lines is, 'Things like abortion, euthanasia, human cloning, gay marriage and embryonic stem cell experimentation are wrong, but we don't like the candidate who stands against these things, and anyway, capital punishment is wrong, and harming the environment is wrong.' The statement that we are forced to become 'reluctant republicans' or 'reluctant democrats' betrays the writer's real concern, which is to look impartial politically. He would have been very welcome by the Soviets in Russia, as a Christian who does nothing about his Christianity...

The reality of our moral environment is this: who is deciding the significant moral issues of our day? It is, of course, the judiciary. The judiciary is generally appointed, not elected. Judges are currently reigning like sovereign kings over the abortion debate. Judges decide whether or not starving someone to death is murder...or not.

Judges are deciding whether or not you will be required to recognize sexual unions between homosexuals as legitimate marriages. They are also deciding whether or not humans can be farmed for research. (Yes, that is what fetal stem cell research is about. Farm humans, destroy them for research, and then farm some more.)

And who confirms these judges, who we can not vote in or out of office? Of course, our legislators.

As Christians, we can certainly have opinions about a multitude of public and social issues, but not on moral issues. Christian morality is not some amorphous fog of teaching that makes us a taillight on the automobile of humanity, never quite able to solve moral problems until they are so obvious to all that we can speak with 100% comfort on the correctness of our teaching. Our teaching is 100% correct. We must be the headlights of our race. We must illuminate the road before us, watching out for unexpected obstacles to our journey, dangerous twists in the road, and who we may run over in our rush to go faster.

I am here to tell you that abortion is not morally equivalent to capital punishment. One kills millions of innocents, and scars millions more every year. Just a look at the numbers should, by itself, tell you which of these needs to be acted upon first and foremost. Likewise, euthanasia, gay marriage, fetal stem cell research, and human cloning are not morally equivalent to environmental issues, management vs. labor, or economic issues. These are not negotiable in Christian moral teaching. How dangerous it will be for us to 'vote our pocketbook,' when children and elderly are at such risk, and being literally murdered daily. The chief moral issues of our day are being decided, and we can elect men who can establish a judiciary who understands this.

Finally, we see the acting out of our failure to speak out with our actions on the public sector. Hundreds of thousands of Christians in Kosovo displaced, persecuted, and with no protection within sight of U.N. Peacekeepers, who do nothing to help, but only watch government sponsored Islamic terrorist gangs destroy their 1000 year old monasteries and churches. Millions of Sudanese Christians -black Christians-

murdered, raped or displaced, living in fear of extermination by their own government. Our Secretary of State at the time, himself a minority, called it genocide. Where was the moral indignation over this?

I was enraged when I read the article yesterday in the Canton Repository (our local newspaper) about local pastors who want to remain politically neutral, so they don't lose their IRS non-profit tax exempt status. They refuse to teach their people Christian moral responsibility, in exchange for money. Personally, I hope they take tax exempt status away from us (churches). Oh yes! Then we will 'beholden' to no one. These same pastors know full well that one presidential candidate has political rallies during minority church worship services. I don't see the IRS bothering those churches. This same candidate canceled a church appearance in West Virginia when the pastor informed him that there would be no politicking there. We are buying into this double standard.

Talk is cheap. Complaining about a less than perfect world is worse than useless. It sates our desire for action in frustration, and given us the sense that at least we have vented our exasperation, though truly helpless. When it comes time for us to participate in our democracy, we must participate. We are announcing once and for all that we are children of the Kingdom when we vote. We choose, first and foremost, LIFE and protecting the lives of the innocent. If not we, then who?

It's time to be headlights again. If our nation and our government has taken a wrong turn, a turn we know will result in the removal of God's blessings from our country, we must bring her back. If not now, then when?

Now we must contend for the soul of our nation. Now we must contend for the Faith, because a faith which does not impose moral values on you is no faith! It is merely a feel-good-about-yourself religion that calms you when excited, gives you impetus for moral indignation, but really requires nothing of you, and therefore can do nothing for you.

If not we, then who? If not now, then when? If not over this, then what could possibly shake us from self-satisfying lethargy? There is a time for everything, according to the Scriptures. Now it is time for the Lord to act. Now is the time for the Church to act. You and I must act. These should all be exactly the same thing. Make sure that they are.

"Orthodox Christian Responsibility in the Public Arena," by Fr John Peck, from a sermon to Orthodox Christians.



The fact that the Church as a whole does not participate either in political struggle, nor in the work of political parties, nor in the election processes, does not mean she refuses to express publicly her position on socially significant issues and to present this position to governmental bodies in any country and on any level. This position may be expressed only the Councils, the church authorities and those empowered to act for them.

In participating in governmental and political processes, Orthodox laity are called to base their work on the norms of the gospel's morality: the unity of justice and mercy (Psalm 85:10); the concern for the spiritual and material welfare of people; the love of the fatherland; and the desire to transform the surrounding world according to the Word of Christ.